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THE

MORNING WATCH;

OR

QUARTERLY JOURNAL ON PROPHECY,

AND

THEOLOGICAL REVIEW.

WATCHMAN, WHAT OF THE NIGHT? WATCHMAN, WHAT OF THE NIGHT?
THE WATCHMAN SAID, THE MORNING COMETH, AND ALSO THE NIGHT: IF
YE WILL INQUIRE, INQUIRE YE: RETURN, COME. *ISAÏ. XXI. 11, 12.*

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THE MORNING WATCH.

SEPTEMBER 1832.

ON THE SONGS OF HEAVEN.

LANGUAGE, the vehicle of thought, is commensurate therewith : copious, where thought is abundant and diversified ; accurate, among those who think with precision. Reasoning could not proceed, nor could reason itself exist, without language ; wherefore reason and its utterance are both expressed, in almost all dialects, by the same word. Affection and emotion may be expressed by look or tone, and these are possessed by the lower animals ; but reason is peculiar to man, with language, its accompaniment : by these he exercises dominion over the world beneath, and exhibits the glory of the Creator ; and by these he holds communion with the heavens above, and is wrought into conformity with the mind of God, whose image he bears. Before the creation of man the counsels and designs of the Blessed Trinity were expressed and carried into effect by the Eternal Word. Anterior to all created things, from all eternity, in the beginning, was the Word ; and the Word was with God, and the Word was God : and the same Word was wisdom, or reason, possessed or established by the Lord in the beginning of his way, before his works of old ; “ set up from everlasting, from the beginning, or ever the earth was ” (Prov. viii. 22 ; John i). And by the same Eternal Word have all the communications of the will of God been made, and all the deliverances of the people of God been wrought, in times past. Every one of which several communications, and single deliverances, points to and typifies the recapitulation of all things in Him from whom they emanated, and for whose pleasure they are and were created, at the times of the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began ; when the heaven shall be opened, and the FAITHFUL AND TRUE ONE shall come forth, whose name is called THE WORD OF GOD, and who “ hath on his vesture and on his thigh a name written, King of kings, and Lord of lords.”

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B

And when the mystery of God is unfolded, shall it not be declared? when the deliverance is completed, shall it not be commemorated? Let it not be thought! The new name of Christ and of his people is then revealed, and the new song begins, which they alone can learn; for they are the only participants of that otherwise incomprehensible mercy and love which the song records; they only can truly feel and fully understand the mystery of Godliness, God manifest in the flesh. As a fact done it was seen of the angels, preached as a fact to the Gentiles, may be believed on in the world, and was openly manifested when Christ was received up into glory. These are but the external forms of the mystery, and not the mystery itself. It can only be understood by those who are themselves its recipients, and not merely spectators; who have God manifested in their flesh, as he was in the flesh of Christ; whose bodies are temples of the Holy Ghost; to whom Christ hath given the glory which God gave to him (John xvii. 22); who, beholding the glory of the Lord, are changed into the same image (2 Cor. iii. 18); and who shall at length be received up into the same glory which the Word had with the Father before the foundation of the world (John xvii. 24). These, and these only, will understand the whole mystery of godliness; these, and these only, can learn the new song; these, and these only, can fully feel and truly express before the throne the praises of the Lamb, saying, "Thou art worthy, for thou wast slain, and hast redeemed us to God by thy blood out of every kindred and tongue and people and nation."

The song of these redeemed ones has three ingredients,—its origin, its purport, and its end; the love, the grace, and the glory of God. The love of God is boundless; shewn to all his creatures in the course of providence, where he makes his sun to rise on the evil and on the good, and his rain to descend on the just and on the unjust: declared in His word, calling upon sinners to repent, saying, "As I live, saith the Lord, I have no pleasure in the death of the sinner: turn ye, turn ye; why will ye die, O sons of men." The grace of God is boundless too; shewn in the gift of Christ, to die for all, when all were dead; to offer salvation freely to all, when they lay under the same condemnation. And the glory of God shall be boundless too, when the round of his purpose shall be completed; when God shall be all in all; when, from the dark contrast of its opposite, the dire alternative, now preached, to be then realized; when, from comparison with the black abyss of woe, the glories of redemption shall radiate in all its splendour: those who partake of the inheritance acknowledging that it is of free grace alone, and giving God all the glory; those who are cast out being constrained to declare that God is not the author of their

misery, that they are justly condemned, and giving glory to God while suffering the penalty of grace rejected.

The song of redemption can only be sung by the redeemed, because redemption must be experienced before its joys can be known: but not every song is a song of redemption, nor can every redeemed creature sing the song. At the incarnation, and in prospect of the redemption, the heavenly hosts sang "Glory to God in the highest, and on earth peace, good will to men:" and at the redemption, the whole creation, groaning and travailing in pain together until now, shall shout together for joy at the manifestation of the sons of God, because the Lord God Omnipotent reigneth. But these are the songs of spectators, not partakers, of the highest joy: it, with its corresponding song, belongs to the sons of God, which none but those who have the mind of Christ can learn, and which they shall sing in that day when HE cometh to be glorified in his saints and to be admired in all them that believe.

Each song of Scripture is an expression of praise for past deliverance, and of trust for the time to come; but there are two special acts of deliverance, which have their special songs of praise,—the first and second acts of redemption; the songs of Moses, and of the Lamb: the first act, the type, and its song the chorus, of all succeeding acts and songs; the last act to be the conclusion of the present dispensation, and the renewal of all things, to be ushered in by the new song so often spoken of in Scripture.

The bondage of Egypt was the expression of man's bondage to the flesh, and the type of the oppression of the church by the world; and Pharaoh expresses the instrument of oppression, and typifies the Roman beast, which has so long enslaved the church, with a tyranny as unjustly assumed and as cruelly exercised over the people of God, as that of Pharaoh and his taskmasters. The second deliverance, which we now look for, as the antitype of the Exode, shall realize all which the first deliverance expressed or prefigured; shall set free the whole creation, now groaning under the bondage of corruption, and shall instal the sons of God in the glorious liberty which Christ hath won for them, and now freely offers; shall renew the face of all things in the kingdom of God; according to that original purpose, to the completion of which all things are now tending; when man, now fallen and enthralled, being renewed after the image of the Creator, all the creatures shall find their heaven under his dominion.

At the time when the new song shall break forth simultaneously from the whole creation, they will have attained that state for which they were originally destined in the purpose of God, and which it will then be seen that the fall of man, and

its consequent woe, has enhanced as well as retarded. It will then be seen that greater glory has redounded to God from the fall of man; and that the ill-timed ambition which brought death into the world, was a perversion of truth, rather than a direct lie; was the sinful endeavour to anticipate instinctive yearnings of the soul of man; for we shall then be as gods, knowing good and evil.

The new song of the new creation is of many parts, sung by many bands; each band learning its part in the song during the present dispensation; and he that refuses to learn his part now, shall not join in the song hereafter. The highest part shall be sung by the sealed ones of God, by those who have their Father's name written in their foreheads, who know their privilege as sons to enter into all God's mind and will, whom the Comforter leadeth now into all truth, and to whom he sheweth things to come: these are they who follow the Lamb whithersoever he goeth: these, and these only, learn the song of Moses and of the Lamb.

The song of Moses and of the Lamb includes the whole purpose of God; his purpose not only to individuals, but to families, and nations, and tribes, and mankind; his purpose not only to this generation, but to past and future generations; his purpose not only in the Christian dispensation, but in the Mosaic, the Patriarchal, and the Antediluvial dispensations also. He who has learned the song of Moses, will, like him, refuse the treasures of Egypt, and choose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; will confess himself a stranger and a pilgrim here, and be seeking a city which is to come, that is, a heavenly. The song of Moses implies a knowledge of the purport of that tabernacle which was shewed to him in the mount; of the mystery couched under every part, so minutely described, and every measure, so exactly given.

The song of Moses implies also a knowledge of the purport and end of the legal ordinances, the sacrifices and purifications, the fasts and the feasts; a knowledge not only of their immediate purport to that generation in its wilderness wanderings, but to their children, when brought into the land of their fathers; and even passing beyond their present outcast condition to their final gathering from all the corners of the earth, and planting for ever in the inheritance promised to Abraham, Isaac, and Jacob.

The song of Moses, too, regards the God of Moses, a Holy and Jealous God, speaking forth his will in the thunders of Sinai, requiring implicit obedience, and accepting no defective service; proclaiming continually, that, though a man should keep the whole law, yet if he offend in one point he is guilty of all. The song of Moses calls upon heaven and earth to hear

the name of the Lord ; to ascribe greatness to our God ; “ for He is the Rock : his work is perfect, all his ways are judgment ; a God of truth and without iniquity, just and right is He.” And the Rock of Moses is a jealous God, who hath abhorred Israel because of the provoking of his sons and of his daughters ; till He said, “ I will hide my face from them ; for a fire is kindled in mine anger, and shall burn unto the lowest hell.” But yet the Lord shall judge his people, and repent himself for his servants, when he seeth that their power is gone, and there is none shut up and left. And then shall he lift up his hand to heaven and say, “ I live for ever. If I whet my glittering sword, and mine hand take hold on judgment, I will render vengeance to mine enemies, and will reward them that hate me.” Rejoice, O ye nations, with his people ; for He will avenge the blood of his servants, and will render vengeance to his adversaries ; and will be merciful to his land, and to his people.

The Lord, thus acknowledged as a God of uncompromising holiness in the song of Moses, is known as a God of *mercy* in the song of the Lamb. The name of the Lord was proclaimed to Moses as “merciful and gracious,” but “by no means clearing the guilty.” And how the guilty race of man could be cleared, how the holy God could shew mercy, was unrevealed, till beheld in Jesus Christ, God and man reconciled in one, mercy and truth met together, righteousness and peace kissing each other. This blessed conjunction of the highest attributes of God, Holiness and Love, gives to the song of the sealed followers of the Lamb its sublimest note, its most rapturous strain : a note which they only can sing who have the seal of the living God, “Holiness to the Lord” upon their foreheads ; and who have washed their robes in the blood of the Lamb ; who are clothed in the fine linen, which is the righteousness of the saints.

As learning the song of Moses is knowing the purpose of God, so learning the song of the Lamb is having the mind of Christ Jesus. Holiness to the Lord is the end and scope of the song of Moses ; putting on Christ Jesus is the way to that end, is learning the song of the Lamb. But the holiness must be a reality, not merely a name ; the righteousness a life, not merely an imputation ; the kingdom of heaven received in power, not merely in word. Christ hath opened a way of righteousness, commanding his people to follow his steps : he hath called us to holiness, and empowered us to obey the call by the gift of the Holy Spirit : he hath declared that the kingdom of God is within us, begun by real conformity of mind to the mind of Christ.

Such is the exalted rank of those who sing the song of Moses and the Lamb ; redeemed from among men ; first-fruits unto God and to the Lamb ; in their mouth no guile ; without fault

before the throne of God the Father; having overcome, and to sit with Christ on his throne; living and reigning with Christ in the holy city, the new Jerusalem; inheriting all things; sons of God, heirs of God, joint-heirs with Christ Jesus.

And all who believe in the Gospel are privileged to take this exalted rank, and none shall fail of it but by unbelief. It is not of desert in us; it is not by our own strength we attain it: provision for it has been made in Christ Jesus; strength is given in the Holy Spirit: we have but to accept the grace which is offered freely, and to use the strength which God has promised to bestow more readily than any father will give bread to his craving children.

Fain would we hope that none who call themselves Christians were so base as to forego wilfully this their high calling; but we know there are many who do so, and attempt to justify their foolish choice. Some learn the song of Moses and neglect the song of the Lamb: strange infatuation! Some think they can learn the song of the Lamb without the help of Moses and the prophets, who all wrote of Him.

In Moses is contained the germ and the promise of all that the Gospel unfolds; but, being expanded like the rose of Sharon in the person of our Immanuel, it cannot again be compressed into the bud, or re-enfolded in the germ: the attempt is preposterous: it begins with lopping off all the beauties and glories and excellencies of the Gospel, and ends in calling the dry, profitless, fruitless stump which remains, the law of Moses. The Jews, who reject the Gospel, think they sing the song of Moses: and let them know their standing, their only possible standing, after the coming of the Lord,—their standing shall be that of *servants*, not of *sons*. The sonship can only be attained now, during the continuance of the Christian dispensation; now, while it is the accepted time, while the day of salvation lasts. Salvation, in its highest sense, can only be attained now: the members of the body of Christ are being fashioned now, the stones of the temple of God are being polished now: when Christ comes forth in glory he brings his saints with him, the bride is prepared, the wise virgins are ready, the door is shut, and many, who little think so, will be left in outer darkness.

The Jews, and their infatuated followers, who think they sing the song of Moses, may comprehend one-half of these excluded ones; and the foolish virgins, who think they sing the song of the Lamb, may comprehend the other half. Both these parties we are supposing to be sincere, and warn them that the best they have to expect is outer darkness; for the hypocrites and unbelievers, and followers of Antichrist, shall be cast into the lake of fire and brimstone; whither also the majority of those left in outer darkness shall be driven by the fearful persecutions

and unutterable terrors of that greatest of all tribulations, when, except the Lord should shorten the days, no flesh should escape. Oh that we could paint in adequate colours the horrors of that time of outer darkness; that blackest hour in the history of the world; that vengeance, of which the Deluge, and the Red Sea, and the cities of the plain, and the furnace of Nebuchadnezzar, were types; that baptism of fire, which shall consume all the stubble, and chaff, and tares, and hay, and wood, which has been brought into the congregation of the Lord; and from which if any escape it shall be so as by fire—himself alone saved—suffering the loss of all things! Oh that we could convey to others that vivid perception which we have of the instant, the urgent necessity of betaking themselves now, without delay, to that shelter from the storm which is provided in Christ Jesus, that there they may find a refuge until the calamity be overpast! Yet this living death, this worse than the death we are accustomed to contemplate, is all that we can offer to the unconverted Jew, and to the foolish virgins.

All preceding woes fall short of this, though some of those are dreadful to contemplate. To the Jew the Lord shall give a trembling heart, and failing of eyes, and sorrow of mind; and his life shall hang in doubt before him; and he shall have fear day and night; and shall have none assurance of life. In the morning he shall say, Would God it were even! and at even he shall say, Would God it were morning! for the fear of his heart wherewith he shall fear, and for the sight of his eyes which he shall see. And to the foolish virgins a worse condition remains, if worse can be imagined; for to all the sufferings of the Jew will be added all that the special rage of Antichrist can inflict, all heightened and exacerbated by compunction at their own folly in refusing to learn Wisdom when it cried in their streets, in neglecting to buy oil before the coming of the Bridegroom, before the shutting of the door.

The bride is completing now, during the Christian dispensation, and shall be completed before the Millennium begins; completed in the act of translating the saints at the beginning of the day of the Lord; which is, in fact, the crisis to be immediately expected, and for which preparation should instantly be made. All who do not now prepare themselves, by accepting that wedding garment, that robe of righteousness, which is provided in Christ Jesus; who do not wash their garments, and make them white in the blood of the Lamb, while this dispensation lasts; shall find no admission into the heavenly Jerusalem, shall not become members of the body of Jesus, shall not attain the dignity of the bride.

And if any are halting between two opinions, half Jew and half Christian; if any baptized into Christ still hanker after

Moses ; if any, called to be sons, prefer the bondage of servants ; if any of Christ's freemen love to be slaves of the Law ; if any children of Sarah call themselves children of Hagar ; let such know that God will not accept of their maimed offerings, their double tongues. They shall wholly lose the higher, the nobler privilege of sons of God ; and it is greatly to be feared may even lose the lower standing of servants, which is all the Jews are promised in the future dispensation ; ministers and subjects in that kingdom whose kings are the sons of God.

The new song to be sung by the Jews is the recognition of His mercy to them, when He shall have put them in possession of all that he promised to their fathers ; bringing them back to the land of Canaan ; re-constituting their civil and ecclesiastical polity, as declared in Ezekiel ; and planting his Shechinah glory on Mount Zion for evermore (Ezek. xliii.). This song is given in many parts of Scripture ; as, Isai. xxvi. ; Psalm cxviii. cxx. to cxxxvi. ; and especially xcvi. : " Oh sing unto the Lord a new song ; for he hath done marvellous things : his right hand and his holy arm have gotten him the victory. The Lord hath made known his salvation : his righteousness hath he openly shewed in the sight of the heathen. He hath remembered his mercy and his truth toward the house of Israel : all the ends of the earth have seen the salvation of our God. . . . For he cometh to judge the earth." And in Psalm xcix. : " The Lord reigneth ; let the people tremble : he sitteth between the cherubim ; let the earth be moved." The Jews are subjects of this reign, but the sons of God are the kings and judges : the Jews worship at the footstool of the throne, but the church is the cherubim, the throne itself.

Those Jews, and Judaizing Christians, who think they can sing the song of Moses without learning the song of the Lamb, have their counterpart in folly, and their companions in affliction, in the foolish virgins ; who are also left in the outer darkness, because they have refused to learn more than half of the bridal song ; and are shut out, as disqualified, from the marriage supper.

The priestly stamp upon the forehead, of " Holiness to the Lord," is the sum and substance of that part of the qualification to which the song of Moses refers ; and Satan has stopped the ears of the foolish virgins, by his malignant but Siren songs of election and reprobation, of original sin and imputed righteousness, of free grace without the deeds of the law, and such like ;—glorious truths when rightly held, but which may be perverted into snares of Satan and opiates of the soul ; and which we know to be at this time fettering multitudes to whom God says " Up and be doing," and lulling them to midnight slumbers when the streaks of dawn are breaking.

This point we have often argued, both in its doctrinal and its prophetic aspect: indeed, it may be said to have been the one main point of all our arguments; the main drift of all our labours. The argument may be summed up in two texts: "Shall we continue in sin that grace may abound? God forbid. How shall we that are dead to sin live any longer therein?" and, "We have a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts."

It is a complete mistake, too, in both these parties, to suppose that they can learn one of these songs aright, without learning the other; that they can know the character of God by one half of his purpose; that they can become conformable to the mind of God by half-faith in Christ,—by faith in one advent only, in one nature only. The whole person of Christ, and not the half of it, is the revelation of the mind of God; the whole work of Christ, and not the half of it, is the revelation of the purpose of God. Faith in the whole Christ—the God-Man, the King of Glory and the Man of Sorrows, the Lamb slain and the anointed King of Zion—and willing submission to him in all his titles, alone is Christianity, alone is wisdom, alone can qualify to enter with the Bridegroom before the door is shut, before the outer darkness closes in.

The outer darkness is a judgment on the living—it applies not to the dead; and it is distinct from the lake of fire, into which the great majority of those that are left in the outer darkness shall ultimately be cast. We have long been deterred from telling out all that we believe on this subject, by soft-hearted tenderness towards our weaker brethren, who, though they hold our doctrines themselves, cannot bear a full, uncompromising statement of the inevitable consequences to all who do not hold these doctrines, and walk in consistency with them. Stern and reckless as we are deemed by many, we have faltered and trembled, and shrunk from telling out to a faithless church the heavy burden of woe laid upon her in Scripture. The heaviest judgments of God shall light, not upon the Heathen that know not God, but upon the people that are called by His Name; upon those whose increase of privilege is also an increase of responsibility; to whom much has been given, and of whom much shall be required.

Another fear has also had its influence upon us,—the fear lest we should be ministering to sluggishness and incredulity, by presenting any middle state between heaven and hell; any lesser motive than the instant alternative of the highest eternal bliss, and the deepest eternal woe. But these fears are not of God, but of the carnal, reasoning of man; and we will endeavour to

discard them, and state out plainly whatever God shall teach us from his holy word.

The true doctrine has been rendered difficult of statement and hard of belief by the Papal fiction of Purgatory, and the traffic in the souls of men which that abominable priesthood has carried on. But this, like every other figment of Popery, is a perversion of truth still more reprehensible than pure unmingled falsehood: not merely insulting to man, and in that degree offensive to God, but insulting to God himself—a falsification of His own word; dishonour to the Divine Majesty; provoking in the highest degree his wrath and indignation against the offenders.

Another difficulty lies in our way from erroneous meanings commonly attached to the words *redemption*, *salvation*, *elect*, *kingdom of heaven*, *hades* or *hell*, the *bottomless pit*, the *lake of fire*, and many such expressions. *Redemption* is a word of the largest extent,—full deliverance from a bondage, full acquittal from a debt. Applied to mankind, it is a reversal of all the guilt incurred by the Fall, payment in full of all its penalty. In Adam's fall his whole posterity, and the whole creation of which he was the head, fell also: mankind and the whole creation were redeemed by Christ Jesus. The least sin is in its own nature and consequences infinite; and, committed against an infinitely holy God; redemption from the least sin required, therefore, an Infinite Sacrifice; and, being infinite, it redeems at once all the sins of that whole species which has received redemption for the least sin in the least of its members.

Salvation may have the same extent as redemption, or it may have a less wide application, according as we regard it in itself, or in its application. Salvation, like redemption, is provided for all, and is offered to all; but not attained by all, because all have not faith to be saved. Redemption and salvation, again, should be taken in reference to the bondage from which we are redeemed, and the evil from which we are saved. Mankind was redeemed from the Fall, Israel was redeemed from Egypt, the Jews shall be redeemed from all the corners of the earth. In like manner, salvation is applied in many senses. Every thing which is kept in being since the Fall, is called saved: "Thou savest man and beast" (Psa. xxxvi. 6). The Angel of the Presence of the Lord "saved" the children of Israel (Deut. xxxiii. 29; Isa. xiii. 9). And every deliverance is a salvation; and every deliverer raised up by the Lord is a saviour. And even after the appearance of the Saviour, whom all previous deliverers typified, salvation is sometimes spoken of in the enlarged sense of preservation, not in the special sense of becoming heirs of the kingdom; as (1 Tim. iv. 10), "We trust in the living God, who is the Saviour of all men, but especially of them that believe."

This special salvation belongs to the *elect*; is the privilege of

them that believe, and known only to God and the believer. The term is applied to the angels who kept their first estate, though these have no part in the blood of Christ (1 Tim. v. 21); to the Israelites, as the "chosen" people of God (Deut. vii. 8; Isa. lxxv. 9—22); but in its highest and fullest sense to those who are "chosen in Christ Jesus before the world began" (1 Pet. i. 2; Eph. i. 4). And some of these elect ones shall (for their blind obduracy in refusing to learn the song of Moses, as well as the song of the Lamb) be left in the great tribulation of outer darkness, after the translation of the saints; and for ever regret that folly by which they have lost the highest rank in the kingdom of God, acknowledging that it is of mere mercy that they have not been cast into the lake of fire for their little faith.

For the sake of these elect it is that the tribulation, into which their folly has brought them, shall be shortened (Matt. xxiv. 22). God will not let any of the least of his flock perish, and will deliver every one that hath *true* faith, however weak or little that faith be. But see to it that the faith is true; that it is not a mere name to live, but living faith; that it is not formality, or lip service, or following the stream; that it is not a mockery of God, but honest and sincere folly. As folly it shall suffer eternal loss, as is most meet and just; but if there be any sincerity mingled with the folly, not merely loss, but eternal misery, shall be its doom; for "the *fearful* and *unbelieving*," as well as "the abominable, and murderers, and idolators, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death" (Rev. xxi. 8).

The *kingdom of God*, or *of heaven*, is now preparing to be revealed. It was preached in spirit by John the Baptist, though he himself belonged not to it. Of them that are born of women there had not been any greater; but he that is least in the kingdom of heaven is greater than he. The kingdom preached in spirit by John, was spiritually received by those who heard him, and has been secretly inwrought by the Holy Spirit in all the true members of Jesus. "The kingdom of God is within you."

But another preaching is now begun,—of the revelation of that kingdom; of the coming forth of Jesus in glory, to set it up openly, and to give the dominion under the whole heaven to the people of the saints of the Most High. To the highest rank in this kingdom all our fathers who have died in the faith of Christ shall attain, as the bride of the Lamb, as the members of the body of Jesus. But our believing fathers, if they had lived in these days, when further objects are presented to the faith of the church, would have had their faith enlarged to receive all that is now preached, concerning the Second Advent, and the preparation of the bride to meet her Lord, by adorning the

church with all the gifts of the Spirit. They contended manfully against the enemies which then assailed the church, and died in the full faith of all that God then called upon them to believe. But we have new, more subtle and more potent, enemies to contend with. The devil is come down in great wrath, knowing that he hath but a short time. We need more than ever the whole armour of God. And we have the hope presented to us, not merely of sleeping in Jesus—not merely of resurrection from the dead—but of triumphing over death, by not tasting of it; of being caught up alive to meet our Lord; of the changing of these vile bodies, to be fashioned like unto his glorious body, in a moment, in the twinkling of an eye.

This glorious hope, though ever presented to the church, was not called into lively and immediate action till the predicted signs, which we have seen so rapidly accomplished in our times, had all come into manifestation, and left nothing further to expect before the actual coming of the Son of Man in the clouds of heaven. Truly may it be said of us, that many prophets and righteous men have desired to see the things which we see, and have not seen them; and to hear the things which we hear, and have not heard them.

The gathering of the bride, the fashioning of the members of Jesus, takes place during the time between the first and second advents. To this highest rank none shall ever attain but the saints of the Christian dispensation, beginning at the day of Pentecost, ending at the coming of the Bridegroom: when the wise virgins go in, the door is shut, and the foolish virgins left out in the outer darkness. The faithful worthies of the Old Testament shall have their places, their lot, their rank, in the kingdom of heaven, and rejoice to the full in the accomplishment of all which their faith realized and their hope expected: they shall see the city of our God, and rejoice in its light and joy; though they are not the lively stones thereof, not members of the body of Jesus, but under his blessed government. The foundation stone of that glorious building was laid at the Incarnation, and the fabric shall be completed when the chief stone shall be brought forth at the coming of Christ in glory. The body of Jesus had no beginning till he was raised from the dead, and exalted to be its head; and in him shall it be headed up by the resurrection and translation of the members, to come with him at his appearing. Enter into this, ye who are called to be sons of God.

Hades, or the place of separate spirits, will then give up its tenants: the just, to their several stations in the kingdom of heaven; the wicked, to be cast into the *lake of fire* by Christ coming to judgment. This judgment begins at the coming of the Son of Man, or the first resurrection; and the first who are

cast into the lake of fire are the living adherents of the last beast; the followers of the false prophet; the limbs of Antichrist; the woful counterpart, as they had been the mockery, of the members of Jesus. Into the lake of fire the devil himself is not cast so soon: he is shut up in the *bottomless pit* for a season, because God hath yet need of him for a further manifestation of His own glory, by shewing the incurable nature of sin, and the infinite love and wisdom of God in providing a ransom from such a hopeless thralldrom. This done, all evil shall be swept from the creation into the lake of fire, all things shall reflect some attribute of the Creator; Man shall shew forth the image of God, and God shall be all in all.

The kingdom of heaven about to be manifested, has its kings, its ministers, and its subjects now preparing; each class now fashioning for the station it shall then occupy; each band now learning the song it shall then sing. And while the occupants of the several regions in the kingdom of heaven are training and drawing together, the regions are being prepared for the change which must pass upon them, in order to become fit receptacles for their changed inhabitants: no longer a mixture of good and evil in the same place and the same company, but the good in regions of bliss without the admixture of evil; the bad cast out of the heavens and the earth, into the region of unmitigated woe.

At present Satan mingles with the sons of God, and false brethren weaken and divide the church. As yet we have to wrestle, not against flesh and blood alone, but against principalities and powers, against spiritual wickedness in heavenly places. Hitherto our adversary the devil goeth about as a roaring lion, seeking whom he may devour. But the tares are even now gathering into bundles to be burned; the good grain is even now swelling to maturity in the field of the Lord, watered by the dews of heaven, and the latter rain of the Holy Spirit; and soon, very soon, shall the wheat be gathered by the Son of Man into his garner, and all that do wickedly shall be stubble; and "The day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Again and again we are constrained to reiterate, that this day of grace, this Gospel dispensation, shall not end in a time of conversion of the nations, but in a time of judgment upon the nations of Christendom for universal lack of faith, and all but universal apostasy.

In Christendom, under the Gospel dispensation, as in Chorazin and Bethsaida by our Lord, the greatest displays of the power of God, and the fullest offers of salvation, have been made, and been rejected. Woe unto thee, Christendom! woe unto thee, Babylon! it shall be more tolerable for Sodom and Gomorrah in the day of judgment than for thee! For apostate

Christendom shall become the Tophet, the lake of fire prepared for the king of Babylon. Upon Idumea shall the sword of the Lord come down, upon the people of his curse, to judgment. "For the Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea; for it is the day of the Lord's vengeance, and the year of recompences for the controversy of Zion....And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch; it shall not be quenched night nor day: the smoke thereof shall go up for ever: from generation to generation it shall lie waste" (Isa. xxxiv. ; Rev. xix. 3).

And shall this word of the Lord against Christendom fail of its accomplishment? Verily, no. "God is not a man, that he should lie; nor the son of man, that he should repent. Hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?" He hath pronounced the doom of Christendom, and we cannot reverse it.

But a further revelation follows hereupon; a truth yet more difficult to receive, more revolting to carnal reasoning, more staggering to weak faith; a truth which we have long perceived and often hinted at, but have hitherto shrunk from declaring with the certainty which our conviction warrants, and with the confidence which our faith justifies. This truth appears at first sight to be a contradiction of the preceding, but is its completion and confirmation; is the light springing out of darkness; is redemption triumphing over the fall; is mercy rejoicing over judgment. For it may be clearly proved from Scripture, that Christendom, where the church has been so long planted, shall not only be made the eternal monument of God's righteous vengeance upon those who have rejected the Gospel, or apostatized from the faith, or blasphemed that Holy Name whereby they are called; but shall also be made the eternal monument of the saving mercy of our God, upon those who have received the truth in the love of it: at once the throne of the glory of God, and the demonstration of his holy indignation against sin; at once the abode of the glorified saints, and the dungeon of the second death; the heavenly Jerusalem resting upon its surface, and beneath its soil the deep abyss of the lake of fire.

The attributes of God can only be understood by comparison, and the highest attributes only by contrast—the height of good contrasted with depth of evil; holiness and love in God, compared with the sin and hatred in his adversaries. In that fullest display of the character of God which is made in the person of Jesus Christ, its mystery and its glory lies in the extremity of contrast,—**GOD**, manifest in **THE FLESH**. In the person of Christ was exhibited a far greater contrast than that of which we are treating: not merely the juxta-position without as-

sociation, not merely the contrast of glorified and doomed creatures; but the ever-blessed Creator himself taking hold of a doomed creation, to stay its doom; clasping his adversaries to his bosom, and making them sons: and this by sending His own Eternal Son to stand in their stead, to become a curse for them; to endure the wrath of God the Father, who was well pleased in bruising and slaying Him!

The mystery of the person of Christ is the union of the greatest possible contrasts. The infinitely holy God became Son of Man, to stay the doom which passed upon man at the fall; the Eternal Fountain of Life and Joy to the universe, came into this world to suffer and to die; He who was the Brightness of the Father's Glory, and who thought it no robbery to be Equal with God, became obedient unto death, even the death of the cross. And in the members of the body of Jesus, a mystery, and a contrast, is exhibited, only inferior to that of his own person, which hath in all things the pre-eminence. We, though hell-doomed sinners, and bearing about us a body of death, are called to be sons of God, and to have our bodies temples of the Holy Ghost!

Moreover, we are called to have the mind of Christ, the very mind of God. And whose mind has constituted the lake of fire? who has determined that it shall be the eternal abode of the devil, and of all impenitent sinners? Is it not the infinitely merciful God? is it not the tender-hearted Jesus? Away, then, with that puling sentimentality which affects to be more pitiful than God, who gave his Son to die, and Christ, who died for his enemies—a tenderness so infinitely exceeding the conception of man. “Scarcely for a righteous man would one die: yet peradventure for a good man some would even dare to die: but God commendeth his love towards us, in that while we were yet sinners Christ died for us.”

Nerve, then, your hearts to the contemplation of this highest revelation, this completion of the purpose of God; string your harps to this loftiest note; attune your voices to this sublimest song of praise; while we open the scriptural grounds we have for maintaining the juxta-position of the heavenly Jerusalem and the lake of fire: and let every reader use it as a fresh motive for pressing the offer of the Gospel upon all they love, to pluck them as brands from the burning.

In all the Scriptures which treat of the day of the Lord, the joy is heightened by insisting on the contrast between the everlasting destruction of them that obey not the Gospel, and the glorification of the saints, in whom the Lord shall be admired. The nations are continually called upon to rejoice with his people, not only for mercy to them, but for vengeance on their adversaries (Deut. xxxii. 43); and heaven and earth, and all

the saints of God, are called to rejoice over Babylon, "when they see the smoke of her burning" (Jer. li. 63; Rev. xviii. 20; xix. 1); and the inhabitants of the new heavens and new earth, in going up to worship the Lord continually, "shall go forth and look upon the carcases of the men that have transgressed: for their worm shall not die, neither shall their fire be quenched" (Isa. lxvi. 24). This may suffice for the fact, that the saved and the lost, the tenants of heaven and of hell, are within sight of each other, like Dives and Lazarus in the parable of our Lord. But as in the parable there is a great gulf between the two, so the pavement of the street of the city, which is "pure gold, as it were transparent glass" (Rev. xxi. 21), divides between the heavenly Jerusalem and the lake of fire. It is transparent, to manifest what is going on beneath; and the flames there give it the colour of gold; as in another place it is called "a sea of glass mingled with fire" (Rev. xv. 2). The same thing is declared in the prophets: "Through the voice of the Lord shall the Assyrian be beaten down, which smote with a rod. And in every place where the grounded staff shall pass" (the rod for measuring the foundation), "which the Lord shall lay upon him" (the Assyrian), "it shall be with tabrets and harps: and in battles of shaking will he fight with it" (Babylon, to level it for a foundation). "For Tophet is ordained of old; yea, for the king" (the Assyrian) "it is prepared" (Isa. xxx. 31—33). The attentive reader of this chapter cannot entertain a doubt that this chapter reveals the Lord's purpose of founding Zion, the mountain of his holiness, on the ruin of Babylon, which shall sink into Tophet, the lake of fire beneath. The same thing is declared of Moab, trodden down as straw for the dunghill (Isa. xxv. 10); and of the lofty city of Babylon, laid low beneath the Zion having salvation for walls and bulwarks; where the feet of the poor and the steps of the needy tread down them that now dwell on high (Isa. xxvi. 1—6).

In those places where the destruction of Babylon is spoken of in the strongest terms, a song of rejoicing almost always ensues, which the context obliges us to understand of the same locality. The desolation of Idumea, and its abandonment to dragons and demons (Isa. xxxiv.), is immediately followed by "the wilderness and solitary place becoming glad for them" (xxxv.): and there, even there, the redeemed shall walk, where the land hath been turned into pitch, and its dust into brimstone, beneath their feet (Mal. iv. 3); "and the ransomed of the Lord shall come to Zion with songs, and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." The same contrast is brought together when the Lord comes forth from Bozrah with garments dipped in blood, the day of vengeance in his heart, and the year of his

redeemed being come ; when he shall tread down the people in his anger ; and when his people shall sing, " I will mention the loving-kindnesses of the Lord, and the praises of the Lord, according to his mercies, and according to the multitude of his loving-kindnesses " (Isa. lxiii.).

The first promise after the Fall was, that the Seed of the woman should with his heel bruise the head of the serpent ; and the like promise is given to all the followers of Christ: the Lord shall bruise Satan under our feet shortly (Rom. xvi. 20). " Because," saith Christ, " thou hast made the Lord, which is my refuge, even the Most High, thy habitation . . . thou shalt tread upon the lion and adder ; the young lion and dragon shalt thou trample under feet " (Psa. xci. 9, 13). " And unto you that fear the Lord shall the Sun of Righteousness arise with healing in his wings . . . And ye shall tread down the wicked ; for they shall be as ashes under the soles of your feet, in the day that I shall do this, saith the Lord of hosts " (Mal. iv. 2, 3). " And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting-places ; when it shall hail, coming down on the forest ; and the city " (of Babylon) " shall be low, in a low place " (Isa. xxxii. 18).

On the sea of glass, whence the judgments of the Lord are made manifest, shall the redeemed of the Lord sing the song of Moses and the Lamb. In this heaven shall the servants of God rejoice over the destruction of the apostate Babylon, when her smoke goeth up for ever and ever. In this heavenly Jerusalem, through its street transparent as glass, shall the saved ones read the holiness of God, who tabernacleth among them there ; and have the same mind with him in all things, rejoicing in every thing that God has appointed, and in every thing God has done ; seeing the joy of holiness and the misery of sin with the discernment of God's Spirit ; shrinking from the contemplation of neither, but acknowledging, with all the heart, that all, all, is very good.

From this superiority to carnal compunctions and worldly affections, from this enlargement of our discernment to take in the whole purpose of God, and from nothing less, shall we derive sufficient motives to call incessantly upon God for the full power of the Holy Ghost, to enlarge us into capacity to receive and strengthen us with power to execute the mighty work, the heart-rending work, which the church shall now be called to do ; for brother shall be set against brother, and friend against friend.

But thus, and thus only, shall we be conformed to the image of God, be made partakers of his counsels, and have full fruition of his joy. Thus, and thus only, shall we know all the glory of God, when we see the infinitude of his holiness and the infi-

nitude of his love in the joy of heaven, and the evil of its opposite. Thine eyes shall see the King in all his beauty, when thine heart shall meditate terror (Isa. xxxiii. 17, 18). For ever shall the song of praise for redemption commemorate the sacrifice it cost, and the depth of misery from which it delivered us. For ever shall we acknowledge ourselves to have been hell-doomed sinners, saved by the death of God's dear Son. For ever will the blood of the Lamb, slain for us, be remembered as our title for heaven, and ascribed in glory to him that sitteth on the throne by the heavenly hosts. For ever will our joy, and the glory of our God, consist, not in forgetting that there is such a place as hell; not in the passive, self-contented, solitary feeling of mere safety in heaven; but in the thrilling, generous joy of remembering from what we have been delivered by the superabundant mercy of God in sending his own Son to die and his own Spirit to sanctify—a joy which will delight in magnifying this great salvation, and telling of all the wonderful works of God, world without end.

Ed.



INTERPRETATION OF THE FOURTEENTH CHAPTER OF THE APOCALYPSE.

BY THE REV. EDWARD IRVING, M.A.

(Continued from vol. V. p. 325.)

IN our former interpretation we set forth the idea which, with many precious words of heavenly utterance, with hints and suggestions of deeper things, the Holy Ghost, declaring and approving himself by other tongues, hath at sundry times, and through several vessels, made known in the midst of us. All which, carefully noting in my memory, pondering in my heart, and applying for the opening of holy Scripture, struggling all the while against my own evil heart of unbelief, and endeavouring to attain unto the riches of the full assurance of understanding, I do now, by the grace of God, take in hand to expound for the edification of the church: in no case attempting to repeat the words spoken by the Spirit, nor the forms purely spiritual in which the truth is given forth, which our God hath taught us to be a profanation; but only desiring to render out, for the profit of others, the life and truth, the faith and hope, the love and joy and holy desire, with all the other fruits of the Spirit, produced by this heavenly food, daily ministered by our gracious God unto me and my church. So that no one will mistake or misuse these interpretations, as if they were altogether avouched by the Holy Spirit of God, placed beyond the region of doubt, and not to be questioned; whereas, though the light came from heaven direct, it hath been refracted through the prism of my own mind, and

thereby assumed the form of my own understanding, as well as the utterance of my own fallible lips. Nevertheless I am at great pains to purify my mind from all darkness, my heart from all uncleanness, and my word from all partiality, to the end God may be more and more able to use me as a scribe well instructed unto the kingdom of heaven, by whom to bring out of his treasures things new and old. With this warning, which proceedeth of my jealousy for the honour of the Holy Ghost, lest any thing of mine, liable to error, should be laid upon His responsibility, I do now gladly resume the labour of rendering out unto the church, with all faithfulness, the light of truth, which God maketh more and more to arise upon my heart.

Jesus, at the head of these sealed ones, hath the form of the Lamb, in token of his harmlessness ; “ who did no sin, neither was guile found in his mouth ; ” because the company of the sealed ones, who “ follow him whithersoever he goeth,” are in like manner holy and unblameable, the sons of God, without rebuke ; “ in whose mouth was found no guile, for they are without fault before the throne of God.” Also by this figure of the Lamb is signified the Son of Man in fleshly form—of the earth, earthly, yet holy and spotless in all manner of conversation—because it is a fleshly form of the church on earth which is the subject of the vision ; a state of holy triumph over all the power of the enemy in the world, which the church shall attain unto, anterior to and in preparation for her translation to the embrace of her holy Bridegroom in the heavens. “ The marriage of the Lamb is come, and his bride hath made herself ready. And to her was given to be arrayed in fine linen white and clean, for the white linen is the righteousness of saints.” While Antichrist, as the beast from the sea, is gathering to himself the parts and purtenances of every beast of prey, and serving himself with all the spiritual guile and working of the beast like the Lamb, which is the false prophet, possessed by Satan as an angel of light and minister of righteousness ; Christ doth take the simple and innocent form of the Lamb, and gather to himself a following of sealed ones of the like simplicity and harmlessness ; who have no defence at all, but the stamp of God upon their foreheads ; the seal of God, which saith, ‘ Touch me who dare : I am God’s, and God is for me ; God is in me ; ’—While Satan gathereth to himself all powers of the creature, signified by the various composition of the beast, and all wiles and subtleties of the spiritual wickednesses in heavenly places ; confederating into one the powers of fallen nature, the powers of fallen men, and the powers of fallen spirits ; Jesus doth gather into one the harmlessness and feebleness of the redeemed creation, signified by the Lamb and his virgin followers ; and setting upon them the seal and stamp and effigy of God Almighty, doth plant them

upon Mount Zion, which God hath chosen for his rest; and there defieth the waters of the river mighty and strong,—the peoples, the kindreds, and the tongues, where the woman sitteth. Yea, from Zion hill, the perfection of beauty and excellency, sendeth he forth the rod of his great power, the Man Child which ruleth the earth with a rod of iron, these same virgin followers of his, to evangelize those very nations, kindreds, and tongues, whom the beast seduceth; and to make to pass over their heads the roll of judgment in the heavens; and to cause it enter into their houses and into their hearts, saying, “Fear God, and give glory to Him, for the hour of his judgment is come; and worship Him that made heaven and earth, and the sea, and the fountains of waters.” Yea, moreover, sendeth He forth these lambs of his flock to blow the trumpet of Babylon’s downfall, saying, “Babylon is fallen, is fallen; that great city; because she made all nations to drink of the wine of the wrath of her fornication.” With priestly unarmed strength they compass her walls, blowing as they go the trumpet of the wrath of God, until the very air, whose prince rejoiced over her as his queen, becometh animated with the wrath of God, to shake her walls, which have braved a thousand years, and bring them toppling upon their warders’ heads, those warders of Babylon who should have been watchmen of Zion, and now do reap the wages of their treason, sunk for ever in the ruins of her downfall. Yea, moreover, and these harmless followers of the Lamb, being possessed with power of God, beaming forth from their foreheads, shall go out in the majesty of truth, with powers plenipotentary from God, wielding the thunders of heaven, and possessing the key of all the secret chambers of nature, to turn her back upon her fountains, and expose her naked channels; to dry up and wither and destroy, whenever it liketh them, and worketh the end of their witness. And thus serving themselves with the secret key of nature’s God against Antichrist, who use nature’s various powers against her God, these witnesses—witnesses not unto nature, but unto nature’s God—shall prove the lie of all philosophy and science and creature power, and drive back the pretensions of the man of sin; let and hinder him; and warn the world that he is a lie, and the father of it: so that the world shall be left without excuse, if they give heed to his seductions, when he re-appeareth from the hidings into which he hath been forced to flee from the presence of these messengers of Almighty God. Such is the service for which the hundred forty and four thousand harmless ones are sealed with the name of Almighty God on their forehead.

Passing the second and third verses, on which I have nothing to say beyond what is set forth in the former interpretation (p. 318 to the end), we proceed to the description, line by line, of

these sealed ones. And, first, they are said to be those which were redeemed (*had been redeemed*) from the earth; *bought*, "not with corruptible things, such as silver and gold, but with the blood of Christ, as of a Lamb without blemish and without spot." But as for the rest of the inhabitants of the earth, they are every one of them deceived by the means of those miracles which the beast with horns like a lamb hath power to do in the sight of the other beast: against whose omnipotence of craftiness and delusion the omnipotence of truth and holiness, which is in the Lamb's blood, prevaieth to redeem out of the bondage of Babylon, and the image worship of the beast, and the universal apostasy of men, so many souls as in this celestial company are contained; being ransomed by the saving power of Jesu's blood, and sealed with the Father's Almighty name, against the coming on of direful judgments. They stand in place of safety; their feet upon the mount of Zion; their souls uplifted in the ecstasy of joy to the place where their Beloved dwelleth, and singing new wonders and glories of His power and love in the ears of those saints who are already gathered into glory. The last live to tell the wonderfullest tale of all, and the first are contented to sit and hear the new trophies which the Lamb is winning to himself upon the earth. Their time of telling out the burden of their gratitude and joy was when he took the sealed book, and opened its mysteries, which every creature shrunk from in fearful impotence. Then pealed forth the thunder voice of the cherubim, accompanied with the harps of the throned elders, together singing the song of their election out of all nations, to be the inheritors of the throne of the Lamb; but now sit they silent, in sympathy of soul, hearing the last company of the redeemed clothe with yet more triumphant notes the song of the actings of the Lamb in redemption of his beloved bride. O my soul! and thy soul, O reader of these thoughts! be lifted up unto the celebration of this last most glorious act of the redemption of the church. To us it falleth to bring in the most glorious of the trophies of Jesus, won from the deepest, most darksome dungeons of Babylon; souls snatched from the mouth of hell, opened by the beast ascending from the bottomless pit. O ye fellow-soldiers, gird yourselves, gird yourselves, to this the sternest battle of the church, and her most glorious triumph! The enemy cometh rolling in like a flood; the Spirit of the Lord lifteth up a banner against him. Gird ye, gird ye, to the battle, ye sons of the mighty. It is the night; it is the darkest, most perilous hour of the night; and our King sleepeth and taketh his rest, and his enemy cometh in to rob and pillage the treasures of his house. To you is given the honour of defending his chosen habitation; yea, of keeping watch around his bed. "Behold his bed, which is Solomon's; threescore valiant men are about it, of the valiant of Israel. They all hold

swords, being expert in war : every man hath his sword upon his thigh, because of fear in the night " (Song iii. 7, 8).

In my former interpretation (p. 318), though I gave the song and the singing of it to the sealed ones, I spake of the voice like many waters as pertaining to the Son of Man, the voice like thunder to the cherubim, and the voice of harpers to the elders—all as it were in accompaniment of the singers—because I found these attributes apportioned in the former visions to these several possessors : but while writing the last paragraph it hath been given me to feel as if these attributes of the Son of Man, the cherubim, and the elders, were intended now to be accumulated altogether upon the company of the sealed singers, in order to set forth that whatever of might and strength and numerous harmony had been used by the church at former times was now concentrated in this last effort of the power of God and the Lamb, through the organs of living men. And it was further brought to my mind, during the meditation of what is written above, that the harpers, presented in the next chapter as standing upon the sea of glass mingled with fire, are the same virgin company of innocents, clothed with the might and majesty of the name of God ; but now no longer standing on the summits of the earth, but translated into the region of the firmament above, there to sing out, through the celestial spheres, the song of their deliverance out of Pharaoh's hand, through the Red Sea of blood : for they are the witnesses who seal their testimony with their blood ; the man child who overcometh by the blood of the Lamb and the word of their testimony ; who love not their lives unto the death ; and now, having gotten the victory over the beast and over his image and over his mark and over the number of his name, they receive into their hands the harps of God, worthy to accompany the song of God, which those sealed with the name of God alone can sing through all the compass of its various melodies, deep descending as the lake of fire, and rising high as the throne of God ; falling low as the weakness of the Lamb led unto the slaughter, and swelling strong as the power of the fulness of the judgment of God Almighty. Oh ! what is that song but the song of love ; beginning from the turtle's lowly dying plaint, when alone he died of sorrow for his beloved mate, and passing on, through all his experience of anxiety and pain and sorrow, over her strugglings out of the darkness of corruption and death, until, being delivered and ransomed, she ascendeth in her beauty and her strength, and is received with the salutation of God himself, and the joyful acclamation of the heavenly host, The marriage of the Lamb is come. " And I heard a great voice of much people in heaven, saying, Alleluia : Salvation, and glory, and honour, and power unto the Lord our God : for true and righteous are his judgments : for he hath

judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. And again they said, Alleluia. And her smoke rose up for ever and ever. And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia. And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen clean and white: for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage-supper of the Lamb" (Rev. xix. 1—9). What a diapason is this, whose first deep note of anguish and sorrow burst from the broken heart of Jesus upon the cross; whose last full trumpet note of triumph is sounded forth in these words, which fill the bounds of the creation of God! Methinks also that other notes of this song of God are found in other parts of this book, parallel in respect of time with that now before us. Such is that upon the sounding of the seventh angel, when there were great voices in heaven, saying, "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever;" and that other, upon the casting out of Satan from the heavens, in virtue of the faithful testimony of the Man-child company, when "I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath; because he knoweth that he hath but a short time" (Rev. xii. 10—12). But from these enjoyments let us return to our labour of interpretation, which, though a labour, is yet a labour of love.

The next feature in the description of the hundred forty and four thousand, is expressed in these words: "These are they which were not defiled with women, for they are virgins;" whereof the meaning is reflected to us at once from these words of chap. xvii. 1, 2: "Come hither: I will shew unto thee the judgment of the great whore, that sitteth upon many waters; with whom

the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication." But these servants of God have not been so polluted, having clean escaped the pollutions of the apostate church, through the knowledge of their Lord and Saviour Jesus Christ. The remnant; all they who, having come out from under the oppression of the harlot city, do likewise escape the judgments which the Lord hath decreed against her. In the words under consideration, however, it is not Babylon herself, the great whore, but the women or churches who are virtually her daughters, though they know and acknowledge it not. These women I believe to be the churches of this and other lands, which, under their several pastors, have sold themselves again into the bondage of Babylon, from which they had been redeemed. Of whom it may well be said, "It had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and, the sow that was washed, to her wallowing in the mire" (2 Peter ii. 21, 22). The women, I say, with whom these virgins have not defiled themselves, are the harlot churches of this and other lands; out of whose foul embrace these saints of God having been delivered, do keep themselves pure and holy unto the Lamb, following Him whithersoever he leadeth. It is so beyond a question, that the great body, almost the whole, of the churches of Christ in this land, where I believe the sealing chiefly proceedeth, have within these few years declared themselves to be haters of the truth as it is in Jesus Christ, denying his work in the flesh, his work in the Spirit, and the hope of his coming in glory to reign on the earth. In Scotland, where the discipline of the church, openly exercised, gives open manifestation of the spirit actuating the body, it hath been clearly made to appear that hardly one minister within the land hath boldness to set the word of God in its place of sovereign judgment over the words of men, but do allow those faithful witnesses whom God hath raised up to be smitten and cast forth without mercy, and almost without a hearing; and I believe it to be fully as bad, if not worse, with the church in England under the established forms, and also with the Dissenting churches both in England and in Scotland. There may be found here and there a solitary exception. I know not one pastor, or one church, of a truly faithful uncompromising character, which hath not either been cast out, or against which proceedings are not already begun. These churches, leaning either upon Articles as their foundation, or upon confederacies of living men, are the women from whom these sealed ones must keep themselves holy and pure. They must not call

themselves by their names, they must strike no covenant with them of any kind, they must come out from them and be separate, that the Lord their God may dwell amongst them. Those to whom God is discovering the wickedness and miserable bondage of that minister and church with whom they worship and communicate, ought to lie open to the light, and manifest it forth in love of the brethren, by a faithful testimony to the things which God revealeth in their heart; and if they be restrained of this liberty of love, and forbidden to believe or utter the faithful and true testimony of Jesus, they must not keep silence, but only be the more bold to convince the gainsayers. For I hold it to be both the indefeasible right and the bounden duty of every man to give thanks unto the Lord, to call upon his name, and make known his deeds among the people: a man may not hide the doings of the Lord within his own heart; he hath a dispensation of the Gospel committed to him; he must not lock up the secret of salvation from the ears of any perishing sinner, or the blood of that man is on his head. Ah! it is thus that we overcome by the blood of the Lamb and by the word of our testimony, and we must not love our lives unto the death. Then shall it come to pass that the whale shall vomit forth Jonah, when the beast is disturbed by the living prophet in its bowels. The churches will cast out the children of God, with their gold and silver, and their precious stones, as Egypt thrust Israel out. And when the spoiler hath thus been spoiled of all her heavenly treasures, of all her holy relics truly so called, of all the precious remnant, she shall be given up as a prey to the king of Assyria; according to the name of the prophet's child, "Maher-shalal-hash-baz, in making speed to the spoil he hasteneth the prey." The remnant being thus separated from the defilement of the churches, must not thereupon think that they are free from Babylon, which they will find ensphering them like the air, and entering into them in every breath of life. Slight indeed and few are the bands of Babylon which the pastor of a church knitteth upon the people, compared with those which are woven into the finest tissues of the mind and of the heart, as well as the strong bands and confederacies of social life in the evil heart of unbelief, which will not admit the word of God till it be reduced to the measure of our own desires and hopes and opinions. In the heavenly regions of the mind, which Satan hath filled with twilight, wherein do flit about the shapes of fear; in the home and house of familiar affections, where the flesh doth make her sanctuary of love, for self to worship and to be worshipped in; in the fields of daily labour and business and pleasure and profit and ambition: ah me! in these intertwining, interlacing threads and webs and nets and mazes of human life, as it existeth amongst us, admired, adored, and consecrated

by a lying church ; praised in psalms and hymns fresh flowing from the souls of earthly men ; ministered to by a thousand priests, in the presence of applauding congregations :—oh ! here, here, is the Babylon that I have to fight against, within myself and round about me ; every where hindering me from entering into my high calling ; leading me to doubt the words of my God, and to interpret them according to a fashion of thought and speech, and not by the jots and tittles in which they are written, by the Spirit of imperishable truth by which they are to be interpreted. Ah ! he doth greatly deceive himself who thinketh that by being cast out of the visible church he is escaped altogether from the fowler's snare and the noisome pestilence. The flesh he beareth about with him is the strength of the pestilence, and the mind in which he rangeth is the domain of the airy fowler ; and from them both is there no deliverance, save by the faith of Him who from flesh and mind of man expelled both the noisome pestilence and the fowler's snare. Which faith of Jesus—our Samson Agonistes, our Wrestler strong, our Deliverer from the pit and the fear and the snare—if a man holdeth fast and liveth upon, then shall that man, to his amazement, find his mind freed from the shapes of fear, and filled with heavenly forms of truth ; his flesh and heart freed from the perilous load of disease, and filled with the streams of holy love. Ah ! this defilement with women is in the soul ; it is the seduction of the heart : it is that state which a man knoweth when he is in love (not when he loveth, but when he is in love) with any woman—a condition not known till it be felt—an all-possessing, all-engrossing affection, stronger than death, and more devouring than the grave. Oh ! he is led captive ; like the young man in the twilight by the harlot, who goeth out to meet with him. “ He goeth after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks ; till a dart strike through his liver, as a bird hasteth to the snare, and knoweth not that it is for his life ” (Prov. vii. 22, 23). Such I believe to be the spell-bound condition of all Christendom, save those whom God is disabusing and undeceiving, and preparing for the seal of the Father. I had no notion of it. I thought, I vainly thought, that because the ministers of the churches were waned from their strength, Babylon was therefore fallen from hers over the hearts of men ; but now I see that the snare, and the fear, and the pit, and the seduction, and the lie, and the bonds, and the fetters, are all but omnipotent over the people ; and nothing can deliver them but the preaching of Christ's crucifixion of the flesh by abiding in the flesh, and his working resurrection life in us by his coming in the Spirit.

“ For they are virgins.”—These virgins, presented to us here under the figure of the number one hundred and forty-four thou-

sand, are but the parts and members of that woman clothed with the sun, with the moon under her feet, and having on her head a crown of twelve stars ; pregnant with, and about to give birth to, the man child which is to rule all nations with a rod of iron (chap. xii.). And their virginity hath respect unto the harlot churches, and not unto the unmarried state ; for truly they are the bride of the Lamb, following him whithersoever he leadeth ; married to him as a chaste virgin, and even now big with the hope of the ruler of the nations, the man child who is to rule all nations with a rod of iron. What was personally fulfilled in the blessed virgin is to be ecclesiastically fulfilled in these one hundred and forty-four thousand, who shall give birth to the Emmanuel, God with us, God manifest in the flesh, in the holiness and power of the witnesses. But first the church must return to virgin purity, putting away the defilements of the flesh and the spirit, the harlotry of the world and the chief men thereof : which God is even now accomplishing by the faith of Christ's holiness in our flesh through the Spirit, and our holiness in the same flesh through the same Spirit. The faith of this truth will bring the church back again into the holiness of Christ's flesh ; whereupon she shall be meet mother of that Emmanuel, or man child, or manifestation of the Father and Son by the Spirit in the church, which is to accomplish the great and mighty work of God in these latter days. I believe that, as the Virgin Mary gave birth to the Son of God in the flesh, who manifested forth the grace and truth of the Father, but executed no judgment and inflicted no wrath ; so the one hundred and forty-four thousand virgins shall give birth to the spiritual Emmanuel, which is the rod of God's great power to smite the nations withal : and this I durst not have said, unless the Spirit, who teacheth all things, had said it to me and to many ; nor durst I have believed it, unless I had seen that the xiith chapter of the Revelations is intended to teach it ; where the seed of the woman, the man child, consisting of many persons, who overcome, is caught up to the throne of God, thence to wield the thunders of its power against the dragon and his angels, and cast them down from heaven. Thence stepping back to the original prophecy of the virgin and the virgin's Child, as contained in the viith, viiith, and ixth chapters of the prophecy of Isaiah, we have been taught to believe that the prophecy therein expressed had but its germinating accomplishment in the work of Jesus in the days of his flesh, and shall have its full accomplishment in these our days, by the sealing of these virgins, and their bearing of the man child ; who shall have in him both the Father and the Son, to put forth in the sight of men the glorious attribute of both. Though the life of the Son of God in the flesh was virtually Satan triumphed over, yet really and actually it was Satan bruising the heel of the

woman's Seed, bringing him into sorrow, and laying him in the deeps and darksome caves of the lower parts of the earth. It remaineth that the seed of the woman should bruise the serpent's head; and this is what we look for, and have been taught instantly to expect in these our times; but first his head must be revealed in all its power of evil, which is the beast that ascendeth out of the bottomless pit, gathering the nations at his call, and prostrating them before his footstool. When thus revealed in the confederated strength of the invisible and visible world, the Seed of the woman shall be revealed over against him in the faithful servants of the Lord, sealed with the Father's name on their foreheads; and right speedily shall Satan be bruised under their feet, as was Pharaoh and the realm of Egypt under the rod of Moses: the witnesses shall make havock of him for an appointed season. The spiritual wickednesses in the high places shall quail before these followers of the Lamb, with that awful and terrible name stamped on their foreheads, the characters of which shall flame out like the forked lightning, and shiver the rocks and the ragged rocks where they vainly seek a shelter. Scared shall be the eye that looks on them in battle; withered the hand that lifteth weapon against them. It is but for the short season of three years and a half that the fiery words of these sackcloth-harnessed men have power. Men of trouble, and of grief, and of sorrowful aspect, they be; having a heart to save, and no heart to destroy; fit repositories of the power and grace of Almighty God, for whom they strike, and not for themselves; for they be still one flesh with men, preachers of the Gospel, and heralds of salvation. Against whose course doth a mountain of embattled pride lift itself up? it shall become a plain before Zerubbabel, "not by might, not by power, but by my Spirit, saith the Lord of hosts." Opposition shall perish, and the hearts of Antichrist and his devil-possessed band shall die within them. Harder than Pharaoh's shall their hearts be, and more unwearied their holding out against the rod of the Lord; for the devil is in them, annealing their hearts to the temper of hell. Stroke of judgment shall follow stroke of judgment, and shrieking woe shall fill the world; for God will not fail his men, nor shall his chosen men belie their God; over mountains and over deeps shall they tread their forward path; the palaces of kings shall they enter, and from the strong hold shall they not be holden back; the ministry of mighty angels shall be at their bidding, and the powers of nature at their call. Nor shall they sleep harmless in their airy dwellings, as those legions that waited on the merciful footsteps of Jesus; because the time is come to put on vengeance like an helmet, and to be clad with zeal as with a cloak: and as once upon a time when the zeal of his Father's house came upon him, the thronged temple fled amain from his face; so in these days of revenge and recompence for the controversy of Zion, shall

the sword of the Lord, furbished and bathed in heaven, come down upon the people of his curse like an overflowing deluge and an overwhelming hail, and the strong city shall be broken down, and lie low in a low place. These things, which I feebly pourtray, flesh and blood can neither reveal nor yet receive; and so I rest, with the declaration of my sure and stedfast faith that the Lord hath given the word of them, nor will cease to accomplish them until every jot and tittle have been fulfilled.

“These are they which follow the Lamb whithersoever he goeth” (leadeth)—Having no mind of their own; having eyes, but seeing not; having ears, but hearing not; all given up to faith, and surrendered to the guidance of the Lamb; as it is written: “Hear, ye deaf; and look, ye blind, that ye may see. Who is blind, but my servant; or deaf, as my messenger that I sent? who is blind as he that is perfect, and blind as the Lord’s servant?” Followers they are of the Lamb, as the Lamb was the follower of God; who did not his own will, but the will of Him that sent him; who had eyes, but judged not after the sight of his eyes; who had ears, but reprov’d not after the hearing of his ears; who was of a quick understanding (scent, smell, or discernment) in the fear of the Lord, but not from the spirit of a man that was in him—not from natural sagacity, circumspection, or prudence; nor from common sense tutored by man’s tradition, or even by God’s written word, though he meditated upon God’s law night and day—but he had that quick sense in the fear of the Lord from the Spirit of the Lord that rested upon him, “the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge, and of the fear of the Lord.” The Lord God gave him the tongue of the learned (learner), that he should know how to speak a word in season to him that is weary: he wakened morning by morning, he wakened his ear to hear, as the learned: the Lord God did open his ear, and he was not rebellious, neither turned away back. Such blind following of the Lamb shall be given to the sealed ones, because they love him, being his chaste and virgin spouse; and well know they that he is a husband of loves, who asketh nothing which is not good to obey: and what communication of the Holy Ghost went on daily and hourly between God and the Lamb in the days of his flesh, and goeth on still; the like, the same, the very same, shall go on between the Lamb and his trusty followers; who are one with him, even as he is one with the Father—yea, one in Him and the Father: “as thou, Father, art in me, and I in thee.” These blind eyes shall see out of obscurity visions of God, and these deaf ears shall be unstopped to hear the voice of God and of the Lamb. Yea, it is even now so found in the church whereof I am the pastor, in the midst of whom the voice of Jesus is heard continually, say-

ing, "This is the way, walk ye in it;" and when the tempter cometh, as come he ever will to a church baptized with the Holy Ghost, our true Shepherd lifteth up his voice, and warneth us that the wolf is coming. He fleeth not, because he is the true Shepherd, and not an hireling; and though we have been a stiff-necked and rebellious people, he breaketh us in with bit and bridle, and prepareth to make us the war-horse on which he shall ride prosperously for meekness, truth, and righteousness, and his right hand shall teach him terrible things. They shall follow the Lamb whithersoever he leadeth, for he will lead them unto living fountains of waters, and bring them by a way that they know not unto the habitation of his holiness. His path is in the mighty waters, and his footsteps are not known; nevertheless it is he who led his people like a flock by the hand of Moses and Aaron. Oh that we may be found obedient to his voice! oh that we might choose his ways! then will he subdue our enemies under us; he will feed us with the finest of the wheat, and give us the pure blood of the grape to drink. Oh for a willing people in the day of his power! He shall make them the rod of his great strength to subdue the nations, and to break them in pieces like a potter's vessel. These virgins follow the Lamb; these harmless ones, who stand on the holy hill of Zion. But those locusts, who have faces as the faces of men, and crowns upon their heads, pretending to be the crowned ones of God; and hair like unto women, pretending to be of the true church; do follow another king, even Abaddon and Apollyon; and ascend out of the bottomless pit, the hollow unfathomable lie and mystery of Antichrist. Floating in uncertain doubts, the numerous servants of Antichrist lie waiting until the time of God's forbearance is spent; and, being giving up to the power of demons, they flock forth, to sting into madness, the children of men; who in those days shall seek death and not find it; shall desire to die, and death shall flee from them. While thus the army of Antichrist go forth, stinging and deluding and destroying all men, they shall also attempt these followers of the Lamb, these sealed ones; but the name of terrible power which flameth from their foreheads shall strike through their hearts, and scatter these mock kings and spoil their armies, and the women that remain at home shall distribute the prey; for the locusts are commanded to hurt only those men which have not the seal of God in their foreheads. Ah me! while I meditate these things, what sorrow and compassion fill my heart, to think of the stratagems of hell, and the powers of darkness, with which the church of the living God is ready to be assailed! Woe is me! for fearful things have been declared in mine ears from the Lord of Hosts! Woe, woe, woe, to the inhabitants of the earth and of the sea! for the devil is come down unto you,

having great wrath, because he knoweth that he hath but a short time. O thou gracious Lamb of God, thou good Shepherd of the sheep, what thanks are due to Thee, who hast broken silence betimes, and warned the church and the world; who, alas! give little heed to thy warning voice, because they are filled with the strong drink of self-conceit and natural understanding; seeking after eloquence which hath no voice of God, building up arguments which have no foundation of truth, and following men that have no knowledge nor discernment of the way of safety. O thou reader! if thou hast any bowels of compassion, if thou hast any foresight of future things, be melted into tears before the Lord, and lift up strong cryings and supplications for thy brethren, who are stumbling upon the dark mountains, and ready to be taken in the pit, and the snare, and the fear. Do I write to entertain thee? do I write to astony thee? I write to awaken thee from thy callousness, and to burden thee with apprehension of coming woe, that thou mayest gird up thy loins like a man, and stand before the Lord thy God, and fill thy mouth with arguments, and plead with agony of spirit, and sigh with the breakings of thy loins, for the children of the daughter of thy people. This book of the Watchman, in which I write, was devised in the longings of a few men's souls after their strayed and lost brethren; it was launched in prayer, and devoted to the Lord: and may the Lord bless it to the awakening of his host, and the guiding of them to the battle! Arise, ye men of God; why will ye linger by the sheep-folds? Stand up, ye parched bones, and let the body of Christ appear. The Lamb calleth you; he hath spoken: he hath called us to faith; to the shutting of the eye, of the ear, of the understanding, of the heart; to the opening of faith, and to the fellowship of the sorrows and sufferings of Jesus. Awake, ye followers of the Lamb, and obey his voice; betake yourselves to faith; cast yourselves upon his faithfulness; cease from man, for what is he to be accounted of? and from your many inventions cease, and from your confederacies cease, and from your schemes and little erections cease; take footing on Mount Zion, the Rock of ages, and follow the Lamb. Has the intercourse between Jesus and his people ceased? is their union, strong as the union of the Father and the Son, broken? that ye should not choose to commit your way unto Him, but must fence yourselves about with your canons, and your articles, and your confessions, and your establishments; which being trusted in, are so many offences and insults to the worthy and honourable Son of God. What mean ye, ye under-shepherds, that ye will not take orders from the Shepherd of Israel, that dwelleth between the cherubims? What are the Reformers to you, or ye to the Reformers? the Evangelicals to you, or ye to the Evangelicals; that Jesus of

Nazareth should have ceased to be your Lord and your God, your leader, and your commander? Begone with your insolent self-defences against those rights of Jesus, which I, in his name, do bind upon you. Follow Him, and Him alone; do Him homage, and Him alone; or perish from the way, when his wrath is kindled but a little.

“These were redeemed from among men, being the first-fruits unto God and to the Lamb.”—Above they are said to have been redeemed from the earth, in reference, as I take it, to these words, Rev. vii. 3: “Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.” Here they are said to be redeemed from men, in reference, as I think, to the passage quoted above (ix. 4) concerning the locusts: “And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.” For the whole scope of the ixth chap. concerneth men, as distinguished from the earth; not only the woe of the locusts, but also the woe of the horsemen, concerning which it is said (ver. 18), “By these three was the third part of men killed, by the fire and by the smoke and by the brimstone which issued out of their mouths.” And not only so, but the third and last woe-trumpet is also upon the men, in anticipation of which it is said, that “the rest of the men, which were not killed by these plagues, yet repented not.” And when that woe cometh (xi. 13), it falleth upon men: “And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.” These three woe-trumpets are all upon the men of the earth; whereas the four former were not upon the men, but upon the earth, the sea, the fountains of waters, and the lights of the firmament of heaven;—a distinction which I take to stand in this, that whereas the first four trumpets fall upon communities, the last three fall upon persons: the first four striking, successively, the settled productive constitution of society; then its troubled, disturbed, tumultuous, revolutionary, agitated people; then its priesthood; and finally its form of power and government: the last three striking baptized men, named, and numbered, and known unto God—(wherefore, xi. 13, they are called “names of men”). That is to say, these three trumpets of woe fall upon men who had been numbered with the people of God, but whose names are blotted out of the Lamb’s book of life, and left to perish in their apostasy. Ah! it is a thing whereof the world hath no conception, being the direful retribution of God upon every believer in Jesus who refuseth to be sealed with the Holy Ghost, and calleth that stamp of God

by a profane and contemptuous name. I say it without the shadow of a doubt, that every man conversant in the ways of God, brought out of the earthy mass by heavenly teaching, and made into a man, a person, from having been the mere particle of a mass; every such separated and distinguished person, who shall resist the work of God's Spirit now begun in the church, shall be given over to the torment of the locusts, the slaughter of the horsemen, and the overwhelming of the earthquake. Nay, more; they themselves are the locusts, being possessed with evil spirits from the pit of hell; and the horsemen, riding in full career; the champions of delusion, deceiving and being deceived; believing a lie, and propagating it with the devotion of the Moslem, with the fiery speed of the Saracen and the Turk. I would tremble while I write, if I did not know that my God is righteous and merciful, and that not one single person of these two hundred thousand thousand horsemen shall be so given up to fight under Antichrist, which is Abaddon and Apollyon, without amply deserving, without richly purchasing such a fearful doom at the hand of the righteous Judge of all the earth. I pretend not to understand these woe trumpets, which blow the blast of apostasy and apostasy's doom, word for word, and symbol for symbol, waiting until the Lord shall be pleased to reveal the same by his Spirit: but of the substance of the truth, that there shall be such a sealing from the bottomless pit, I have no more doubt than that there will be and is a sealing from the throne of God; and in both cases upon churchmen—that is, upon men who by the power of the truth have been isolated from the mass of the community, and taught their responsibility to God through Jesus Christ, as several and particular persons; for let it be remembered, that these are men who are twice dead, and who, in order to be twice dead, must have twice received life. It is this second life which, through abuse of its calling, and refusal to obey its father Christ, its guide the Holy Ghost, they do forfeit and surrender unto the prince of the power of the air, the spirit which worketh in the children of disobedience. It is of the stars of heaven that the dragon with his tail sweepeth down the third part; and it is the same third part which the locusts hurt, and the horsemen slay: the men whom they slay, and the stars of heaven whom he sweepeth down, are the same persons by different symbols expressed; being spiritual ones, who, wrestling not well against the wicked spirits in heavenly places, but only beating the air, do fall before the fowler, and are entangled in his snare, and marshalled under his banner, and speeded on to sting with doctrines of devils, and slay with the fire and the smoke and the brimstone which issue out of their mouths. Ah me! we stand, who stand in Jesus, for a high prize or a terrible forfeit; we, who are begotten again by the seed of the word,

are begotten either unto the new Jerusalem, to ascend in glory, or to the pit of hell, to descend quick : and the days of manifestation being come, when like the eagle the true and faithful followers of the Lamb shall mount on high, gazing on the glory above the glory of the sun in which he cometh ; those who will not follow him, but will turn aside after an unclean way, not living for love, nor speaking for truth, nor lying open to the pure and searching light of God, shall stray from error into deeper error, shall sink from delusion into deeper delusion, shall pass on from sin to greater sin, until, having accomplished the things written in the Epistles of Peter and Jude, concerning the apostasy, they shall go down quick into the lake which burneth with fire and brimstone for ever.

From which fell perdition, from which eternal precedency of damnation, to think of which maketh me hide myself under the feathers of the Almighty from the fowler's snare, these hundred forty and four thousand followers of the Lamb are redeemed. And how redeemed ? saith every anxious soul which hath any light of truth. Redeemed, I answer, by following him whithersoever he leadeth : redeemed by the blind obedience of faith, and by nothing else ; for faith holdeth fast when every thing else faileth : when the heart melteth for fear, and the eye darkeneth with shapes of terror, and the life-blood through extreme agony of soul is poured out on the ground, as was in the garden of Gethsemane proved by the spotless Lamb of God, faith then holdeth fast to the Father, and bringeth up into his own bosom and glory the child of infinite trials, sorrows, and afflictions. Redeemed by what, saidst thou ? O my brother ! redeemed, I answer thee, by the triple cord of faith, which cannot be broken : this the sheet-anchor, and this the cable, which rideth out the storm ; and there is no other. Ye reasoners, the devil shall out-wit you, and out-reason you, and reason you into his own devilish designs. Ye believers, Jesus shall lead you and guide you like a flock, and gather you in his arms, and hide you in his bosom.

"The first-fruits unto God and to the Lamb."—The first-fruits are those hundred forty and four thousand, and the harvest follows in the end of the chapter, ver. 15 : and then the vintage, ver. 19 : and then the feast of tabernacles, at the ingathering, chap. vii. 9, to the end. And as the sheaf of first-fruits was laid up in the temple, and waved before the Lord, before the harvest might begin, according to the law of Moses ; so these first-fruits are gathered into the garner of God with these words, "Blessed are the dead which die in the Lord from henceforth : yea, saith the Spirit, that they may rest from their labours, and their works do follow them." Whereupon immediately the Son of Man, which is the whole body of Christ, *Head* and

members, come to the reaping of the harvest of the earth, which the same sealed ones had sown in the days of their sackcloth, witnessing and preaching of the Gospel, through the midst of heaven, of their subversion of Babylon, and withstanding of Antichrist. Much work of sowing have these sealed ones to do, from whom go forth the several voices angelical: first, the voice of triple woe, immediately before the opening of the bottomless pit to teem forth the locusts which have power to smite all the men but the sealed ones; for the sealed ones, having in them the mind of God and of Christ, are aware of the delusions of the pit, and of the fear, and of the snare; and do warn mankind in these words, "Woe, woe, woe to the inhabitants of the earth, by reason of the other voices of the trumpet of the three angels which are yet to sound." This voice flieth through the midst of heaven, filling both earth and sky, where are the snares of the fowler and the noisome pestilence. It is the first effect of that little book of prophecy which the church eateth, that as soon as she eateth it her belly is bitter (x. 10); and out of that inward bitterness and sorrow and anguish, because of the things which are coming on the earth, bursteth forth that triple note of woe, spoken with no tongue of man alone, but also with the tongue of angels;—a voice for earth, a voice also for heaven; striking terror into the breasts of men, and double terror into the prince of the power of the air, and the wicked spirits in the heavenly places: double terror to them, because it is woe without mercy, whereas to the inhabitants of the earth, even to every nation and kindred and tongue and people, the same heaven-filling voice of prophecy doth proclaim the everlasting Gospel of the grace and the judgment and the glory of God, saying, "Fear God, and give glory to him, for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters" (Rev. xiv. 7). Therewithal, or thereupon—for whether they be in the succession of time or not mattereth little—they ring the knell of Babylon's downfall, and stem the mighty tide of Antichrist's arising: which works being ended, these faithful followers of the Lamb are content, like their Master, to be powerless; and prefer following his footsteps into a dishonourable grave, before they follow his flight into the realms of glory. I say, they are content to be weak, and through weakness to die, albeit they be clothed with the almightiness of God: for their love is to follow the Lamb wherever he leadeth the way, and to give unto the world a last glorious exemplar of his power, and humiliation, and love, and glory, whom the world is ready to reject, to the end the world may be without excuse in bowing down to that image which the beast shall set up for universal worship. I think that these sealed ones, or witnesses from amongst

them (if, indeed, they be not all the witnesses), shall have the honour of following the Lamb unto the death; for "they loved not their lives unto the death;" and "Blessed are the dead which die in the Lord from henceforth, saith the Spirit." And having suffered martyrdom, and fallen into the earth, there springeth up a great harvest from the seed of their blood: but for themselves, they stand upon their feet at the end of three days and an half, and are seen of their enemies, and sing the song "O death, where is thy sting? O grave, where is thy victory?" Then stand they upon their feet, a monument to living men of death swallowed up in victory. As they stood in their sackcloth covering, the monument of weakness and sorrow swallowed up of strength and joy; of lamb-like innocence and dove-like harmlessness swallowing up the mightiest powers of earth and hell in the man of sin and his prophet confederate: so now, having out of love to Jesus' sufferings and death yielded themselves of free accord to suffering and death, the days of their witness-bearing being accomplished, they stand up out from among the dead, after three days and an half lying in the street of the great city; but, lo! the smell of corruption hath not passed on them; and the hand of death hath not been able to do them any wrong. Up they stand, a company of the vanquishers of death and hell; and their enemies look upon them a more wondrous sight than the world hath ever beheld before: for Jesus shewed himself not to his enemies, but only to chosen witnesses; but these death-conquerors shall stand up in the teeth of those who would not suffer their bodies to be put into graves, thinking they could thereby prevent the accomplishment of the prophecy: but, lo! from the public streets, into which their bodies were contemptuously cast, they stand up before the market-making world, the buying-and-selling worshippers of the beast, being to the world what Jesus was to his disciples after his resurrection, the living, breathing, acting monument of death put under. And this end of swallowing up death in victory being accomplished, they hear a great voice from heaven saying to them, "Come up hither:" and they ascend up to heaven in a cloud, and their enemies behold them. Such is the work which the hundred and forty and four thousand sealed ones, or the witnesses (for whether they be all of the witnesses, or only a part of them, the Lord hath not shewn me), are destined to accomplish on the earth; and this done, they are taken to their rest.

But in respect of their being called the first-fruits unto God and to the Lamb, it is clear to me, from the study of the seals, that this company by no means containeth the whole of the body of Jesus, because they are not sealed until the sixth seal hath been opened, before which time, even under the fifth

seal, is given the account of those that were slain for the word of God and for the testimony which they held. These are the saints of God who have in past times sealed their testimony with their blood, before the manifestation of the hundred and forty-four thousand, who are a company sealed under the very act of judgment, to serve God's manifold ends during that fearful climax of good and evil. It is not that they have any precedency in the kingdom over the first apostles and disciples of the Lamb who fought the good fight against Pagan Rome; nor even that they have any precedency over the faithful martyrs and servants of God who stood up against the Papacy, and in like manner finished their course with joy: but it is that this virgin company cometh forth, when the Lord needeth them, at the end of the day, to serve the ends of the Lord's glory; a willing people in the day of his power. The first company for stern combat against the powers of darkness embodied in Pagan Rome: the second company for patient and long-suffering testimony to the truth as it is in Jesus oppressed by the mystery of iniquity: the third company for glorious triumphs in light and in power against the prince of the power of the air coming forth as an angel of light and minister of righteousness in Protestant or Infidel Christendom. Wherefore, then, it may be asked, should they be called first-fruits, when in truth they are, as it were, the last? The answer is, that the name first-fruits hath reference to the harvest, and the harvest is now; nor not till now hath the harvest been; for the end of the age is the harvest. Now the golden harvest, the joyful, numerous harvest, being about to be reaped, God asketh first for the sheaf of first-fruits; and blessed is he who heareth the voice of the Lord, and obeyeth, and becometh a grain or stalk of that holy sheaf. Incongruous, therefore, would it have been, to denominate either of the first two companies by the name of first-fruits; seeing, that immediately upon the presentation of the first-fruits the reaping of the harvest may, and ought to, proceed. Now, because the harvest is the glory of the year, when the earth presenteth her rich and replenished face unto God, and repayeth him for the many suns with which he hath warmed and the many showers with which he hath softened her cold and rugged bosom; as the harvest is the rich and fruitful season of the year, the reaping time, when the husbandman doth gather into his barn the reward of long and laborious toil and patient expectation: so the harvest of the church, which now beginneth to shew itself in some whitening ears, is the season in which the sower and the reaper shall rejoice together, and the Great Husbandman shall fill his garner. And as the grain in the green blade or the pulpy ear is nothing so beautiful nor precious as in the ripe and golden harvest; so the children of the kingdom, though green and fragrant as the spring in the early ages of the

church, are nothing so glorious and majestic as they shall be seen in these latter days of full maturity. And this is the reason why the vision of the virgins hath about it such excellent glory : for, being the first-fruits of the harvest, they must be as the harvest is : the children of the kingdom come unto the stature of manhood, the church filled with all the fulness of God. It is one and the same house which hath strong foundations and massive buttresses at its base, plain and unadorned walls, with doors of access, and windows for the entering in of light, architraves and pinnacles for beauty and for glory at the outgoings of its summit. Now, the Apostles and their brethren were the mighty foundations ; the saints gathered in the intervening ages were the smooth and polished, yet unadorned, stones of the wall ; and the witnesses who are now gathering by the Master Builder, are stones for beauty and for grandeur, with which to finish the whole building in graceful majesty. It is the same tree whose roots grasp the earth and the rocks in their strong embrace, whose trunk riseth up in plain and stately strength, and whose spreading top beareth the leafy branches and abundant fruit. Now, what the harvest is to the seasons of the year, what the adorned key-stone and centre is to the arch, and what the rich pediments and cornices and other stones of beauty are to the building, such are the virgins, as I take it, to the body of Jesus,—the chiefest manifestation of its glory, the choicest exhibition of its beauty : yet not on that account to boast itself over the other members, but meekly to be satisfied with the portion of His fulness which they are honoured to bear. And I believe, that as the full grown ear of harvest draweth up into itself all the service of the root and of the blade and of the corn in the ear ; so the virgin state of the church shall use up all the materials contained in the primitive church, and all subsequent ages thereof until their own time. The Lord will manifest these things more fully as the events disclose themselves, but at present I feel convinced, that the primitive church, with all its planting by men like Paul, and watering by men like Apollos, was to the church that is breaking out from the casements of Babylon but as the corn in the blade, when compared with the ripe and full-grown ear ; just as the opposition offered to the primitive church was but brute force, when compared with that panoply of heavenly delusion with which Satan is now arraying himself, under the fair names of evangelical, liberal, free, and merciful institutions. And as the priests went out from Jerusalem, and on the earliest spots by the brook of Cedron did gather ears of corn as they were found ripened, here and there, to make up the sheaf of first-fruits, to the end the people might not be prevented reaping the harvest in all the coasts of Israel ; so now is the sealing of the 144,000, here one and there another, by

the Spirit of the Father, to the intent they may be presented before God by translation into his heavenly temple, and come with him to reap the harvest which they sowed: for as he that sowed first, is first amongst the reapers, so shall it be with them also; and that word shall be fulfilled, "Both he that soweth and he that reapeth shall rejoice together."

Moreover, they are said to be not only the first-fruits of the harvest, but the first-fruits unto God and to the Lamb:—unto God, as being sealed with the name of the living God; in whom the glory of the Father's name is all revealed, and his mighty power shewed forth in all love, long-suffering, righteousness; holiness, and judgment;—unto the Lamb, as being his followers, his faithful followers, in the midst of the universal apostasy of the church, and the beast-worship of all the world. Inasmuch as they are servants of God, they are sealed from the wrath of the Lamb: inasmuch as they are followers of the Lamb, they have the Father's name written on their foreheads. First-fruits they are unto that God, whom the Lamb doth glorify and set forth as the only object of worship unto man; first-fruits they are unto the Lamb, as being faithful unto that name which God hath given under heaven among men, whereby they must be saved. It is the mystery of the indwelling of the Father and the Son in the flesh of mortal men, who therefore are able to sing the song of Moses the servant of God, and of the Lamb; for servants of God they are like the man Moses, to put forth the terrors and thunders of his power; but sons of God like the Lamb, to shine forth with all the effluence of his love;—servants, to lift the rod and smite the earth with as many plagues as they will; sons, in whom the Father's love may be seen without evil;—servants for obedience, sons for love;—prophets of God, to hew the nations with the words of their mouth; priests of the Lamb, to anoint them with the oil of health and joy;—the olive-trees for oil, which maketh the face of man to shine; the candlesticks, to stand before the God of the whole earth, and to fill it with His glory. Oh the mystery, the mystery of the church in the latter days! how she shall smite the four corners of Moab, and destroy all the children of Seth! Oh the mystery of God and of the Lamb, manifested in the witnesses, who have in them, not only a revealed manifestation of the Lamb as God of love, the God of harmless love; but also the hidden mystery of the unmanifested Godhead of the Father! Deep, deep they dwell, in the unfathomable abyss of his wisdom and power, fetching forth things unseen, unheard as yet upon the earth, yet close and undeviating from the footsteps of the Lamb, the manifested God: whom Jesus in the flesh revealed, and in the Spirit on Pentecost did further manifest; but new glories, new functions of the Father unseen, of the Son revealed, remain to be manifested in the sealed ones. Oh! it was marred in the

beginning by the mystery of iniquity : they came not to the stature of the perfect man : the church, instead of ripening into the full ear, fell back into the blade, and is descended into the rottenness of the seed ; but it shall not be so for ever ; there is a harvest unto God and to the Lamb, when the grain shall be like that seed of corn which once fell into the earth, and was taken up into the throne of God. As he is so shall we be—he one, we many in one—for the Lord will not be defeated for ever ; his word standeth fast ; the world shall yet become blessed with salvation ; saviours shall come up upon the mount of Esau—they shall be many, and yet they shall be one ; and by our unity in word and deed over the wide world, it shall be known that Jesus is the Son of God, the King of glory, the Lord of power, the Redeemer of the world, the Ruler of principalities and powers, the Prince of the kings of the earth, the Head of the church, the Fulness of the Godhead in a body.

Ver. 5 : “ And in their mouth was found no guile : for they are without fault before the throne of God.”—In their mouth was found no guile : they overcame him by the word of their testimony, because they speak not of themselves, but the Father and the Son speak within them. Their word is not their own, but the word of the Father and the Son, which dwelleth in them. They have attained unto the grace of not offending in word ; and if any man offend not in word, the same is a perfect man, and able also to bridle the whole body. They are the living revelation of the living word of God : they speak as the oracles of God. It is not a new calling, for to all these things are we called, but it is our high calling attained. Why should men doubt that the tongue of man can be used by its Creator for His own glory ? Was it not so in the Prophets by whom the word of the Lord came which is contained in the Scriptures, whereof one jot or one tittle shall not pass away till all be fulfilled ? And wherefore should it not be so always in the members of Jesus Christ, who are predestinated to be conformed unto His image, who did no sin, neither was guile found in his mouth ? Hath not Jesus presented before us the example of the man whose every word was pure and holy as the word of the living and true God ? yea, was he not the Word of God made flesh ? and hath not flesh, our flesh, our fallen mortal flesh, our tempted suffering flesh, had the blessed prerogative of bodying forth the infallible Word of God ? Are there any depths of the heart which the Son of God, that made it, sounded not ; any obliquities which he straightened not ; any errors which he corrected not ? Verily not one. His will, his mind, his heart, his tongue, did all harmoniously consent with God ; and this which he accomplished in flesh, of being the faithful and true witness, he continueth in them ; “ for in their mouth was found no guile : for they are without fault before the throne of

God." This is the condition to which Christ called his church, when he said "Be ye perfect as my Father in heaven is perfect." And the provision for it standeth in this, that we are one in the Father and in him: "As thou, Father, art in me, and I in thee:" "I in them, and thou in me, that they may be made perfect in one." By oneness with Jesus we should have his faultlessness, as by oneness with Adam we have his faultiness; for we are predestinated to be conformed to the image of the Son of God, "who did no sin, neither was guile found in his mouth;" and our renewing is "after the image of God, in righteousness and true holiness." It is, therefore, the most damnable blasphemy for any one to think of saying that God proposeth, or purposeth, we should continue with any blemish of sin upon us: for to this end hath he chosen us in Christ before the foundation of the world, even "that we should be holy and blameless before him in love:" which state of perfection in the divine life these sealed ones are here declared to have attained unto; in whom the purpose of God is accomplished; and over whom he can say, "In them I am well pleased." The church hath ever lagged behind and held back from this holy estate to which the Holy Ghost, in the mouth of the Apostles, doth as constantly entreat her to come forward. It is her very calling: "called to be saints:" and the meaning of the word saint is not partially holy, but entirely holy; being the word applied to God in the worship of the heavenly host, and to the child Jesus, and to the blessed Spirit. To this the end of our calling these sealed ones do attain: "They are without fault before the throne of God." The Apostles laboured hard to bring the church up to this "the measure of the stature of the fulness of Christ." And James, in particular, doth abjure the permission of one single sin in the people of God, saying, "If we keep the whole law, and offend in one point, we are guilty of all:" and John, striking at the same Manichean licentiousness—that there was an evil principle in man, which God himself in this world cannot subdue—doth over and over again declare, that "Who-soever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God." This is the one pernicious error against which John's whole Epistle seems directed—to wit, that, let God do his best for man, man cannot be delivered from the inveterate habit of sinning; that a man may be a saint, and yet many parts a sinner. But the Spirit of the Lord in that same Epistle declareth: "Little children, let no man deceive you: he that doeth righteousness is righteous, even as He is righteous: he that committeth sin is of the devil, for the devil sinneth from the beginning." At the same time, the Apostle is careful to give the glory of this blamelessness to the blood of Jesus, and to

the forgiveness of God through faith therein. For there is an error on both hands : on the one side, of a conscience blinded through ignorance and wickedness ; and on the other hand, of a hope darkened through ignorance and unbelief. A man may say, I have no sin ; such a one the Apostle declareth to be a liar, and the truth is not in him. But while the Apostle declareth this, he addeth, that “ if he confess his sin, God is faithful and just to forgive him his sin, and to cleanse him from all iniquity ; ” which being done, he is cleansed, and ought to sin no more : but if he do, then must he confess it again, and again receive absolution through the blood of Jesus. But if, being thus furnished with the power of righteousness, he do go on bringing forth thorns and briers, he is well nigh unto burning ; and the teacher who alloweth and encourageth a man in this, is the minister of Satan, and no minister of Christ. In order to become sinless, a man must confess himself a sinner, and be cleansed from his sins in the blood of the Lamb : which blood is also the life of the Lamb, to flow through every region of the natural man, cleansing and quickening and producing the fruit of holiness. Now these sealed followers of the Lamb are such ones as have been washed in his blood, and are quickened by his life, and guided by his Spirit ; and sealed with the approbation and safe-keeping of the Father : and if God doth justify, who is he that condemneth ? Oh, it is a melancholy, a miserable delusion of the serpent, to have persuaded all but the whole church that it is an utter impossibility to escape from the habit of sin : which, while it lasteth, produceth sins without bounds, and preventeth holiness, not only in part, but altogether : for Jesus will not be a partial holiness to any man—the man who taketh him for holiness must take him for complete and perfect holiness, must honour Jesus as the subduer and extirpator of all sin from flesh, or else be without any profit of his death and resurrection. I hold, therefore, that the doctrine preached and received in the churches, to the effect that the saint should not, or need not, be perfect in holiness, is the subversion of Christ’s work in the flesh altogether, and the prevention of holiness in the believer altogether—not in part, but altogether ;—and wherever that root of error is held, not as an opinion, but as an article of faith, as a practical principle, it doth effectually seal the man up in sin, and keep him far away from the blood of Jesus, which will flow into no heart that honoureth it not as a complete death unto sin and life unto holiness. This is the practical form of atonement ; not an indulgence for continual sinning, but an indwelling power of perfect holiness ; and he who doth thus honestly believe, and keep in memory the thing which he believeth, shall doubtless triumph over all sin, and attain unto the purity and blamelessness of these sealed ones, in whose

mouth was found no guile, for they are without fault before the throne of God.

Our leisure doth not permit us to go further into this subject at present : and we conclude with restating our firmer and firmer faith, that the Lord will accomplish all these things ; that he is upon the eve of accomplishing them ; and blessed is he that believeth, for there shall be a fulfilment of the things which the Lord hath spoken. If any one ask, But how am I to believe ? As Sarah, who was dead, believed that her womb could be made alive again ; so believe you that the dead church, the stony-hearted church, can be quickened with love divine ; can be brought into virgin holiness, and bring forth the Man-child, the Emmanuel, which is to rule all nations with a rod of iron, and to manifest in flesh both the humiliation of the Son of God and his glory—the former, by the covering of sackcloth ; the latter, by the fire of holiness which goeth out of their mouth, the power of God which resteth in their hand. Was it too much for God to break Egypt by the mouth and by the hand of one meek man, Moses ? is it too much for God to break the world to shivers by the company of the witnesses ? Oh for the faith that overcometh mountains ! Oh for the faith that obtaineth the promises !

The way of attaining to this excellent honour, is, first to believe that Jesus did take this stony, rebel, sinful human nature of ours, and make it obedient, tender, holy flesh, full of the mercy and sorrow and suffering of God ;—that the Son of Man, very man, in man's nature did work the righteousness of God, making all contrariety and contradiction to cease, making the vessel empty of the devil and of sin and of all uncleanness ;—that this is done for us, to our hand : he hath laboured, we enter into his labours ; he fought and finished the battle, we enter into the victory, inheriting by faith a humble, meek, sorrowful, suffering, tender, divinely-affectioned flesh, meet in all respects for containing the glorious power of God. Until we believe that Jesus hath done this for us, and, holding fast that faith always, do always enter into crucifixion and death, into sorrow and anguish, into peace and hope and all assurance, there can be no fulfilment of the things promised to the church in this vision ; there can be no sealing of the Father, because there is no virgin purity of the flesh. The Father will not be glorified in any one who doth not glorify Jesus. He will not come as the Spirit of power where Jesus hath not come as the Spirit of cleansing. The blood must first clean the vessel, then the glory will fill it. The blood will not empower ; the power will not purify. If the power come when the vessel is not altogether clean, and the vessel refuse to cleanse itself, but delight in the power alone, the power will burst it in pieces ; but if the vessel go on cleansing itself by faith, the power will flow sweetly in, and the glory of

the Son's blood and of the Father's power will proceed apace. Therefore, the church, in denying the work of Christ in the flesh, is preventing the power of God, and opening the power of Satan, who delighteth in an unclean vessel. Ye who wish to see the power and the glory, therefore, hold, hold to the work of Jesus in the flesh. He disenthralled the devil-captured soul; whereby he triumphed over mortal and death-possessed flesh all his life long, and presented our body, soul, and spirit—mine and thine—blameless to the Father: through faith of which work we inherit blamelessness, and walk without guile and spot always.

Next to this, understand, and firmly hold fast, that we, who believe in Jesus' work in our flesh, have verily working in us that power which lifted him out of the grave unto the right hand of power without seeing corruption. That power now worketh in us which is written in Eph. i. 19—23. And is aught more needed to bring forth the man-child? Hath Jesus any power which we on earth share not? Read the passage referred to (Eph. i. 19), and know. Is this power intended to be put forth on earth? Read Eph. iv. 11—13: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." On earth we are to come to the stature of the fulness of Christ, which is the fulness of God. Were the Apostles intent upon this? Let these two passages, and this other, all taken from the same Epistle, testify: "To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God" (Eph. iii. 10). And, finally, meditate this passage, and say whether all the glorious things written in these papers, and much more which remain behind, were not all in the Apostle's mind continually: "That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge; that ye might be filled with all the fulness of God. Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen." (Eph. iii. 15—21.)

(To be continued.)

GERMINANT FULFILMENT OF PROPHECIES.

BENGELIUS writes of the Apocalypse (p. 127): "This prophecy is like a cloud richly full of fructifying rain, that spreads over a large extent of land, which sheds some parts of its waters *on every ground in its turn*, by streaks or spots. What belongs to each particular time, the believers of that age may turn to their advantage in a special manner, and *THAT TOO, FROM TIME TO TIME, MORE AND MORE FULLY.*" A much wiser man still, Lord Bacon, observes, that "Divine prophecies being of the nature of their Author, with whom a thousand years are but as one day, therefore are not fulfilled punctually at once, but have *springing and germinant accomplishment throughout many ages; though the height and fulness of them may refer to some one age.*" These extracts were brought forward in the Dialogues on Prophecy, vol. i. p. 378, and we now adduce them by way of reply to an objection that has been made to an interpretation of the Trumpets, which was printed in our last number, from the pen of Mr. Irving.

It is said, that, although the doctrine of a germinant fulfilment of prophecy is most true, with respect to the discursive prophecies; yet to introduce the same doctrine into chronological prophecies would be utterly to destroy their whole force, which consists in their being applicable only to one particular time, and to no other: that nothing but confusion would arise; and that we should be as much at sea as if no prophetic almanack had been given: and that, at least, there will be no great difference between a discursive and a chronological prophecy. This objection has been made by very pious and well-instructed men: not in a spirit of idle cavil, but in a spirit of holy jealousy, and anxiety to know the mind of God, in order to be conformed to it in the special circumstances of our own days; and ought, therefore, to meet with a full and candid examination.

In order to limit our inquiry within the shortest range, let us confine ourselves to the Apocalypse, and see what light we can gather upon the subject from the book itself. And let us begin with the first series of events presented to us—namely, the seven epistles to the seven churches. There can be no doubt but that the seven churches, to which these epistles are addressed, not only were in existence at the time when the epistles were written to them, but also in the very states in which each is severally described to be. Nevertheless, it is equally clear that those seven states do pourtray the only states into which any church can be brought; and that, therefore, one or other of them is applicable to every church, at some period or other of its course. Moreover, as churches are composed of individuals, so does it

appear that these states are those which every Christian experiences, in some part of his life—states which alone he can experience, let him live as long as he may. And, in addition to all this, we know from history that the visible church has passed through these seven states, exactly in the chronological succession in which they are related, although the time of the vision is limited to that of the ten persecutions which the churches sustained between the day of Pentecost and the conversion of Constantine.

The first condition of the church upon the hearing of the Gospel preached by the Apostles, is described in Acts ii. 43—47 ; iv. 31—37 : whence we learn, that, such was their extent of brotherly love, they shared all which they possessed with one another, filled with gladness and singleness of heart. In less than sixty years after this, the Apostle writes the Epistle to Ephesus, telling it that it had “left its first love.” The next temptation to which the church was exposed was from “persecution,” the “tribulations” which it received at the hands of the Roman emperors. As it advanced, philosophers and learned men joined it, and the church was infested with heresies ; all arising from the introduction of Jewish or Heathen practices ; as the Jewish church had been corrupted of old by the blandishments of the two Moabitish women, when it could not be destroyed by the violence of Balak and the curses of Balaam. The greater part of Christendom, however, was seduced ; and the Popish apostasy grew up as the consequence, forming the fourth condition of trial into which the visible church fell. Next there arose the dead and lifeless formality of Protestantism, with its name to live while it was dead ; thinking itself right because it was not Popish. As soon as it was aroused out of this, it put forth the “little strength,” the weakness, of Evangelicalism, as it first broke out in Whitfield and Wesley. And the last state into which it has fallen, is the “lukewarm” condition in which it subsists at the present day ; in which the Lord finds it at his coming, and spues it out of his mouth.

At the same time, it is equally apparent that the condition of the visible church at the present day combines all these states, which we have just seen have already been consecutive : it has none of its first love ; it is not indeed persecuted, but a spolia-tion of its wealth is begun, and the spoilers will not be very chary of the persons of those in whom that wealth is vested ; it is seduced by human learning ; it is apostate ; it is formal and dead, while it thinks itself lively ; it is weak ; and it is in-different, neither hot nor cold about any thing, be it doctrine or discipline—except, indeed, to cast out the Spirit of God, which “stands at the door and knocks” for admittance, while all re-fuse to open the door. In asserting this to be the present state

of the church, we do not set aside the chronological succession of those states in the church of former times, nor do we deny the original application of those states to the churches to which they were addressed.

Now, we see no good reason for dealing with the series of events told out by the seals and trumpets and vials, in a different manner from that in which we deal with this series of events told out in the epistles to the churches. The time and place of the seven trumpets are given in the words *the fourth part*; the time and place of the seven seals are given in the words *the third part*; and the time and place of the seven churches are given in the words *tribulation ten days*. And this view of the subject is confirmed by the interpretation of the seven vials. Without entering into the scrupulous minuteness of Mr. Frere, who fancies he can give the day of the month on which each vial began to flow; or contending, with Mr. Cuninghame, whether they all were poured out together, and continue to flow on the whole time between the sixth and seventh seal; we see no great difficulty in believing that both ideas may be correct, by supposing that each came into fuller manifestation at one period of the interval than at another; and for their particular interpretation we are content for the present to agree with that given in the Dialogues on Prophecy, to which we have before referred. But we nevertheless maintain, that the vials are to be poured out in their fullest and most literal sense by the risen saints, in company with their Lord.

As the seven successive states of the church do all unite together in its present condition, so should we not object to any explanation of the seals and trumpets which should shew them all concentrated likewise, in the last scene of the world's eventful history. This would in no wise set aside any interpretation that has been hitherto given; applying the one set to the West, from Constantine to Napoleon; and the others to the East, from Alaric to the Turks. While we must take the liberty of observing, that, although we adhere to the explanation of both series, according to the above outline, there are yet difficulties to be surmounted, and points to be cleared up, in order to make the whole perfectly complete; and we shewed good reason, in our last Number, for asserting that the woe-trumpet at whose sound Satan falls out of heaven to the earth is not heard until *after* the translation of the saints.

The same principles apply to that which is at the base of the objection which we have been considering, namely, the numbers themselves. We have no reason to doubt that the ten persecutions of heathenism constitute the chronological mark of the vision of the churches; that the division of the empire into three parts by Constantine, and into four prefectures, do make the

chronological marks of the seals and trumpets respectively; and that the 1260 years of the Papal supremacy did begin with Justinian, and terminate with the earthquake of the French revolution: yet, notwithstanding this, we deem it not improbable that during the dominion of the "fiery, flying serpent" (Isai. xiv. 29), "the Assyrian," "the cruel king"—by all which, and by many other similar terms, the head of the infidel faction is described, who is to complete the destruction of the present apostate churches, Protestant as well as Popish, of Christendom—deeds may be done which shall occupy the literal time of 1260 days, or three years and a half; during which all the events of the seals and trumpets and vials shall receive a fuller and more literal accomplishment than any which have hitherto been seen. And this is the truth out of which Mr. Maitland has manufactured his figment, that the Revelations have none of them been yet fulfilled. It is worthy of notice here, that the scheme of Professor Lee, which declares the prophecies already accomplished; and that of Mr. Maitland, which asserts they belong to future ages; excite no wrath, no strictures, no animadversions, from the religious leaders, the magazines, and sermon makers—the idols of the people's idolatry—because by one or other they can throw off all present responsibility. But if this literal fulfilment be to take place within that literal period, we have no doubt that that period does not commence till the moment of the translation of the saints; at the moment of the appearance of the personal Christ to his own in the clouds, and of the personal Antichrist to his own on the earth.

A similar line of argument may be applied to the divisions of the locality where the last act of the great drama is to be transacted. Since judgment begins at the house of God, and is most searching and severe there; since the desolations of Judea were most acute in Jerusalem; and since the greatest slaughter occurred in the temple itself: so is it not improbable, but rather to be expected, that the first scene of this last act will be laid in the most favoured part of Christendom, even Britain. Christendom is in three great divisions of apostasy,—Poper, the mockery of Christ's Melchizedek reign; the Greek church, denying the procession of the Holy Ghost from our risen nature; and Protestantism, now become a mere formal system of negations, asserting and teaching nothing positive, of God or of his Son or of his Spirit. Popish, Greek, and Protestant, seems to be a better division than Popish, Protestant, and Infidel, because infidelity is no system, it is a mere negation of all systems: it arises out of the bottomless pit; it has not even so good a foundation as the treacherous waving sea: and into this all the three systems have actually passed; not one of them having at this moment sufficient vitality to make a single assertion on any one

doctrine of divinity. Many civil and territorial divisions of this, and of all the other parts of Christendom, will readily be found when the events occur.

The error of all men is to limit God. In our prayers we never ask nor expect so much as God is willing and ready to give. His love and his bounty are infinite, but we measure Him by our own littleness. The same fault is committed by doctrinal writers, who, seeing but a part of the mighty purpose of God, condemn as error, or as altogether false, another view of the same purpose, merely because they cannot see how it will square with the part they do see. This fault is especially liable to beset systematic interpreters of the Book of Revelations; they apprehend, that, if their particular structure be interfered with in one part, they shall be obliged to give up the whole: while, on the other hand, those cavillers who attack detached portions, not for the sake of improving defects, but in order to overthrow all, are guilty of the greater error of thinking all systems alike erroneous, because none are hitherto perfect. Let each hold fast all on which he can get clear light. Let him not deny another view, but take it in addition to his own, and try to harmonize them. In this way light will increase. It is in this way that we have ourselves proceeded: we have taken hints from every quarter: we have contradicted no one, unless he endeavoured to destroy by the roots every thing which had hitherto been done. And we have never yet seen the work which did not contain some hint, or some explanation, worth remembering. Let not our readers, therefore, be disturbed at the idea of fresh interpretations: we have no doubt that God will now make fresh revelations by the mouths of his prophets; but these additions will not be substitutes for, or at variance with, what he has already taught his other servants, "opening their understanding to understand the Scriptures;" but will be only more extended, and spiritual applications of the former events, which will then be in the light of types, to the particular days in which we live, for our guidance, support, and consolation.



DISCOURSE OF M. DE NOÉ, BISHOP OF LESCAR (TROYES),
WRITTEN IN 1785.

THE following remarkable Discourse was prepared for a General Assembly of Clergy in France in 1785, four years only before the bursting forth of the tremendous Revolution in that country. Some circumstances, of which we are ignorant, prevented its being delivered on the occasion for which it was penned; but the learned author, M. de Noé, having entrusted his manuscript to a few friends for their private perusal, copies of it speedily got abroad, and occasioned an edition to be printed in 1788. M. de

Noé was subsequently promoted to the bishoprick of Lescar (Troyes) ; and this discourse, which was already well known, "contributed in no small degree," it is said, in the Preface to the edition from which we translate (that of 1802), "to a prepossession in favour of that illustrious Prelate." We think it seasonable to republish it now, forty years having nearly elapsed since its first promulgation, and France being at present, to all appearance, on the eve of suffering from a fresh burst of popular fury—a second revolution, of which the second earthquake of the Apocalypse is the symbol. May it prove a word of warning to our own country ! —We invite particular attention to the "Remarks" appended to the Discourse, apparently by an editor, but not improbably under the direction of M. de Noé himself.

My Lords,—Uncreated Wisdom alone can grasp, at a single view, the future and the past : yet, limited as is the power of mortal man, he may successively ponder the two states : and this study, useful to every individual, to every class, to governors and subjects, must needs be so to the visible society of the righteous, and to each of the members who form or preside over it.

In ascending towards the past, we perceive the authority of God over his church, and by what alternations of disgrace and favour he conducted his people. In turning to the future, we discover the space we have to cross, the obstacles and enemies we have to subdue. From this twofold spectacle we extract a twofold lesson,—to avoid the faults which have provoked the scourge ; and to use the precautions which may avert the danger, or save us from the general calamity.

My precursors in this pulpit have already fulfilled the first portions of my task : they have celebrated the establishment and progress of the church—delineated its features and prerogatives—recounted its combats, its losses, and its victories. It is time to fix our attention on the future—it is time to trace the counsels of God ; to fathom, by the aid of the Divine oracles, the depths of his wisdom ; and there read what he hath chosen to reveal of his designs towards us and his church.

Is He disposed, by multiplied losses and progressive discouragements, to renew its trials, and reduce it to a state of languor which may excite apprehension for its fall ? or hath He in his treasures reserved some potent succours, known but to himself ; which, upholding its vigour and imparting a second youth, may bring back its early days ? Moved to pity by the long affliction of the children of Israel, does he call to remembrance the covenant made with their forefathers, Abraham and Jacob ; and, weary of enduring the ingratitude of the Gentiles, does he prepare to take vengeance on the most guilty ? Will he suffer us to transmit to posterity this temple, these altars, which we have inherited from our progenitors ; or, destined to witness the ex-

tion of faith in these countries, are we the last worshippers he will tolerate in this sanctuary?

If you refer it to the infidel philosophers of the age, their answer will be most inauspicious. 'The day is arrived: darkness is superseded by light: yet another generation, and there will be no more a God in heaven nor upon earth.' If you express your fears to the partizans of a superficial righteousness, to the advocates of luxury and ease; far from sharing your alarm, they will exclaim, in their security, as the Jews of the time of Jeremiah, "The temple of the Lord, the temple of the Lord" (Jer. vii. 4—14). They will not give credit to ills of which they dread the remedy: they will resign themselves to slumber; and woe be to him who endeavours to rouse them from their fatal lethargy!

Follow none of these deceitful guides, my very dear brethren; the first would throw you into despair, the last would create a false confidence. Listen to none but Jesus Christ and his Apostles: they alone will never mislead. On one hand, Jesus Christ says to you, "Go: I am with you even to the end of the ages." On the other, "Think ye, when the Son of Man cometh, that he shall find faith upon earth?" St. Paul announces the prosperity of the church, and as a resurrection from death to life, by the return of the children of the dispersion; and, suddenly casting a fearful look at the Gentile people, he threatens them with tremendous chastisement: "Beware, then, O Gentile! for if God spared not the natural branches, tremble lest he spare not thee" (Rom. xi. 15—21).

Who should not be dismayed at those formidable words? Here are promises, there are threats. This passage is difficult, and requires explanation. The promises are addressed to the church at large; the threats to the people in particular. The church, founded upon the word of God, is proof against all the efforts of hell, and will hereafter see a full accomplishment of the promises made to it; but the various people, sons of the church by adoption, may divest themselves of that high privilege. Fear not, then, for the church: its extent and perpetuity are foretold and assured: but fear for the people, the ungrateful people, fear for yourselves: and while the torch of faith still blazes above our horizon; while the kingdom of God is yet among us, and the uplifted axe threatens to strike, not the imperishable trunk of the tree, but the dry and sterile branches; let us recollect ourselves, my brethren; and, by a holy emulation between the pastors and their flocks, let us strive to reap the fruits of the promises, and screen ourselves from the effect of the threats: such is the subject of this discourse.

The enemies of the faith, who delight in publishing the troubles of the church, and so confidently predict its fall, would do well if they paid less attention to their prejudices and wishes, than to their reason and the nature of the case. And if, for a

right understanding of the vital principles and resources of the church, they had examined its character and organization ; if they had probed the basis of our hopes, and brought together the temporal and spiritual advantages of this body ; they might have discovered a healthy and robust frame, the earnest of longevity ; promises of Divine aid, for its preservation ; an ordinary assistance, for its encouragement ; an extraordinary assistance, which shall repair its losses, and raise it to a more exalted pitch of glory than it has ever yet known.

By the spirit of the church, and as its vital principle, I mean that immovable faith, which binds us to the truths revealed by God ; that steady hope, which leads us to expect the promised blessings ; that mutual love, that heavenly flame which it kindles in the soul of charity : and I will venture to say, there is not a more influential, a more attractive, or more cogent principle, than this triple cord, by which we tenaciously adhere to the church (Eccles. iv. 12).

Man is born for truth and happiness : his mind is formed to know, his heart to love. It behoves him, therefore, if he would not forfeit the dignity of his nature, to use his endeavours for discovering all that it is his interest to learn,—his origin and destination ; what he is, whence he came, where he is going. To be happy, he must either possess the object which can effect it, or take measures to that end. But to whom shall he apply for guidance in the search ; and who shall confer so great a benefit ? Shall he turn to the ancient philosophers, who boasted of holding the double treasure of truth and happiness ? or to their successors, who imagine they have perfected their art, and surpassed their discoveries ? Among the first, one will ask time for the reply ; another will tell you, These truths, too sublime for common minds, ought not to be revealed to the multitude. Among the last, some will give you doubts without solution ; others, assertion without proof or warrant ; and all will leave you in comfortless uncertainty. But, as Tertullian said to the Pagans of his day, a child among Christians, or workmen duly taught in our schools, will not be puzzled at your questions. On all the objects worthy your investigation, he will not only deduce the sublimest truths, but he will exhibit a whole people who know and profess them : moreover, you shall see around you a number of real philosophers, rejoicing in the knowledge of the truth, and in the expectation of blessings in the life above, of which they have an antepast here below ; men who, far from coveting an exclusive enjoyment of their privileges, are anxious to communicate them ; and who, regarding all mankind as their brethren, and their brethren as themselves, are of one heart and one soul with them (Acts iv. 32). This being the case, could we apprehend the failure of a society so strongly and firmly established ? If it be your aim to subvert the foundation, and put

us out of conceit with it, you must begin by convincing us either that God hath not spoken, or that his word is not fulfilled; that his Son did not come, or has not deigned to instruct us. Produce a master more able, and of greater authority; truths more certain, more consolatory, and of whose force and efficacy we may have more sensible evidence. Granted that we are in error: this error, if it be one, is grateful and pleasant;—that the advantages proposed are vain and chimerical: the chimæra satisfies us;—that the bands of our union are hard and wearisome: we would not exchange them: the sentiments of our ancestors are those which we hold: some time hence our children will think like us: united by knowledge of the same truths, by substantial benefits, by mutual and tender affection, they will cling more and more to their common parent, and, finding in her maternal bosom, and in the fellowship of her Divine Spouse, what they would seek to no purpose elsewhere, will say, with the disciples of Jesus on Tabor, “Lord, it is good for us to be with Thee; here will we fix our abode; here will we pitch our tents.”

Such, then, is the living principle which animates the church: and if from its spirit we pass on to its organization, we see, combined with the greatest energy, all that contributes to its greatest solidity. In the first place, as the basis of a holy society, a sacred appointment—laws; a priesthood; pontiffs; ministers; a regimen, which we acknowledge and receive as ordained by God alone, which God alone could give, which God alone can take away, and which, by its nature, unconnected with the schemes of men, has nought to apprehend from their attacks. Again, an authority so religiously constituted, that it can neither corrupt him who exercises it, nor him who submits to it: sufficiently independent on the powers of earth not to be clogged in pursuit of the affairs of heaven; sufficiently approximated to human societies to render to them as much as it receives from them, and maintain a sanctified intercourse by reciprocal services: an authority, lastly, which, through faithful and pure channels carrying its influence to the remotest extremities, binds them, amalgamates them, and causes that the whole body in time of need may re-unite, or act with simultaneous force (Ephes. iv. 16).

At the centre of the Christian universe rises an ancient and venerated chair, from which a sovereign pontiff, extending far and wide his view, observes, reproves, encourages; and in the name of the whole society, and of its Divine Author, provides against every exigency.

On a seat less elevated, each pontiff presides over a portion of the universal flock; and, without relinquishing the common interest, concentrates his activity within the bounds of a diocese.

In every diocese, a body of pastors, united with their chief by

the bands of a mild and just subordination, participate the labours, the honours, and the affectionate cares of the same priesthood.

In every province, and throughout the Christian empire, assemblies more or less solemn, according to the pressure of danger, according to the magnitude of the objects, proscribe errors, reclaim the wandering, or, by the grievous though necessary excision of some corrupt member, arrest the progress of disorder and ensure the welfare of the rest.

What can be wanting to a body thus organized, save the concurrence of surrounding states to strengthen and facilitate its movements? Why is it not thus with the church? Offspring of Heaven, why should the world be jealous of her? She seeks not to aggrandize herself at their expense; nor has other aim than to train up men for heaven. But in so doing she renders them still more worthy and more capable of all terrestrial employments. She softens the hearts of kings, and bends the people to voluntary obedience. Friend of submission, yet not hostile to liberty, she complies with every government, and incorporates herself with every state to which she has gained an entrance. All rulers have therefore an equal interest in maintaining and enforcing her laws; in extending, rather than in curtailing, her sway. And then, repository of all that fortifies and embellishes her, I behold her advancing through the mist of ages, full of power and majesty, scattering her enemies, repairing her losses; and, struck at the spectacle, I exclaim, with Jacob in the wilderness of Paran, "This is the camp of the Lord;" or with Balaam, when he saw the people of God on the confines of the promised land, "How goodly are thy tents, O Jacob! and thy tabernacles, O Israel!"

Nevertheless a work from a master as able as skilful would have to fear the vicissitudes of earthly things—injuries, and a declension which might, though slowly, effect its ruin;—but the same Hand which laid the foundations of the church, can also support the structure; the same Providence which may bring her into trials and dangers, has solemnly engaged that she shall triumph over them. "Go," said Jesus Christ to his Apostles, assigning them a world to conquer—"go, teach all nations....all power is given me in heaven and on earth....I will be with you even to the end of the ages....Heaven and earth shall pass away, my words shall not pass away; and the gates of hell shall never prevail against my work." Tyrants, indeed, have risen up against the church, from her infancy; errors have succeeded to tyrants; vices have followed upon errors; schisms have augmented these evils, by shutting out all remedy: yet, notwithstanding, sustained by the promises and the arm of the Almighty, you, holy brotherhood, whose ruin our foes had sworn and foretold, you still continue. Your temples, your

altars, your doctrines, your sacrifice, are preserved to this day. Arrived at an honourable old age, you still bring forth righteous sons; you provide for them successors; and throughout all ages you will be justly called the asylum of virtue, the school of righteousness, the pillar and basis of truth.

Yes, it will be said, the church has her promises, and the word of God for a security: so had the synagogue and the Jews; yet the seat of Moses is thrown down, the Jewish people dispersed. The church herself—the church, raised on the wreck of that people, and inheriting of its blessings—has she received all the fruit of the promises? Where are that dominion which was to reach from sea to sea? (Psalm lxxi.) and those floods of righteousness which were to inundate the earth? (Isa. xlviii. 18.) What is become of those many eastern and western churches, formerly flourishing, now laid waste? Infidelity has ruined some; schism and heresy infected the remainder. Contracted without, weakened within, the church can scarce defend her limits. The candle of faith, transported from country to country, for enlightening new people, grows dim and sinks into its socket: and unless your God, emerging from his secret place, after long silence and inactivity, raise up a prophet mighty in word and deed, to finish the task which Moses began and the Messiah left incomplete; unless heaven and earth conspire to form a fresh race of believers, and from the very stones God produce children unto Abraham; what will be the issue of his promises and your hopes?

Suspend your exultation, ye adversaries of the faith. Think not that we are confounded by your challenges and threats. The synagogue was not designed to last for ever: a figure of the church, it has vanished before it, as a shadow before the substance.

Guilty of the greatest crimes, the Jews have been visited with the most terrible chastisements: yet they subsist; and their destiny is not fulfilled. The church, we must allow, is not instated in the plenitude of promised glory: trials and combats are round about her; but these trials and combats will last but for a season, and terminate in triumph and in peace.

Here, sirs, I might accept the challenge of our opponents, unfold to them the depths of Divine wisdom, answer their menaces by those very wonders which they have so ostentatiously set forth only to extinguish all hope of their accomplishment.

But if, to “justify the ways of God to man,” I introduce a mighty Arm ready to avenge his cause: if I shew you mercy coming after justice; the branches of the good olive-tree inserted afresh on the native stock—in short, the children of Israel thronging into the bosom of the church, and leading triumphantly in their train the different nations among whom they had

been dispersed—I fear I shall shock a vulgar prejudice, or wound the squeamishness of “science falsely so called.” I fear, that in dilating on the promises I may be reproached with a design of overlooking the threats; or that in treating of the threats I may seem to undervalue the promises, and defeat your edification.

Be that as it may, “the word of God must have free course,” and cannot be annulled by the vain conceits of men: if Mercy has made the promise, Truth will perform it. Let us banish from our mind every subtle and polemical thought; and, by the light of the Divine oracles, inquire what comfort and profit this grand event holds out to the church. We shall afterwards return to the threats, and reconcile them with the promises; qualifying hope by a proper fear, and fear by a well-grounded hope.

No, it is not for us (said Tertullian), it is not for Christians, to grieve, but rather to rejoice, at the re-establishment of the Jews, since our best hopes are interwoven with it.

St. Gregory the Great saw in the future conversion of that people a source of fruitfulness for the church; and in the person of the holy man Job, healed of his diseases, his goods increased, living many years after his restoration, he recognised the church multiplied, enriched, renovated, by the accession of the Jews; and, as food for piety, sanctioned the accommodation of the different features of this august resemblance*.

The celebrated Bossuet, who had weighed the benefits, the troubles, and the resources of the church, was pleased with this idea, and regretted his not having been born nearer the time when the happy revolution shall occur.

Instructed by those great lights, should we be fearful of mistake, and not listen with confidence to Moses, Hosea, Isaiah, that cloud of prophets and witnesses, followed by the Apostles, who all announce to the *Jews*, in the midst of their obduracy and disgrace, their conversion and return; and to *us* the blessed effects of so marvellous a change?

“The time will come” (says Moses), “when God will circumcise thine heart, and the heart of thy seed: thou shalt return to Him, He will return to thee: thou shalt love him with all thine heart, and shalt obey his commandments (Deut. xxx.) †.

Hosea: “The children of Israel shall abide many days without a temple, without a sacrifice, without a king, without a priest-

* Sancta Ecclesia...duplicia in fine recipit, quia in ea ex utraque natione fidelium numerus multiplicior excrecit. Duplices boves atque asinos recipit, quia prædicatores sancti, qui, pressi formidine, in ejus dudum tentatione tacerunt...tanto jam nunc robustius in confessione veritatis voces suas exercent, quanto debilius ante timuerunt.—*S. Greg. Mag. Moral.* in Job. 25.

† For the liberties which, by his own shewing, the author has taken with the Bible, or rather with that version which he used, the translator is not responsible.

hood : afterward they shall seek the Lord their God, and David their King, and shall be filled with all kinds of good" (Hosea iii. 4, 5).

"Together with the knowledge of my word" (saith the Lord, by the prophet Isaiah), "I will put my words in thy mouth, and in the mouth of thy seed, and in the mouth of thy seed's seed, and they shall not depart thence for ever." (Isai. lix. 19, *et. seq.*)

"From one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord." (Isai. lxvi.)

And St. Paul, that incomparable man, "caught up to the third heaven," trustee of the secret counsels of God towards the Jews and us, in his Epistle to the Romans writes thus : "What then? Have the Jews stumbled that they should not rise again; and has God cut them off irretrievably? God forbid. He loves them always, for the sake of their fathers Abraham and Isaac. He can engraft them afresh on their old stock, by the side of the people who have occupied their place; and if the foreign and wild branches have flourished on the good olive-trees, how easily will the natural branches revive on their own trunk?" (Rom. xi.) And, to shew that so great an advantage belongs not to the Jews only, he adds, If blindness in part is happened unto Israel, and the diminishing of them prove the salvation and riches of the world, by the calling of the Gentiles, and the preaching of the Gospel widely disseminated; what happiness must it be for the two people, Jews and Gentiles, when the former are recalled in a body from their exile, reconciled with God, and entirely devoted to the fulfilment of his work? Doubtless, to the Jews, so long sunk in a deadly sleep, it will be a real resurrection: and for us, and the church which will admit them to her bosom, if you compare "the glory which shall be," with her past humiliation; the extent and rapidity of her new conquests, with the losses and limits of her ancient empire; the multitude and fervour of her fresh subjects, with the paucity and lukewarmness of her last children; it will be the passage from disease to health, from weakness to strength, from death to life. "For if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?"

On what account do you suppose the remainder of a wandering and fugitive people are so long preserved, but to answer some great purpose of God, and be ready at the time appointed for its execution?

Why should the prophet Elias, so miraculously withdrawn from among men, be still more miraculously concealed in a retreat which baffles human conjecture, were it not, as is written by the prophet Malachi (Mal. iv. 5, 6), and in Ecclesiasticus (Ecclus. xlviii. 10), to turn the hearts of the fathers to the

children, to appease the wrath of God, to save the earth from a final curse ; and, as we read in the Gospel, "restore all things" (Matt. xvii. 11).

At his voice, accompanied by prodigies hitherto unseen, like those dry bones mentioned in the prophecy of Ezekiel, which at the call of the man of God shake, come together, place themselves each in their joints, unite by the sinews, and recover their flesh, and form on a sudden a powerful army—as soon as the prophet Elias shall have pronounced on the wreck of that people, scattered over the earth, like dry bones, those life-giving words, "Dry bones ! hear the word of the Lord," they will be seen to leap, seek each other, try to join themselves ; and, at the first breath of the Almighty, rise up and form an army, not of soldiers, but of evangelists and apostles, full of the Spirit of God—depositaries of his doctrine, zealous defenders of his name and glory (Ezek. xxxvii. 4).

How instantaneous the change ! They who behold it can scarce believe the fact, and are overwhelmed at the splendour and greatness of the prodigy. "Ten Gentiles, of every tongue and nation, taking hold of a Jew by the skirt of his robe, shall say, We will go with you, for we have heard that God is with you" (Zech. xii. 6).

These disciples are insufficient for the ardour which actuates these new masters ; they pant for other worlds and other people, they scale mountains, cross seas, and go in quest of isles till then unknown : the prophet, who describes their march and victories, cannot keep pace with their rapidity. "The people who sat in darkness and in the shadow of death"—people whom long enmity had separated from their brethren ; people whom ancient and later errors had excluded from the pale of the church, and subjected to an eternal anathema—enlightened, softened, reclaimed, emerge from their darkness, forget their enmities, detest their errors, and, united by the same faith, in the same fold, under the same shepherds, constitute but one people ; and the whole earth but one temple, in which the true and only God will be served and worshipped (Zech. viii. 13 ; xii. 6 ; xiv. 8—26 ; Wisd. iii. 8—9).

What will the unbelievers then say, when they see a God faithful in his promises and magnificent in his gifts ? What they will hereafter say, in their despair and to their confusion, the same must we say to them *now*, and to ourselves also, to ward off their insults and encourage our hopes.

Now, they jeer at a small number, to which they think we are reduced ; *then*, believers will be multiplied as the sands of the sea. *Now*, they reproach us with immoralities, by which we resemble them ; *then*, righteousness, as a flood which has broken down all obstacles, "will cover the earth." No more hatred,

no more avarice, no more envy: all mankind will have but one heart—all the world but one God: and from the depth of past humiliation, the church, lifting her triumphant head, will sing a ceaseless hymn of thanksgiving to the Author of so many blessings (Psal. lxxi. ; Tob. xiii. 20).

“Happy,” says the renowned Bossuet, “happy the eyes which shall behold the East and West uniting for the prosperity of the church!” Joyful days! which I shall not witness; but they are foretold, and will arrive: and, as St. Peter rejoiced at learning by a mysterious vision the call of the Gentiles (Acts xi. 18), so I rejoice at reading in the prophets, and viewing in the future, the conversion and re-establishment of the Jews.

O ye wretched remains of that people, dragged in the dust and trampled under the feet of the nations, I am not an accomplice in the unjust contempt with which ye are laden. I adore the hand of the Almighty, which has weighed heavy on you for seventeen centuries; but I always hope in his mercy. I consider the rank of which you are stripped, and that to which you are destined; I see in you the remains of Abraham’s children according to the flesh—the fathers of Abraham’s children according to the Spirit, who spring from you; and, astonished at such transcendent privileges, I join with the church in daily prayer to God, that he would deign to perform his mercies—call you to Him, and, by your return, fulfil his promises, silence our enemies, ensure the repose, the glory, and the stability of the church.

But if my heart be glad in the expectation of so great a blessing, it is dejected at the sight of the various troubles which must precede it. This welcome change must be effected by a painful crisis. The new people must be raised on the wreck of those cut off. I see trials—combats—“a howling wilderness”—perhaps a sea of blood—a fiery deluge, menacing a polluted earth—the arm of God lifted up against the guilty Gentiles. I tremble; and, like the prophet Jonas, when he announced distressing truths to a great nation, am ready to fly, and leave to a more faithful and more courageous minister the yet unfinished portion of my task.

However, the fear of evils is not their cause; and if turning away our eyes to more pleasing objects were sufficient security against them, nothing more easy, for you and us, than to comfort and protect you at once. But woe to the false prophet who should announce peace, when there is no peace! Woe to yourselves, if you wish to hear none but “smooth things!” The only way to avert evils, and screen you from dangers, is to foresee them with religious awe: the true method of applying timely remedies, is to ascertain the extent of the ills.

Let us, therefore, inquire what threats the Sacred Books contain, and by what effects they have been followed : what causes have produced, what signs have accompanied, the chastisements of other people : and if, after this examination, we find ourselves actually or prospectively in similar circumstances, let us tremble. It were idle not to fear ; and especially not to apply the only remedies which, if seasonably used, might heal or preserve us.

I pass over the threats which we read in the ancient prophecies against the Jews and Gentiles—though St. Paul warns us, that what has been said or written for *them*, was for *us* also—and proceed to those inspired men who, being nearer to our days, must have prophesied with a view to us and our posterity.

I open the book of the Revelations made to St. John—that book which all interpreters consider as a compendium of the Bible, and a faithful picture of past, present, and future events in the kingdom of God upon earth. In this Divine book, then, to promote our instruction, we should study the conduct of God towards his church. Happy he who reads it ; happy he who understands it ; but happier he who shall profit by its lessons ! (Apoc. i. 3.) There, under the most striking and diversified symbols—seven vials, seven seals, seven trumpets—the Holy Spirit exhibits the seven ages of the church, from its birth to the end of the world ; and, after a brilliant survey of its victories, its losses, the leading features of its history, down to our times—so that an attentive eye cannot misunderstand them—he stops short, and by an interval of a few moments rouses our attention, and prepares us for the tragic scene which is about to follow (Apoc. vi. viii. ix. x. xvi. passim.)

Six trumpets have already sounded—the seventh and last gives the signal—a formidable voice proclaims, “ There shall be time no longer, there shall be time no longer ! ” An avenging Angel, one foot touching the earth, the other the sea ; his hands, his eyes, and voice, lifted up towards heaven ; disturbs all nature, and overthrows the elements (Apoc. x. 1—6). The sun grows dark ; the moon is turned to blood ; the heavens roll, are folded up, and disappear ; men, panic-struck, fly into caverns, among rocks, and cry to the mountains, “ Fall on us, and hide us from the wrath of the Lamb ” (vi. 12).

Behold, then, that terrible day—a day of tribulation and anguish—which the Apostle St. John and the Prophets announce, and which in sorrow of heart I see afar off as a storm, advancing, ready to burst over our heads. Dreadful day ! which, however, is not the last, the end and consummation of all things, but a day not less alarming to the guilty, when the Son of God, weary of the crimes of the Gentiles, will come, “ in his glorious

majesty," to purify the earth, to renew the heavens, to establish his kingdom, and, by amazing prodigies, to signalize his justice and his mercy together. He then wills (the Apostle goes on to say), He wills, in the heat of his wrath, that the four angels, whom he had placed at the four corners of the earth as instruments of his vengeance, stay their hand (Apoc. vii. 19, & seq.); that two peaceful witnesses, setting out hence, run to place themselves between his people and him, to effect a permanent reconciliation (Mal. iv. 5); that each of the twelve tribes, twelve thousand children of Israel, marked in their foreheads with a sacred sign, escape the general curse; that an innumerable concourse in their train, of every tongue and nation, introduced into the new Jerusalem, worship Him in that temple of which, many ages before, the prophet Ezekiel had described the pattern. (Ezek. xl. et seq.) But ere these marvellous mercies be accomplished, how many examples of his vengeance will have occurred? The nations who have known and deserted Him, must expiate, at one or different periods, by secret or solemn judgment, the crime of their revolt and ingratitude.

The perfidious Jews have first undergone the penal decree. The isles, said the prophet Isaiah—that is, the ungrateful Gentiles—will soon have their turn (Isa. xxiii. 59). The day is at hand, said the same prophet, when God, as a thresher, shall winnow the nations with a fan; and small is the number of those who will stand the trial. Joel, Baruch, Hosea, all the prophets, under different imagery, foretell the same scourge. St. John, the herald of the Messiah, had announced that the hatchet was at the foot of the tree ready to strike: St. John, the beloved disciple of the Saviour, sees a two-edged sword coming out of the mouth of the Son of God to exterminate the guilty nations: the threat of the former has taken effect against the Jews; that of the latter will as certainly be fulfilled on the Gentiles. "He who hath ears to hear, let him hear;" and if, after listening to the Apostle St. John, any doubt remain in his mind, St. Paul will tell him, plainly and forcibly, that all mankind has been included in unbelief. The unbelief of the Jews made way for the call of the Gentiles; the unbelief of the Gentiles will make way for the recall of the Jews. Beware, then, O Gentile; for if God spared not the natural branches, tremble lest he spare thee still less.

If you can hear this solemn warning without emotion, there is nothing in the Holy Scriptures that can alarm you: I have nothing more to do than quit this pulpit; and as to yourselves, I would advise you to leave this temple, from which you will soon depart only more guilty and more hardened.

From the time of St. John and St. Paul, the disciples, either through ignorance or indocility, might entertain doubt as to the

effects of these threats, and put off to a very distant and uncertain period the most unpalatable parts of them: but now, looking around and above us, we observe so many large churches like branches torn from the trunk on which they had flourished, and the number of those that remain so diminished, that, if the arm of God should fall heavy on any one of them, we must be in imminent peril. Who shall not dread the import of this oracle, Beware, O Gentile!

Again: if this chastisement produced only spiritual calamities—an eclipse of faith, a coldness of charity, the loss of the blessings of another life—there is but too much cause to suspect that a misfortune, so terrible to the eye of faith, if viewed in a carnal manner, would not appear to you so formidable as it really is. But the case is not thus; no, the case is not thus: witness those scattered nations, who, perhaps, thought as many of you do, and who, victims of a double calamity, warn you by their example to fear the denunciations by which they have been crushed.

Doubtless, among them were souls sordid enough to take contentedly the loss of spiritual goods; and who, to preserve or acquire the honours and riches of earth, would, without hesitation, have sacrificed the interests of heaven. Among the Jews, for instance, the Sadducees would have given up Moses, the law, and the prophets; the Pharisees would have relinquished their prayers, their superstitious practices, their affected demeanour, their phylacteries: the former, if they might retain their wealth, and their pre-eminence in the temple; the others, if they might always be considered as teachers of the people, and men above the common cast.

In the churches of Africa, in those of the East, and of the North, there were persons unconcerned, sensual, slaves of covetousness and ambition; who would have invited the enemy of the faith; who would have opened to him the gates of the temple, delivered up the altars, the ministers, the mysteries, the very riches of the temple; provided that by so doing they might ingratiate themselves with a new master, and obtain a large share in the spoil of the people and the sanctuary.

But when iniquity had reached its height, and the overflowing cup of wrath began to diffuse itself, the city and the temple, the law and the sacrifices, those who offered and those who slew the victims, were alike confounded and involved in a common ruin.

In Africa, a horde of barbarians inundates the churches with their errors, and covers those vast lands with traces of their ferocity.

In the East, Mohammed establishes his absurd doctrines on the fall of the Christian name, and his empire on the wreck of the powers which he has subdued.

In the North, the temples are profaned by the most revolting impiety, the asylums of chastity are violated by unbridled licentiousness ; citizens, armed against citizens, attack each other, and contend for the bloody spoils. Seek in the annals of the church an instance of similar defection unmarked by ravages, tears, and blood ; but you will find none. We have met with some infidels who avowed themselves enemies of God, and, nevertheless, peaceably enjoyed the fruit of their crimes : God awaited them in another life, where he will render to them according to their works : but that a nation which formed part of the Lord's heritage, wore his yoke, and lived under his laws, should by voluntary insurrection shake off his authority, and yet experience no other retribution than obduracy and darkness, this you have never seen ; and if such a nation existed, it would be a scandal which indignant Heaven has not hitherto tolerated.

But if the same, or greater, causes of provocation were found among us ; if a single one included all ; who could flatter himself that he were not in danger, and sleep tranquilly on the brink of a precipice ? But what caused the overthrow of those people ? and what was their situation at the moment when, or a little before, they fell ? By a comparison of the two states we may judge more correctly of our own.

The Jews had glutted their hatred and accomplished their aim by crucifying the Author of true righteousness. Their children, inheritors of their guilt and malice, pursued the same steps, and, under the same guides, plunged more and more into darkness and obduracy. Their corruption brings down the wrath of God ; their rebellion brings on them the Roman army. What the Saviour of the world had foretold must be fulfilled ; that Jerusalem, which killed the prophets, should suffer retaliation ; and that the sacred blood shed by the hand of their fathers should at length be avenged on the head of the children.

The East, weakened by religious disputes, by schisms, and by oppressors, neither adhered to a religion from which it derived no good, nor to a dominion from which it received naught but evil. Drawn two ways, unstable minds, indifferent to truth and error, were ready to receive new doctrines and new rulers. Mohammed appears : every one yields to his command, his promises, his threats ; or perishes under the edge of his sword, or the chain of his disciples, as furious as himself.

The churches of the North had degenerated from their first bias : upright men bewailed the abuses, whose issue they foresaw, and asked in vain for reformation : when, on a sudden, an obscure Cenobite, feeding on gall and bitterness in shades and silence, burst the barriers of his cloister, like the dæmon of the Apocalypse darting from the abyss where the angel had con-

fined him ; raises the standard of reform, or rather of revolt ; governments encourage him ; apostates are multiplied ; and churches present a picture of the most lamentable defection.

Now let us compare, and answer you to the question I am about to put in the Saviour's words : " Think ye that those unfortunate men on whom the tower of Siloam fell " (Luke xiii.)—I mean, those who have been overwhelmed in the catastrophe under Titus, under Mohammed, under Luther—" were sinners above others ?"—above us, for example ;—and suppose ye that those churches, on the eve of their fall, were in greater peril, or contained more active principles of dissolution, than those which, having long lurked among us, now break forth with such rage ?

A contagious disease is spread around—a deadly evil, a subtle poison—which insinuates itself into our souls, blinds our understandings, corrupts our hearts, and (if not arrested by wise precautions, under the signal favour of God) will infect the whole mass, and terminate in the destruction of religious and political society.

Men proud of a false philosophy, foes to all rule, have risen up against God, against his Christ and his church, against all his laws ; and, to shake off more completely a yoke which they are weary of, to upset established opinions which stand in their way, to epitomize the study of their science, and cut short all discussion, they wind up by saying : ' Mortals, hear your masters ; they come to teach you there is no God ! ' Interested in believing them, some weak persons, already enslaved by their passions, have swallowed the bait : these new disciples have soon become new teachers ; the most ardent and most rash among whom have been the most followed. From the capital, where it first appeared, the evil has seized the provinces ; from the towns it has passed to villages ; from fathers, by a doleful succession, it is transmitted to sons, who have considered it the better part of their inheritance. Increased and fortified, in the ratio of distance from its source, some generations have veiled its origin, and given it the weight and merit of antiquity. It was long dubious whether it were possible there could be real atheists : thanks to our age, the problem is solved ; and we may often see men conceived, born, bred in atheism ; living without God, without law, without remorse ; and dying insensible and hardened, as they lived. Yet people are surprised to find that men at present care for none but themselves—that children despise their parents ; that the ties of blood are daily weakened ; and lament that country and family are dwindled to mere names, that minds and bodies degenerate, that sciences and useful arts decline, that masterpieces of every kind are rare, and virtue still more so : but how could it be otherwise ? Men who have but a short space to live must not divide their attention : if good

and evil be nonentities ; if their Judge, who sees them, neither punishes nor rewards ; if such a Being no longer exist ; what stimulus can you hold out to sacrifices and toils ? To a man so persuaded, the present will shortly be no more, the future never arrive. Moreover, persons of credit, who ought to hold such maxims in abhorrence, listen to those who broach them, extol their learning, admire their courage, envy their confidence, assimilate themselves more and more to their ideas, their manners, their language ; at length they grow weary of the objects of faith, and, dragging on with listlessness a spectre of Christianity, seem to wait but the hour of temptation to get rid of it, as the apostates wait but the presence and signal of the tempter to abandon themselves to the utmost excesses.

If in such circumstances should start up a man full of craftiness, invested with power, uniting all those characters and titles which are fittest to deceive, and with bold visage and blasphemous tongue should appear among us, and endeavour to complete in one day the mystery of iniquity which has been for so many centuries at work, what obstacles would he meet ? Ah ! methinks I see multitudes rejoice at the approach of their chief. I see them crowding at his heels into our temples, pulling down our altars, tearing away the priests the Levites, engaged in sacrifice. Penetrating the sanctuary, I see them vociferously summon the mass of half-believers, assembled less through zeal than custom ; and in this temple, already dishonoured by their hypocritical worship, incite them to drop an irksome pretence of religion. I see them lay a sacrilegious hand on the dedicated ornaments ; load themselves with their spoils ; shut the doors of God's house, or change its use ; pursue without doors their impious victory, and in their triumph and revelry insult our griefs, and by impure libations profane those cups and vessels sanctified by the celebration of our most hallowed mysteries.

Avert, great God, so mournful an event ! spare our eyes the spectacle ! Yet, who shall say this man of sin is not already near ? that God keeps him not in some cave, on some rock, whence he will send him forth in the day of his wrath ? And if you ask, at what time or in what place he shall appear ; by what mark we may recognise him ; what portents in heaven or on earth shall notify his approach ? I am neither prophet, nor son of a prophet, to unfold the purposes of God in futurity : I have not seen, like Isaiah, his glory above his throne : he has not spoken to me, as to Ezekiel, from his chariot : I have not witnessed the angel of the Lord, with a rod in his hand, between the sanctuary and altar, measuring and menacing the walls of our churches : not to me, more than to our Saviour's disciples,

has been revealed the hour and moment of His return, the knowledge of which God hath reserved to himself. But, as a steward of the Divine Oracles, I have meditated on the threats which they contain : I have observed one part of those threats executed on a portion of the guilty Gentiles : I have compared the crimes of those people with our own, Jerusalem with Samaria ; and at eve perceiving the sky on fire, have said to myself, " The morrow will be scorching." I have retired within myself ; have set my face as a rock, to endure the attack of these gainsayers (Ezek. iii. 7—9). I have given alarm, as a wakeful sentinel who sees the foe advance. I have lifted up my voice like a trumpet, to the people proclaiming a day of wrath, to the chiefs an approaching calamity.

Pontiffs of the Lord ! to you I publish the disorders of your flocks, and the perils of your churches : by you the remedy must be applied ; or against you are addressed the reproaches of the Holy Spirit to the seven churches of Asia.—

' Angel of the church, and of Ephesus ! I would do justice to your virtues. I know your works : you are meek and patient ; but you have left your first love. You are not in fear for your people ; you do not arm yourself with sufficient courage, do not take precaution enough to save them from the deplorable condition which awaits them (Apoc. ii. 3).

' Angel of the church of Pergamos ! you deserve praise for all good which you have done ; but you shall not escape my just reproof for the good which you omit. You inhabit a spot where Satan hath erected his throne, where the disciples of Balaam set up their pulpit ; from which they spread their snares, from which they utter their blasphemies, and teach the people of God to prevaricate and revile. You should confound them with the breath of your mouth ; at least, invite and gather round you the friends of truth, to aid you in its defence.

' Angel of the church of Laodicea ! your state seems most lamentable and dangerous : you are not wicked, but your goodness is not such as I desire : thou art neither hot nor cold ; worthy of being cast out of my mouth. You look around, and, perceiving the magnificence of your temples, the order and pomp of your ceremonies, the multitudes who crowd to your solemnities, fancy yourself rich in heavenly treasures, and say, " I have need of nothing : " whereas, under all that splendour, that dazzling gold ; amid that cold and luxurious opulence which feeds your error ; I see the sad destiny which hovers over you—you are poor !

' Lastly, you, angel of the church of Sardis ! because you see and you hold a distinguished rank in the age ; and the princes of the earth, having entrusted you with a share of their power,

make you partaker of their toils; deceived by a double authority, you think yourself full of strength and life: the people are of the same opinion; but I, who discover the root of your troubles and the secret cause of your declension, I pronounce you labouring under a mortal malady, which will lead you and your people from presumption to slumber, from slumber to death. Look to it: I will shake your candlestick, and remove it out of its place; I will come upon you as a thief in the night, at an hour which you think not, and, finding my vineyard neglected and desolate, I will drive out and punish my vine-dressers (Apoc. iii. 1—6).’

Behold! already my threats are in operation; the storm which roars, and gives you notice, the sorrowful beginnings of a sequel more sad; the indifference which pervades the flock; the lukewarmness of the shepherds; the pride which opposes your authority; the avarice which envies your possessions: on all sides dissembled hatred, open outrage, ruin achieved or designed! and do you still ask signs and presages of a revolution which the Holy Spirit wishes you to dread? Needs there any other than the revolution itself, which, long in preparation, advances and ripens under your eyes? Beware, then; consider your disorders; have recourse to the remedy; and since it is yet in your hands, since protracted experience, from the days of the Apostles to our own, has proved its influence, seek none other than doctrine, example, and manners. Thus, if the people sinned through ignorance, compel their immediate pastors to augment their instruction; if, on the contrary, the pastors have failed in their duty, and the salt of the earth have lost its savour, then redouble your vigilance; the care of pastors and the flock now concerns only you.

You have just made provision for the sustenance of inferior ministers—an act at once of justice and humanity; it is right that the priest who serves at the altar should live thereof, and it were too bad to see pining in want him who bears the burden of the day;—but something more is due to them; it behoves you to render them more worthy of the double honour which you have conferred (Tim. v. 17). It is not by gold alone, but by exact discipline, by wise laws, that great princes have ever made faithful subjects and valiant soldiers: shew us, then, the plan of study and the sage institutions, which you so long contemplate, which the public voice dictates and demands of you; that plan which, giving a clear and precise view of salvation, will render the study and teaching of it more easy, and the attacks of the enemy less dangerous. Knowledge is profitable for all things, when under the guidance of piety; and in an age like ours, against enemies who ransack the heavens, antiquity, and the bowels of the earth, for means of attack, which they

think unknown to us, the defenders of truth should accustom themselves to the same weapons.

Moses, deputed by God to conduct a numerous people, was skilled in all the wisdom of the Egyptians ; and his rod, transformed into a serpent, devoured, in the sight of Pharaoh, the serpents of the magicians, who by their sorceries hardened the heart of that prince. Promote, therefore, those sage institutions which, training up in retirement, under the eyes of the Lord, young ministers, and communicating to them that extensive information, those various talents, which give fresh lustre to virtue, and render them worthy of being adopted by you, and hereafter presented to the church as the ornament and pattern of the flock committed to their charge.

And you, my brethren ! fellow-sailors in the same ocean and the same vessel, remember that one lot awaits the passengers and the pilot. It signifies little to have warned you of the shoals, and pointed out the means of escaping shipwreck ; you must also co-operate with us : on your concurrence depends, in a great degree, the success of our ministry. Second our efforts ; support our courage, which is requisite for inculcating your duty without fear of your displeasure ; cheer us by a forwardness to receive our wholesome advice, saying, as the children of Israel to Moses, but with more steadiness and fidelity, "Speak to us from the Lord : we will do whatsoever you command." Then, though your amendment and virtues may not influence the eternal designs of God towards the different nations of the earth, I may venture to say, the land wherein you dwell will, like that of Goshen, be exempted from surrounding plagues (Exod. ix. 25) : you will behold, as Lot from the mountain's top, the conflagration of the criminal cities : or, if you must participate in the general chastisement, you will be purified, but not destroyed, by the tribulation : you will be of the number denoted in the holy Scriptures by the seven thousand who have not bowed down before the idol (3 Reg. xix.) ; and by a similar number who have not defiled their garments : you will be the happy first-fruits, the precious and blessed remains which shall have escaped the reaper's sickle ; and will be joined by the converted Jews, and those Gentiles whom they will bring in their train. These two people will make but one, and you will be the link which unites them. Among them, the True Joseph, after long concealment, will discover Himself to his brothers, and take his seat at the banquet prepared for them. Composed of these two people, enriched by her new conquests, the church in the midst of her populous family will exult in her delayed fecundity : her youth renewed, as the eagle's, will efface the remembrance of afflictions gone by for ever : you will have

begun, your children will carry on, the work of a joyful regeneration: and, should your eyes be closed ere they could witness the manifestation of the Saviour's glory, and the triumph of his church, you will have hailed afar off that great day; you will have prepared for it, as if at hand; and God, who saw your endeavours, calling you to Himself, will assign you a place among the prophets who foretold it, the patriarchs who expected it—the four-and-twenty elders, who, sitting each on a throne at the side of Him, will with Him judge the nations, and partake of his glory and blessedness through all eternity. Amen. (Apoc. iv. 2—5.)

“Remarks” (by the French Publisher).

“The Son of God, weary of the crimes of the Gentiles, will come, in great majesty, to purify the earth, to renew the heavens, to establish a new kingdom” (p. 60).

“Among them, the True Joseph, after long concealment, will discover himself to his brothers, and take his seat at the banquet prepared for them” (p. 68).

“In these two passages M. de Noé seems to admit a visible and intermediate coming of Jesus Christ upon earth at the time of the conversion of the Jews. Some, even pious, persons have been offended at it. Let us endeavour to encourage them, and wipe off this sort of blemish from the memory of our learned and religious prelate, by shewing that the intermediate coming of Jesus Christ, called likewise the reign of a thousand years, has solid proof in Scripture and tradition.

It is in the Apocalypse that we first meet with it in express terms. In ch. xix. St. John sees the Word of God, who advances with a two-edged sword to fight against the beast and the false prophet, as well as their followers: the beast and the false prophet “were thrown alive into the lake of fire and brimstone.” And at ch. xx., “Satan was bound and shut up in the bottomless pit for a thousand years, that he should deceive the nations no more till the thousand years should be fulfilled; after that he must be loosed for a little season. They who had been beheaded for the witness of Jesus and for the word of God, which had not worshipped the beast nor his image, neither had received his mark upon their foreheads or in their hands, lived and reigned with Christ a thousand years: the rest of the dead lived not again until the thousand years were finished: this is the first resurrection. Blessed and holy is he that hath part in this resurrection; on such the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years. And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog,” &c.

Either the clearest things prove nothing, or these few verses shew that the coming of the Word of God to strike the beast and the nations will take place long before the end of the ages ; because, after the destruction of this beast we must admit at least a *thousand years*, during which they who have not worshipped him *shall reign with Jesus Christ*, and *after* which Satan will be loosed awhile and deceive the nations.

Moreover, that the coming of the Word of God to punish the beast is not the *last* coming, is so manifest, that the Apocalypse expressly places this last coming and the last judgment *after* the remarkable punishment of Gog and Magog.

Behold, then, the reign of a thousand years announced by the Scriptures in so formal a manner as to exclude any other interpretation : for St. John seems to insist on, and repeat as often as six times, the expression *a thousand years*, as if to prevent an allegorical acceptance of this passage. It alone is enough to quiet those who may have been startled at this opinion, and think it a novelty. But the Bible furnishes many proofs of it ; and the Prophets especially speak so often of this reign of Jesus Christ upon earth, that a learned commentator (father Houbigant) declared that these texts appeared to him inexplicable without such key. The only difference between this passage and others which we are about to cite, is, that the *duration* of the reign of Jesus Christ is not laid down in them as in this.

First, keeping to the Apocalypse, the saints say to God (v. 10) "Thou hast made us unto our God kings and priests, and we shall reign *on the earth*." Consequently it is *on the earth* that the saints must reign with Jesus Christ as is said, ch. xx. St. Peter (2 Pet. iii. 6), speaking of the earth before the flood, calls it "the world which then was." The earth altered by that event he calls "the world which now is ;" and goes on to say, "As the world which then was perished by water, so the heavens and earth which now are, are reserved unto fire, against the day of judgment ;" a day when will be fulfilled the promise of the coming of Jesus Christ ; a day which "will come as a thief ;" a day in which "with a great noise" the present heavens and earth "shall melt with fervent heat," and introduce those "new heavens and that new earth wherein dwelleth righteousness." The question, then, is, whether this day and this coming of Jesus Christ take place *before* the end of the ages. But St. Peter, again, tells us, "We wait for new heavens and a new earth, according to the promise of our Lord" (ver. 13). He thus refers us to the promise of it which the Lord gave by Isaiah, the only one of the sacred writers, before Peter, that has mentioned it. We may therefore easily settle the point ; for, according to Isaiah (lxv.), under these new heavens and on this new earth they shall build houses, they shall plant vineyards, and eat the

fruit of them, and shall have offspring, &c. These, and many other things too long to enumerate, cannot occur in the abodes of the blessed. The day and coming of Jesus Christ, which will introduce these new heavens and earth, *cannot be the last coming*. It must, therefore, take place before the end of the ages; even a long while before; as God will not renew the heavens and earth for a short space; and, besides, there will be *procreation* of children, and a *posterity*, says Isaiah.

St. Peter adds, "Even as our beloved brother Paul, also, according to the wisdom given unto him, hath written to you, as he does in all his epistles, speaking of these things." M. Mesenguy, in his note on these words of St. Peter, tells us that they allude principally to the Epistle to the Hebrews. In fact, the Apostle in that Epistle (ii. 5) unequivocally declares, that he speaks of a future world, wherein all will be in subjection to Jesus Christ (ver. 8), whereas "*now* we see not all things put under him." This *future world* cannot be the church, since the church existed already: not heaven, the abode of the blessed, both because heaven existed already, and because we cannot say that "sheep, oxen, and wild animals" will be subjected to Jesus Christ in heaven, as St. Paul and David affirm they will be in the *future world*. The future world, then, must needs be this *earth, new, or renewed*, by that coming of Jesus Christ of which St. Peter speaks. St. Paul, in saying that *all* things, even tame and wild beasts, will *there* be in subjection to Jesus Christ; and that "the future world is not put in subjection to angels," but that he will govern it in person teaches us that the Divine Saviour; will come again upon earth to reign there, and, of course, long before the end of the ages.

Isaiah (lxvi. 22) recurs to "the new heavens and the new earth which the Lord will make," and which he had promised in the preceding chapter from God. And *when* should the Lord make them? At the time (ver. 15) when He "shall come with fire, to render his anger with fury, and his rebuke with flames; for by fire and by his sword will the Lord plead with all flesh, and the slain of the Lord shall be many." One can scarce avoid perceiving in these words of Isaiah the same coming of the Lord and the same flood of fire announced by St. Peter. Here, then, we have a fresh proof that the second coming of Jesus Christ will long precede the end of the ages: for to all that the prophet had said in ch. lxxv. of "the new heavens and the new earth," and which requires an extensive series of time for its verification, he adds here (ver. 22), that the seed and name of the Jews shall remain as long as this new earth and these new heavens, and that "from one moon to another" (this must be before the end of the ages) "all flesh shall come to worship Him."

Ch. xxi. of the Apocalypse likewise recalls the "new heavens

and new earth" mentioned by St. Peter and Isaiah; and St. John adds (ver. 10), "I saw the holy city, the new Jerusalem, descending out of heaven, prepared as a bride adorned for her husband; and I heard a great voice, which issued from the throne, and said, *The tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself, dwelling with them, shall be their God.*" This cannot relate to the abode of the blessed, since in that abode there is no distinction of a *heaven* and an *earth*: nor should Jerusalem which *cometh down from heaven*, be confounded with *heaven* itself. It is therefore on earth, properly so called, but on the *renewed earth*, that God will dwell with men, according to this passage of the Apocalypse.

It will, perhaps, be objected, that St. John does not give a description of the holy city until he has spoken of the last judgment, at the end of the foregoing chapter. But this objection does not affect the reasons I have adduced to shew that he is not there treating of heaven, the abode of the blessed. I may remark, that St. John at chap. xx. relates the whole series of events to the end of the world inclusively, not to disturb the order of them; and that at chap. xxi. he returns to the second coming and the reign of a *thousand years*, as the object which, from the birth of Jesus Christ to the end of the world, particularly deserves to fix our attention, to make us more sensible of their happiness who shall be admitted to it. Beside, if the Apocalypse does not describe it until after the last judgment, it is already mentioned in chap. xix. *before* the destruction of the beast, which must *precede* that judgment a *thousand years* at least: it had been said, that before the combat of the Word of God against the beast this voice was heard, "Hallelujah! for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour to Him; for *the marriage of the Lamb is come, and his wife hath made herself ready.*" The proof that the wife who is *ready*, and whose *marriage is come*, means the *Jerusalem from heaven* (chap. xxi.), is, that in the same chapter (ver. 9) an angel says to St. John, "Come, and I will shew you the Lamb's wife;" and he shewed him "from a great and high mountain, the holy city *Jerusalem, descending out of heaven.*"

The marriage of this Lamb's wife, this new Jerusalem which *comes down* from heaven, must take place, according to chap. xix. during the reign of a *thousand years*, and *before* the rebellion of Gog and Magog, who "at the end of these thousand years compass the beloved city," and, consequently, must happen long before the end of the ages. Moreover, it is said (xxii. 2), "In the midst of the street is the tree of life, which bare fruit every month; and whose leaves were for the healing of the nations." But *after* the general judgment there will be no more *months*, no

more nations *to heal*. Therefore this second coming will be long before the end of the ages.

Isaiah tells us (xi. 4), "The Rod out of the stem of Jesse shall strike the earth with the rod of his mouth, and slay the wicked by the breath of his lips. Righteousness shall be the girdle of his loins. The wolf shall dwell with the lamb; the leopard shall lie down with the kid; the lion with the sheep; and a little child shall lead them: the cow and the bear shall feed together: the lion shall eat straw like the ox: the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

Nothing can be more clear and decisive than this passage. The first verse announces most surely the second coming of Jesus Christ, since St. Paul declares, in his Second Epistle to the Thessalonians (ii. 9), that the wicked, or Antichrist, who shall come to finish apostasy by finishing the mystery of iniquity, shall be "consumed by the *breath of the mouth of the Lord*, and with the *brightness of his coming*." The following verses of Isaiah announce, then, that *after* the destruction of Antichrist, and *after* the coming of Jesus Christ, there will still be wolves, lions, leopards; which shall feed with lambs, sheep, and kids; little children, who shall lead them to pasture; sucking children, who shall play with serpents, without cause for fear. But I suppose it were needless to prove that after the end of the ages there will be neither sucking children nor those just weaned; nor children to lead the flocks to pasture. Therefore, *before* the end of the ages Jesus Christ will come to destroy Antichrist and ungodliness.

The prophet Micah (chap. iv.), after announcing the blessings which will accrue to other nations through the Jews; the universal peace which must pervade the globe at the time of their conversion; adds (ver. 4 & seq.), "They shall sit every man under his vine, and under his fig-tree, and no one shall make them afraid; for the mouth of the Lord of hosts hath spoken it. For all people will walk every one in the name of his god, and we will walk in the name of the Lord our God. *In that day*, saith the Lord, I will assemble *her that halteth*; I will gather *her that is driven out*; and *her that I have afflicted*: and I will make her that halted a *remnant*, and her that was cast off a *strong nation*; and *the Lord shall reign over them in Mount Zion* from henceforth, even for ever. And thou, O tower of the flock, the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem."

The words, "I will gather her that is driven out," cannot, in
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a primary sense, be applied to any but the Jews, rejected as a punishment for their sins; and the other expression, "make her that halted a remnant," cannot allow us to put off to the end of the ages that coming of Jesus Christ, when (as he told his Apostles) He will "restore the kingdom of Israel," and (as in the prophet Micah) "reign on Mount Zion;" since the restoration of the kingdom of Israel, and the promise of posterity to the Jews, must necessarily precede the end of the ages.

Isaiah (chap. ii. *in init.*), using the same terms as the prophet Micah to describe the re-assembling of the Jews at Jerusalem, and the consequent universal peace, in like manner forbids our post-dating the time when (ver. 19) "*the Lord shall arise to shake terribly the earth, and men shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord and his glory*;" that is, the time of the second coming of Jesus Christ.

Zechariah furnishes us with a still more incontestible proof that the second coming of Jesus Christ must happen long before the end of the ages. "The Lord (ii. 4) shall stand upon the Mount of Olives, with all his saints, to smite those that have fought against Jerusalem" (with Antichrist), "and the Mount of Olives shall cleave in the midst thereof toward the east and west:" (Does not this passage recall what the angels said to the Apostles on the same mountain? "This Jesus, who is taken up from you into heaven, shall so come," &c. Acts i. 11. There is a tradition transmitted by St. Jerome, St. Sulpičius-Severus, St. Paulinus, St. Augustin, confirmed in the eighth century, attested by modern travellers, that the print of our Saviour's footsteps are still visible on the Mount of Olives, indelibly impressed, notwithstanding the anxiety of believers to carry off the soil of that spot). What Zechariah adds, cannot be verified but on earth, and requires a long series of ages for its full accomplishment: "It shall be *in that day* (ver. 8) that living waters shall go out from Jerusalem, half of them toward the former (eastern) sea, and half them toward *the latter (western) sea*; *in summer and in winter* shall it be: and the Lord shall be King over all the earth: *all the land, reduced to a desert, shall be re-peopled*, from Geba to Rimmon, south of Jerusalem, which shall be lifted up in glory: it shall be inhabited *in the place which it occupied*, from Benjamin's gate unto the place of the first gate, unto the corner-gate; from the tower of Hananeel unto the king's wine-presses."

It is evident that the distinction of "eastern and western sea," and that of "summer and winter," cannot take place after the end of the ages. Who does not see that the prophecy, "The Lord shall reign over all the earth," is unintelligible of the reign of God in heaven, the abode of the blessed? since, on one hand, we cannot, without absurdity, confound heaven and earth; and,

on the other, "Jerusalem re-established in the place which it occupied," and from this hill to that, must mean the capital of Judea, and not heaven. It is therefore demonstrated that the advent announced by Zechariah must not be referred to the end of the ages. This is also proved by verses 16, 17: "And every one that is left, of all the nations which came against Jerusalem, shall even go up *from year to year* to worship the King, the Lord of hosts, and to keep the feast of tabernacles; and if any one of the families of the earth will not come to Jerusalem, to worship the King, the Lord of hosts, upon *them shall be no rain.*" Upon texts so striking all comment were superfluous.

Malachi (chap. iv. 5) affords additional evidence: "Behold, I will send you Elijah the prophet, before the great and dreadful day of the Lord. He shall turn the hearts of the fathers to the children, and the hearts of the children to their fathers; *lest I come and strike the earth with a curse.*" Since, then, at the coming of which Elias is to be the precursor the conversion of the Jews, effected by that prophet, will avert the threatened curse on the earth; this will not be the last coming, when "the heaven and earth shall pass away," according to the declaration of Jesus Christ in the Gospel; when, according to St. John (Apoc. xx. 11), "they shall fly away, and even their *place* shall not be found." This coming must therefore be long before the end of the ages.

Joel is equally strong on this point: he concludes his second chapter with these words: "The sun shall be turned into darkness, and the moon into blood, *before the great and terrible day of the Lord come*; and then, whosoever shall call on the name of the Lord shall be delivered; for in Mount Zion, and in Jerusalem, shall be deliverance, and in the remnant whom the Lord shall call." He begins the third chapter with these words, which connect it with the foregoing: "*For in those days*, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will gather all nations, and bring them down into the valley of Jehoshaphat, and will plead with them there for the manner in which they have scattered my people, and my heritage Israel." At vers. 14, 15, he returns to that "day of the Lord, and darkening of the sun," which he had mentioned in the preceding chapter. At vers. 16, 17, he says, "The Lord shall roar out of Zion, and utter his voice from Jerusalem; the heavens and earth shall shake. The Lord shall be the hope of his people, and the strength of the children of Israel. The Lord shall dwell on Mount Zion; Jerusalem shall be holy; and strangers shall not pass through her."

These last words clearly shew that the Mount Zion where the Lord shall *dwell*; the Jerusalem which shall *be holy*, and through which strangers *shall not pass*; is not *heaven*, because heaven has ever been *holy*, the Lord hath ever *dwelt* there, and

strangers could never *pass through*. Nor is it the actual church, because he is there speaking of the conversion of the Jews, and *the great and dreadful day of the Lord*. The rest of the chapter also shews that it relates to an advent which will take place before the end of the ages. Let ver. 20 suffice, "Judah shall be inhabited for ever, and Jerusalem from generation to generation;" and ver. 21, "The Lord shall dwell in Zion."

The third chapter of Habakkuk is a magnificent canticle, where, in describing the advent of Christ the Lord to fulfil the promises made to the tribes (ver. 9), he employs many of the terms used by Jesus Christ in the Gospel to characterize his second advent: and as it is there twice said, "In the midst of the years, in the midst of the years, He will revive his great work" (ver. 2) of mercy towards the tribes, this advent must be placed, not at the *end*, but at the *middle*, of the ages.

The New Testament, beside the texts which we have already cited from the Apocalypse, supplies more than one additional proof. When, for instance, Jesus Christ tells us, "*Elias must come*," as the precursor of his second advent, and that he must "*restore all things*," he thereby teaches that such advent will happen before the end of the ages, since the *end* of all things is not the *restoration* of all things.

Again: we find (Acts iii. 21) that "the heavens must receive Jesus Christ until the times of restitution of all things—that the sins of the Jews may be blotted out, when the times of refreshing from the presence of the Lord shall come." From this we learn that his second advent must not be referred to the end of the ages, because the time of "*the restitution of all things*" cannot be confounded with the last coming to destroy the earth and mankind.

So, when, in St. Luke (chap. i. 32), the angel Gabriel says to the holy Virgin, "the Lord shall give unto Him *the throne of his father David*, and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end;" it is evident that the second part of the promise announces a spiritual and eternal reign of the Son of God; but it is no less certain that the first part, literally interpreted, like the second, announces a reign of Jesus Christ in the midst of the Jewish people: for this remarkable expression, "the Lord will give unto him the throne," &c., cannot signify the reign of Jesus Christ in heaven, since the throne of David was not in *heaven*, but upon *earth*; nor a *spiritual* reign, since David did not reign in that manner; nor the reign of Jesus Christ in the *church*, because David never reigned there. The throne of David was a temporal throne, a tangible throne; a throne where he reigned visibly among the Jews. It follows, that Jesus Christ must one day reign in a similar way, and come for that purpose before the end of the ages.

This visible reign will have no end—that is, it will not be subject to decay, to destruction by men, like other kingdoms. But, in another sense, it assuredly will have an end; since St. Paul (1 Cor. xv. 24—28) expressly tells us, that, “when all things shall have been subdued unto him” (in this “world to come,” of which St. Paul writes to the Hebrews), “then cometh the end, when he shall have given up the kingdom to God his Father.” We see that St. Paul, like the angel, attributes to Jesus Christ a visible and earthly kingdom, which has an end, though wholly different from that of other kingdoms. Accordingly, to reconcile the words of the angel with those of the Apostle, we must say that the reign of Jesus Christ will have no end, with reference to *heaven and earth together*; this is the angel’s meaning: but that it will have an end, with reference to *earth only*; which is the meaning of the Apostle.

This reign of Jesus Christ on the throne of David is implied in the question put to him by the Apostles: “Lord, wilt thou at this time restore the kingdom to Israel?” for Jesus Christ, by his answer, confirmed the idea that he would some day restore this kingdom and throne; and declared that their expectations were well founded, by saying, It was not for them “to know the times or seasons” of that event, “which the Father hath put in his own power” (Acts i. 6, 7). But since Jesus Christ will “restore the kingdom of Israel,” it must be a long time before the end of the ages; otherwise his return would be an annihilation of the Jewish people, rather than a re-establishment of the throne of David and kingdom of Israel.

It is of this very reign Jesus Christ speaks, when he said, “I am the King of the Jews.” But to shew it was neither in this present world, nor at his first advent, that he should reign over them, he adds, “My kingdom is not of this world: if my kingdom were of this world, my soldiers would fight for me, that I should not be delivered up to the Jews; but *now* is my kingdom not of this world.” Perhaps there is not a single French translation in which this word *now* is inserted; but as it is most indubitably found in the Latin of the Vulgate, and in the original text of St. John, the Greek text, we are led to conclude that if the kingdom of Jesus Christ was not *then* of this world: it will be hereafter, as the Apocalypse further indicates in these words; “The kingdoms of *this world* are become the kingdom of our Lord and his Christ.”

We may also conclude, in another point of view (which, however, perfectly accords with the first), that Jesus Christ will not reign over the Jews “in the world that *now is*,” as St. Peter calls it, but in the world renewed by a flood of fire; on that “new earth wherein dwelleth righteousness,” as the same Apostle says; in short, in that “world to come” where, St.

Paul tells us, all things will be subjected to Jesus Christ. Since, then, He, according to the Gospel by St. John, must reign in the world, and over the Jewish people, he must, according to the same Gospel, come upon earth before the end.

"When God" (saith St. Paul, Heb. i. 6) "bringeth in his First-begotten into the world, he saith, Let all the angels of God worship him." This word of the Royal Prophet, then, relates to the second advent of the Son of God. According to St. Paul, God brings him in *anew*. But David teaches us, from the first verse, that Jesus Christ comes in *that* advent, not to give up the kingdom to God his Father, as (according to the same Apostle) he will do at his *last* advent; but to reign, and not only to reign, but to reign over the *earth*, which the prophet calls upon to leap for joy: "The Lord reigneth; let the earth rejoice: let the multitude of the isles be glad thereof" (Psa. xcvi. 1).

The Apostle St. John often applies those words of the second Psalm, "He shall govern the nations with a rod of iron," to Jesus Christ coming to destroy the beast (Apoc. xii. 5; xix. 15). We learn from this application, that the Psalm will have, at the second advent of Christ, a more literal and perfect fulfilment than it has had before; as St. Peter assures us at the time of the resurrection of Jesus Christ. He did not *then* "break the nations like a potter's vessel, nor rule them with a rod of iron;" and if, nevertheless, the new state into which he entered by his resurrection, authorized St. Peter to say that it verified those words, "Thou art my Son, this day have I begotten thee," how much more might St. John see a new delivery, a new generation of the Son of God, in the new state of glory and power assigned him by God, when He bringeth in again his First-begotten into the world, to govern the nations with a rod of iron; to break them in pieces like a potter's vessel; to reign on the holy mount of Zion (ver. 6); to receive the *nations* as his inheritance, the *utmost parts of the earth as his possession*? I ask, how any can apply such expressions to an event designed to *destroy the earth entirely*? * * * * *

Numerous passages of Scripture, which we shall simply point out, announce that Jesus Christ will reign with glory over the Jewish people, and in the capital of Judea; but he could not do so, if he were not to return upon earth before the end of the ages and of the universe. All these passages, therefore, are proofs of an intermediate advent. Isa. xii.; Hosea xi. 9, & seq.; Isa. iv. 2, ad fin.; Zech. ii.; Jer. xxxiii. 14—16; xxx. 7, & seq.; iii. 17; Ezek. xxxvii. 21, & seq.; xlv. 12; Psalms xx. xlvii. lxiv. lxxi. lxxv. lxxxvi. xc. xcvi. xcvi. cxlix.

To these proofs we might add all the passages which prove that the second advent of Jesus Christ will be simultaneous with the conversion of the Jews. For M. Doguet has shewn that their

conversion cannot be referred to the end of the ages, without robbing the prophecies of half their accomplishment. Consequently we reckon as so many proofs all those passages where the Prophets combine with the conversion of the Jews the reign of the wicked one, the guilty one, the king of pride ; for Antichrist, whom these expressions describe, will be destroyed (says St. Paul) "by the breath of the Lord's mouth, and by the brightness of his coming."

Though it is enough to insist on the proofs which the Scripture affords of this truth ; yet we will, notwithstanding, touch a little on tradition.

St. Jerome, who was opposed to the reign of a thousand years, admits that *many ecclesiastical writers and martyrs were of this opinion* ; especially St. Justin, St. Papias, St. Irenæus, St. Victorinus bishop of Petaw, St. Hyppolitus, Lactantius, Tertullian, Nepos bishop of Egypt, St. Martin, and St. Sulpicius-Severus. Even the adversaries allow this. These ecclesiastical writers, in delivering their opinions, speak with confidence, and without hesitation. We see in their discourses that modest yet strong assurance, which denotes that the Fathers propose to believers not their private sentiments, but a Divine tradition. St. Justin, for instance, agrees that in his time there were already many pious persons who slighted the reign of a thousand years : but, adds he, *the Christians who think rightly in all things* admit it, as well as himself, conformably to the promises of Ezekiel, Isaiah, and the other prophets. * * * *

St. Irenæus speaks no less confidently, and in a work where he cannot be suspected of venturing his private opinions ; it is in his fifth book Against Heresies. He there devotes many chapters, and among them the xxxiii^d and xxxivth, to prove the reign of a thousand years by a crowd of passages from the Old and New Testament. He even employs the xxxvth to shew that *those passages cannot be taken in an allegorical sense*, and with reference to heavenly goods alone. He also cites, in favour of the reign of a thousand years, the very words of our Lord Jesus Christ. "The priests or elders," says he, "who saw John the disciple of the Lord, remember having heard from him how our Lord spake of those days, and said, *the days will come*," &c. [The entire passage is too long for quotation here.]

Some doctors of the church, we have said, are opposed to this reign of a thousand years ; viz. St. Jerome, St. Augustin, St. Epiphanius, St. Dionysius of Alexandria, and perhaps the priest Caius. We have already seen that St. Jerome allows that "many ecclesiastical writers and martyrs" differ from him ; he, therefore, is "not willing to condemn this opinion, though he does not embrace it." * * * *

St. Augustin but faintly opposes this opinion. The difficulty

with him (he says) is the incredible excess of meat and wine to which it is supposed the saints will yield themselves. It is, therefore, not so much against the *basis* of the reign of a thousand years that he is set, as against the excesses and abuses joined with it. But none being more opposed to those excesses than St. Justin, St. Irenæus, and many other illustrious champions for the reign of a thousand years, Augustin does not condemn as carnal, either them or their opinion. Nor is his authority to be brought against us; for we are persuaded that even those who shall be found alive, over whom Christ will reign with the saints, will exercise perfect moderation in the use of temporal goods; and that "all creatures, delivered (as St. Paul says) from the bondage of corruption, to which they have been unwillingly subjected," will then serve only to exalt the hearts of men, and attach them to the Creator. But St. Augustin says, "This opinion would be admissible, if it held out spiritual delights to the saints by the presence of Jesus Christ."

Some writers have asserted, without proof, that the reign of a thousand years, as taught by Irenæus, was condemned by the Council at Rome in 382 against Apollinarius, and even by the first General Council of Constantinople, the year before. But M. de Tillemont, who is above suspicion, inasmuch as he declares against this reign, shall annul for us such a supposition. "Baronius pretends," says M. de Tillemont, "that in condemning Apollinarius, the council (at Rome, in 382, the year after that at Constantinople) had also condemned all the errors which he held; whence he infers that it condemned the opinion of the Millennarians. But we may affirm that this conclusion has no countenance from history or reason. St. Jerome, who speaks so often about the Millennarians, even in the affair of Apollinarius, never says (*nor does Augustin*) that their opinions were condemned by *any* ecclesiastical judgment. St. Sulpicius-Severus, and a multitude of others, have held them since the Council of Rome (consequently since that of Constantinople), and have never been treated as heretics on that account." (Mem. pr. l'Hist. Eccl. ii. vii. 264.)

It is time to finish these remarks—already, perhaps, too long—in which we have been led on by the manifold proofs of this truth which crowded upon us. They who read the Scriptures attentively with that design, will readily perceive that we have yet omitted a great number. What, then, remains for us to do, but to wean ourselves from the present world, which will probably soon be renewed by fire; to implore our Lord Jesus Christ to render us worthy of that *future age*, and that *blessed resurrection*; to pray that He will come quickly to the aid of his church, by the conversion of the Jews, which will be to it as "life from the dead."

THEOLOGICAL DEPARTMENT.

THE BOOK OF THE CHURCH.

THE book of Revelations is, in an especial sense, the Book of the Christian Church. The other books of Scripture are important alike to all mankind, because they teach all men what is their duty to God as men, and for what they must give an account to Him at the judgment day ; and the other books of Scripture can be understood by all : but the book of Revelations is especially for the instruction of the church, containing its entire history during the time of the absence of Jesus Christ, while he is gone to prepare mansions for his people in his Father's house, to which he will introduce them when he shall come again.

The books of Moses, and of Kings, and Chronicles, which belong in the first place to the Jewish people, do not so especially belong to them, as the book of Revelations does to the Christian church. For the Jews were examples to the world, and types of the Christian church, and God shewed in his dealings with the people of Israel what his dealings would be with all mankind—a history so obvious, and so plainly written, that believers of all ages have regulated their conduct thereby. But the book of Revelations is only the history of the Christian church ; can only be understood by Christians of spiritual discernment ; and is no warning or example to the rest of mankind : for it cannot be comprehended by unchristian persons, and all sinners will certainly be destroyed during the progress of the events of which the book of Revelations treats ; and, moreover, it is expressly declared, in the book itself, that the greater part of them will not repent at all, but perish in their sins ; and that the few who are terrified by the judgments, when they come, will find it then too late to escape the wrath of Him that sitteth on the throne, and the wrath of the Lamb.

The beginning and the ending of the Christian dispensation are marked by the first and second coming of Jesus Christ, who is the foundation-stone of the church, and who at his second coming shall be the chief corner-stone of the finished building, which shall be brought forth with shoutings, crying, Grace, grace unto it. The day of grace will be over then, and the day of vengeance will begin : the Son of Man shall sit on the throne of his glory, and shall separate the sheep from the goats : the Lord shall make up his jewels in that day, and spare them that fear his name, as a man spareth his own son that

serveth him ; but all that do wickedly shall be as stubble, and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.

The whole time of the Lord's absence is the day of grace, during which the Gospel is preached, and the church gathered ; and to those who receive the Gospel, and become members of the church, the book of Revelations is offered, to teach them what dangers they shall be exposed to from without, and what temptations from within the church ; how they shall overcome the dangers and resist the temptations ; and what shall be the doom of the enemies of God, and what the reward of his servants, and them that fear his name, both small and great.

The preaching of the Gospel is the way appointed by God to convert mankind. In preaching the Gospel all the Old Testament must be used, and all the Epistles must be used to build up and to strengthen the converts. But those who are converted need to be guarded against the dangers to which they are peculiarly liable after they become Christians, and this instruction is given in the book of Revelations ; to understand which, however, requires full spiritual discernment.

To understand the book of Revelations we must discern the meaning of all the rest of the Bible ; for this last book of Scripture is one continued series of references to all the other books of Scripture, and unless we know perfectly their contents we shall not understand to what it refers. The Revelations also contains continual instruction and warning to spiritual persons, and unless a person has spiritual discernment he cannot understand the instruction or receive the warning. And all the symbols of the book of Revelations are founded on types and symbols and prophecies of the Old Testament, enlarged and modified to agree with the Christian warfare ; all of which we must have spiritual discernment to know and experience, before we can derive all the instruction it was meant to convey from the book of Revelations.

The first three chapters of Revelations are for the instruction of the church during the whole time of Christ's absence ; and they apply alike to the whole church, though given in the form of epistles to the seven churches of Asia. For Christ is shewn in those characters by which every Christian should be bound to his Lord at all times ; and the churches are shewn in those characters which all Christians must experience to be true states of the heart, either in themselves or in those with whom they are joined in Christian communion. And the rewards promised to such of the seven churches as overcome, and keep the works of Christ unto the end, are the same rewards which he brings with him at the end of the book, after the close of the Christian dispensation and the destruction of his enemies. They are

promised a place in the tabernacle of God, the new Jerusalem, the paradise of God ; which cometh down from heaven after the earth is purified and Satan is bound ; and when the Lord cometh to be glorified in his saints, and admired in all them that believe in that day ; and when the wicked shall be punished with everlasting destruction from the presence of God, and from the glory of his power.

The proper instruction for the church, in the trials to which she is exposed as a *community*, is given from the fourth to the seventeenth chapters of this book ; and these chapters should be studied principally in this connection. For the epistles to the churches are full of instruction to individuals, and these three chapters may be profitably read by many who have no perception of the true nature of a church : but the following chapters of the book contain no instruction to individuals, otherwise than as they are members of the church ; and he who on the one extreme makes the church a mere form, and he who on the other hand makes the church invisible, will both alike miss the instruction which this part of the book of Revelations contains ; and the Papist and the Dissenter have in general silently allowed it, in prohibiting or slighting the study of this book.

The church of God is the body of Christ ; one body of many members. A body must have form, substance, and visibility, otherwise it is not a body. To constitute a body, there must be one head and many members, and these united together and animated by the same life. The head of the church is Christ, therefore there is but one church ; the body of Christ is the church, made up of all its members. The one Head requires the body to be one, and includes the universal church ; the oneness with the Head requires the life of Christ in every member of the body, and excludes all who have not this living membership. They exhibit on earth the life of Christ, having the same mind which was in Christ Jesus, and perfected through sufferings, as he was : his sufferings their pattern, his resurrection their hope.

The nature and end of the church is shewn us in the fourth and fifth chapters of Revelations ; where the throne of God is encircled with the kings and priests of God, to receive the revelation of God, made to them by the Lion of the tribe of Judah, the Lamb slain ; by whose blood they were redeemed out of every kindred and tongue and people and nation : and the purpose and end of the church is to express and lead the worship of the whole creation, " of every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, saying, Blessing and honour and glory and power be unto Him that sitteth upon the throne, and unto the Lamb, for ever and ever."

This church, it is next revealed, should be assailed by three forms of evil, actuated by one evil principle; three beasts, instigated and empowered by the dragon, who is the old serpent, the devil, and Satan. And the field, or lists of combat, the mode of attack from the adversary, and the weapons of defence against him, and the final issues of the combat, are the subjects of revelation through all these chapters of the book.

The lists of combat are marked out as the fourth part of the earth (vi. 8), and the various forms of encounter are revealed in the sixth chapter; and in chapter vii. the preparation for, and protection in, the last encounter is declared, and the reward of those who are victorious shewn in vision. The scene of conflict is manifestly and avowedly Christendom, or the Western Roman empire, from the river Danube to the Western Ocean; but the hottest contest lies in the regions of Italy, France, Spain, the Netherlands, and Austria—the empire of Charles V. and Francis I. who long contended for the supremacy in Italy, that by means of Rome and the Pope they might sway the kings of Europe. It is called the fourth, as being one of the four proconsulates of Rome; and becomes the chief seat of judgment, as being the chief seat of the church.

The rest of the earth receives its portion of judgment during that time, in the woes revealed in the eighth and ninth chapters, under the symbols of trumpets calling forth smoke and locusts and horsemen from the bottomless pit, to torment the third part of men, to turn the third part of waters into blood, to burn the third part of trees, and all green grass. The refreshing dews of the Holy Spirit are withdrawn, and the grassy verdure of the earth fades away, and every living thing suffers loss or death in consequence. All these judgments fall on the Eastern or Asiatic part of the Roman Empire, of which Jerusalem was the proper metropolis, and first seat of the church. But, Jerusalem being destroyed for crucifying Christ and rejecting the Gospel, and condemned to desolation till the second coming of the Lord, there is no established church in the East, and the judgments fall there, not upon a community or body, but upon individuals scattered and separated; and their comforts as individuals, and their encouragements to perseverance, are to be derived from the promises to the seven churches of Asia, in the first three chapters of Revelations;—promises and encouragements which few, very few, had faith to take hold of under these judgments of the trumpets; for it is expressly declared, that “the rest of the men, which were not killed by these plagues, repented not of the works of their hands; neither repented they of their murders, nor of their sorceries, nor of their fornications, nor of their thefts” (ix. 21).

The history of the external and visible judgments on both

halves of the Roman empire, is given in the six chapters from the fourth to the ninth ; with the melancholy conclusion, that these judgments produce no repentance, but that the whole earth, having filled up its cup of iniquity, is ripe for the day of the Lord, "when he shall rise up as in mount Perazim, and shall be wroth as in the valley of Gibeon, that he may do his work, his strange work (of vengeance), and bring to pass his act, his strange act (of destruction)" (Isa. xxviii. 21).

But as man consists of soul as well as body, so in the church there is a spiritual as well as an external and visible history : and as the soul is of greater importance than the body of man, so the spiritual mystery in the church is of far greater importance than the external history of the church ; and this spiritual mystery occupies all the remaining chapters of the book of Revelations, from the tenth to the twenty-second. The spiritual nature of the mysteries now to be revealed to the Apostle John is indicated by his being commanded to eat the book which the Angel, who is Jesus Christ, holds in his hand (x. 8), and by his being sent forth to prophesy again—which denotes a new mystery, different from the preceding chapters.

The spiritual mysteries can only be understood by means of visible things and historic facts ; the unknown is revealed by the help of the known. The external history of the church and the world, in the preceding chapters, afford a basis on which the symbolic representation of the spiritual mysteries might be constructed ; an outward form, to indicate the internal workings of the church.

We must therefore study the spiritual mystery by continually referring to past history, which typified it, and which is the form and the language by which it is expressed ; and we shall find brought out by this study the further truth, that the spiritual *also* has its historic fulfilment—a realization in time and place of all that had been typified and symbolized beforehand, and is now received spiritually in doctrine ; both incorporated in the church and its history, as the types and doctrines of the Old Testament were embodied in the person and history of our Lord.

This ought not to be called a double fulfilment, for the spiritual reception of a doctrine is no fulfilment of a fact predicted ; though it is necessary that the prediction be received as a doctrine, in order to its being realized as a fact. Prophecy answers its end, first in *preparing* for the accomplishment, by instructing the believers and hardening the unbelievers ; secondly in becoming accomplished, to the joy of believers, to the confusion of unbelievers. The preparation is not the accomplishment, though without it no accomplishment could take place ; but this is the mistake that lies at the root of almost all the error of the day.

If doctrines and spiritual truths were the whole that prophecy

reveals, in the reception of these truths prophecy would have attained its end ; and those who hold this, in consistency ought to maintain, that on those who receive these truths death has no power, and that they shall remain on this earth, to receive those eternal rewards they expect, and of which this earth is declared to be the scene in terms as plain and explicit as possible.

But the Scriptures reveal, that a people is prepared for the Lord, and that he will dwell amongst them: not only that he is now preparing this people, but preparing their habitation. He is now guiding them in the way wherein he would have them to walk, both by the opening of his word, and by the voice of his Spirit. He teaches them to discern the signs of the times in the workings of his providence ; and he will shortly come to receive his waiting people, and to stamp the seal of fact upon all the remaining prophecies.

Prophecy undoubtedly ceases at the coming of our Lord ; its end will be then attained : we shall know even as we are known ; time will be no longer, and the eternal state begins. We are living in the time of the end, and near the end of time : the spiritual fulfilment of the latter chapters of the Apocalypse has only been to teach us doctrine, and only preparatory to the full accomplishment in the letter of all that we have had faith to see accomplished in the spirit. The witness for Jesus, which has subsisted from the Apostles' time in the Scriptures, or in communities with much infirmity, shall now be sent forth in mighty power, confirmed by signs and wonders. Against the two witnesses, realized in living men, the beast shall put forth all his power, in real deadly persecution, by living men, whom he will possess ; and which the witnesses will defeat by superior power, till the time of their witness shall be accomplished ; and then the witnesses shall be lifted up to the clouds in the sight of their enemies, there to abide with Jesus till the time of retribution and vengeance is over ; when, the enemies of the Lord and his Christ being swept into the lake of fire, the new Jerusalem shall descend from heaven, the metropolis and palladium of the regenerated earth, the eternal abode of the Son of Man and the sons of God, the manifestation of the glory of God the Father.

There are three bands of witnesses for Jesus, during the three great periods of the church history ; and three forms of opposition to their testimony. The first period of witnessing extends from the Apostles' time down to the opening of the fifth seal, with which the Papal period commences. And this band of witnesses is mentioned as slain for the word of God, and for the testimony which they held (vi. 9) ; to distinguish them from another band, to be slain during an ensuing period, called a little season (vi. 11)—which little season is the thousand two hundred threescore days (xi. 3), when the two witnesses prophesy in

sackcloth. And this last company again, typify, the third band (xx. 4), who shall be beheaded for the witness of Jesus, and for the word of God, like the first band ; and who have the further distinction of not worshipping the beast, neither his image, neither receiving his mark upon their foreheads or in their hands : a trial to which the first and second bands have not been exposed.

Against these three bands, three forms of the beast are arrayed. The first form is the great red dragon (xii. 3), ready to devour the children of God as soon as they should appear ; and this form is represented as rising up out of the sea (xiii. 1), to denote the turbulence and tossings of the nations out of which Pagan Rome arose, by which it continually enlarged its power, and of which Satan took advantage continually to turn the rage of the Emperors against the infant church. This first form of persecution, which aimed at nothing less than the utter destruction of the church, subsisted for 666 years, beginning for the Western Empire, with the possession of Pergamos, B. C. 133, and ending with Justinian, A. D. 533 ; beginning for the Eastern Empire with the Julian period, B. C. 44, and ending in the Hegira, A. D. 622.

The second form of the beast, against which the sackcloth-covered witnesses testify for forty-two months, or twelve hundred and sixty days (Rev. xi. 2, 3), has been generally limited to the Papal form of opposition, and to the Western half of the empire ; but it manifestly includes both the Papal and the Mohammedan persecutions, and the whole Roman empire. It is a continuance of the same beast for a period of forty-two months, during which he should open his mouth in blasphemy against God, to blaspheme his name and his tabernacle, and them that dwell in heaven (xiii. 5, 6) ; and against whose blasphemies the two witnesses receive power to testify : and their testimony is therefore co-extensive with the dominion and duration of the beast.

The change of form is twofold : first, in the beast itself ; next, in another beast rising up, and exercising all the power of the first beast before him (xiii. 12) : the emperors no longer head of the church, but a double supremacy,—the Papal horn usurping an equality in the West, the Mohammedan horn in the East ; and the empire still subsisting and acknowledged in the Roman name.

The first beast changed its form when the deadly wound, inflicted by the Gothic invaders, was healed by Justinian, in the sixth century ; who not only restored health and vigour to the empire by his prowess, but bound it together by his laws. But Justinian is represented as Death, followed by Hell (vi. 8), which indicates the other beast, which exerciseth *all the power* of the first beast before him, the absolute dominion throughout the

whole extent of the empire, in its two seats of Rome and of Constantinople. The name Death denotes temporal power, the name Hell spiritual power, and the last is the most appalling : " Fear not them which kill the body, but are not able to kill the soul ; but rather fear Him which is able to destroy both body and soul in hell."

But the spiritual power, which followed and rose after the temporal power, did in reality annihilate it ; or made it, at most, but an image of the beast, an inanimate idol, to which the spiritual power gave a semblance of life, and constrained men to worship it, under penalty of death—a death not inflicted by the spiritual power, but by the civil, at its dictation. Hell *followed* Death—the spiritual usurpation arose after the re-constitution of the empire by Justinian ; the other beast rose out of the *earth*, the re-established Roman state. The two horns it wears (xiii. 11) each rose up after, and among and out of, the other horns of the beast (Dan. vii. 8 ; viii. 9) ; and they are horns of a lamb, the counterfeits of the Lamb of God.

Justinian re-constituted the empire, both at Rome and Constantinople, by his early victories ; and the last of the triumphs was that of Belisarius, his general, at Constantinople. Soon after this, A.D. 533, the other beast of hell came into manifestation, when power was lodged in the Pope by the edict of Justinian ; and from that time, for twelve hundred and sixty years, all the power of the West was exercised by the little horn like a lamb of the Papacy, and the Emperor became a mere image, a name, the executioner of the will of the Pope.

The coming up out of the earth (xiii. 11) further indicates that the spiritual power, assumed by this other beast, had a basis of truth to rest upon : was not a chaos without form and void, was not a baseless thing, like infidelity ; but had a foundation—was, in short, superstition, or the exaggeration of and addition to religion, not the denial and subversion of it altogether. Such was the Papacy.

But the second horn like a lamb, of the other beast (xiii. 11), was Mohammedanism : like to the Papacy, in being a counterfeit of the Lamb of God, and having the same period to run ; but differing in its origin, and in the time at which its period begins. For this second horn arose in 622, the year of the Hegira, and it came out of the bottomless pit (ix. 2) : its period consequently overruns that of the Papacy, and, being calculated in *lunar* years, according to Mohammedan reckoning, will expire about A. D. 1845.

The period of the first or Papal horn, of this other beast, expired in 1793 ; and at that time the influence of the second horn of Infidelity, from the bottomless pit, began. The distinction between Popery and Mohammedanism mainly lies in this ; that

Popery holds all the truths of Christianity, but has built thereon a superstructure wholly erroneous; while Mohammedanism has no foundation of truth to rest upon, but is wholly a fiction of hell: Popery rising out of the church, whose symbol is the earth; Mohammedanism coming out of the bottomless pit, and infidelity its origin.

This explains the abrupt introduction of the third form of the beast, both when the witnesses are slain at the conclusion of their testimony (xi. 7), and when the mystery of the woman sitting thereon is shewn (xvii. 8). For at the end of the Papal period, the beast, which had been unnoticed during that time, subsisting only in an image set up by the Papacy, again comes into activity, and slays the witnesses, in the character of the beast that ascendeth out of the bottomless pit (xi. 7). No *beast* has been previously mentioned as ascending out of that place, but thence come the Mohammedan locusts (ix.), which are men instigated by evil spirits, and their king is called the "angel of the bottomless pit:" the beast is the power by which these are combined in the Eastern half of the empire; the leopard, bear, and lion, symbols, as distinguished from the seat of the dragon (Dan. vii. 4—6; Rev. xiii. 1, 2).

Popery calls itself the true church, and professes to rest all its doctrines on the Scriptures, or Apostolic tradition. But Mohammedanism is a new invention, brought in by a false prophet; having no foundation to rest upon but pretended miracles, which were seen by no one, attested by no one, but rest wholly on the assertion of Mohammed. He endeavoured to extinguish all Revelation by substituting the Koran in its place, and making implicit credulity without examination the one indispensable condition of his followers: called them the faithful; called all other men infidels, and consigned these to indiscriminate slaughter.

Even during the Papal period, from 533 to 1793, these locusts from the bottomless pit, and the Euphratean horsemen their followers, made large inroads upon the Western empire, occupying Spain for nearly two centuries, and making incursions to the very walls of Vienna. But after the Papal period the whole Roman beast began to be actuated by the spirits from the bottomless pit to sow the seeds of disbelief of all that is true, credulity to all that is false, liberality towards error, deadly persecution of the truth, denial of the power of God, and assertion of the omnipotence of man, which we behold in such fearful maturity now in every country of Europe. When this system is come to its height throughout the whole Roman empire, the empire becomes the beast from the bottomless pit, ready to do the acts of vengeance for the Lord on his faithless and apostate churches; and then, as a scourge no longer needed, to be cast

into the fire. The beast is the whole Roman power; and not a man, as some commentators have erroneously supposed.

But the system shall have a head, who, like the emperors of Rome or the popes of the church, shall rule with absolute sway, both in civil and ecclesiastical affairs; and who shall, like Mohammed the angel of the bottomless pit, assume an authority above that of the word of God, or God himself; shall be revealed as that man of sin, the son of perdition, who opposeth and exalteth himself above all that is called God or that is worshipped, so that he as God sitteth in the temple of God, shewing himself that he is God (2 Thess. ii. 4). And this last head of the beast, the eighth, who is of the seven, shall be strengthened by all the power of Satan, both spiritual and physical: the ten kings shall give him their power and their strength: he shall exercise all the power of the first beast, to whom the dragon gave his power and his seat and great authority; and his coming shall be after the working of Satan, with all power and signs and lying wonders, till the Lord shall consume him with the Spirit of his mouth, and shall destroy him with the brightness of his coming.

Let not any imagine that the piety of this age of religion, or the talent of this age of reason, or the science of this age of illumination, can afford a sufficient security from the power and the wiles of the beast from the bottomless pit. God alone can secure us, by the indwelling of his Spirit; through which the Apostles were strengthened with all boldness to obey God rather than men; through which the martyrs in the Papal period witnessed to the death for the word of God, and for the testimony of Jesus; and by which we shall be enabled to follow the Lamb whithersoever he goeth, to refuse all worship of the beast and his image; kept from receiving his mark by having the seal of the living God in our foreheads.

This seal is the Holy Spirit, and its invariable external sign is Holiness to the Lord, the mark on the golden plate of Aaron's mitre; for without holiness no man shall see the Lord. All who come short of this; all who trust in any other attainment or doctrine; all who have not received the love of the truth, that they might be saved, shall follow the strong delusion which God shall send them, shall believe the lie, because they believed not the truth, but had pleasure in unrighteousness (2 Thess. ii. 12).

Against the locusts from the bottomless pit the same seal of the living God was the only protection (Rev. ix. 4); and the Greek church, upon which the Mohammedan desolation came, was far more pious, learned, and enlightened than the Latin church: and the sciences, on which we chiefly pride ourselves—our astronomy and our chemistry—we derived from the followers

of Mohammed. But into the Eastern church, though the most pious and learned portion, heresies were introduced: the last of which, brought in by Nestorius, subverting the personality of Christ, God would bear with that church no longer, but vindicated the insulted majesty of his Son by bringing up the locusts of the bottomless pit; and the connection between the sin and its punishment is shewn by the key of this pit being put into the hands of a fallen star, an apostate angel, or bishop of the churches. The other prominent heresy of the Eastern church affected the work of the Holy Spirit, whom they separated from the Son, and supposed to proceed from the Father alone; thus denying the proper Godhead of Christ Jesus, and depriving him of his title of Baptizer with the Holy Ghost; while Nestorius denied his manhood, and cut off all sympathy between the Head and his members.

And these two heresies are now at work in the church, preparing the way for the coming up of the beast from the bottomless pit; and we warn our readers to shun the heresies, and to seek, with the most earnest importunity and most constant diligence, for the seal of the Spirit, that they may have that holiness to the Lord which alone can preserve them in the hour of temptation which shall come upon all the world, to try them that dwell upon the earth (Rev. iii. 10). This holiness to the Lord is prevented by either form of heresy—by denying his manhood, like Nestor; or denying his power to baptize with the Holy Ghost, like the Greek church. We cannot follow his footsteps unless our nature is the same as Christ's human nature in the days of his flesh; we cannot have the mind of Christ unless he shall give us the same Spirit. By taking our flesh he came into contact with, and laid hold on us; by giving us his Spirit we are wrought into conformity with him: his taking our flesh, its redemption; his giving us the Spirit, our sanctification. The Son of God redeemed us by taking our nature; we become sons of God by partaking the Divine nature: He came under death that we might live; we pass from death to life by believing on him, and regeneration by the Holy Spirit from him.

Christ was in generation what we become by regeneration; and the holiness and purity which were inseparable from Christ, though in our nature, is asserted in Scripture of the regenerate man (1 John iii. 9): "He cannot sin, because he is born of God." The regenerate man is called to the holiness of Christ, and where he falls short of this should feel that he is crucifying the Son of God afresh, and putting him to an open shame; though pardon is still to be obtained by faith on the blood of the cross. The nature of the regenerate man is not the same with Adam's before the fall; for we are liable to sorrow, pain, and death.

The human nature of Christ was under these conditions: he sorrowed, suffered, and died for us. But this doomed nature, which we carry with us to the grave, and which is not changed till the resurrection, may have its evil propensities greatly increased by indulgence of sin, so as to become thereby not only the *channel* of temptation to the soul, but itself a new *source* of temptation. The passion of an angry man, and the thirst of a drunkard, become to them new sources of temptation, from the unnatural irritability which they have brought upon themselves by sin, and which the temperate man feels not. In Christ, who never sinned, the human nature was merely the *object* of temptation, or the channel through which temptation sought access to his soul; it was never a *source* of temptation to him; which it always is to us, because the best of us have sinned and come short of the glory of God.

The denial of the oneness of Christ's human nature with ours separates between us and our Head, and the denial of the work of the Spirit separates between the members of the body. There is but one church, which is bound together by one Spirit, the Holy Spirit the Comforter, sent down at the day of Pentecost to abide with the church for ever. Those who say that the Apostles alone received the Holy Spirit in all the fulness of power and of manifestation, under whatever plea, under whatever subterfuge they say so, do in fact both divide the church and divide the Holy Spirit: they put Christ and the Apostles in a different condition from succeeding generations of the church, and make the Holy Spirit in them another from the Spirit in us; they fall into the error of the Greek church, and deny the procession of the Spirit from the Son together with the Father.

The witnesses have from the beginning been set up to testify in the power of the Spirit to the Father and the Son, and the rage of the beast has been, under all his forms, directed against this witness. The faith and constancy of the witnesses have been proved by various forms of persecution, and when these have proved steadfast the churches in which the truth was maintained have been preserved for the witness sake. The last witness is now begun: some of the churches have cast it out, and all are about to do so: as soon as this iniquity shall be consummated, the beast from the bottomless pit will be loosed, and the whole Roman earth become one scene of infidel warfare, worse than that of Mohammed or La Vendée.

Against the three forms of the beast there are three forms of witness, substantially the same, as it is the same beast; changing only their form of witness, to meet the form of the adversary. The spirit which animates and empowers the beast is the spirit

of Satan, while the witnesses are filled with the Holy Spirit, and witness for the word of God and the testimony of Jesus; the Holy Ghost in the church witnessing for the Father and the Son. This general character the witnesses of all the three periods have, and they are all like the olive-trees and the candlesticks standing before the God of the whole earth. Like olive-trees, the witnesses have the Divine oil of the Holy Ghost with them, as a living fountain to feed the light of the candlesticks, which all the children of light must manifest, as followers of Christ, who is the light of life; and they stand before the God of the whole earth, that the Father may be glorified through the Son and the Spirit in the witnesses. "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." Be ye as the wise virgins, having oil in your vessels, to trim your lamps when the Bridegroom cometh.

All the witnesses bear the same testimony,—they all witness for the word of God, and the testimony of Jesus. The witness is co-extensive with the reign of the beast, or rather with his oppression of the people of God; and this should not be dated earlier than B.C. 133; and its first period was 666 years, expiring A.D. 533. At this time the Roman people attained legal footing in the East, by the will of Attalus. They had overthrown the Macedonian empire a little before, but their friendship was sought by the Maccabees; and it was not till after B.C. 133 that the Romans became persecutors of the Jewish people. The witness began, therefore, in the Old Testament prophets, the testimony of Jesus being the Spirit of Prophecy (Rev. xix. 10): "The Law and the Prophets were until John" (Luke xvi. 16): "John was a burning and a shining light....and he bare witness to the truth" (John v. 33). This was the witness for the Word of God as the testimony of Jesus; but from the Gospel times till the Papal period (A.D. 533) the witness for Jesus as the Word of God was the form of testimony; and maintained, not by the Holy Spirit in the word alone, or illuminating the mind alone, but indwelling in the persons of the members of Jesus: thus giving to each one the double power of witnessing, not only by his knowledge of the truth, but also by the Holy Ghost within: "We are his witnesses, and so also is the Holy Ghost" (Acts v. 32).

These witnesses constitute the band whose souls are seen under the altar (Rev. vi. 9), having been slain for the word of God and for the testimony which they held: and the altar under which they are seen is the brazen altar of sacrifice, which stood in the outer court; and which typifies Jerusalem the holy city, in a literal sense; and the holy ordinances trodden under foot in the court of the Gentiles, in a spiritual sense. It would

thus be a literal accomplishment of the burden upon Ariel, the city where David dwelt (Isa. xxix.): which name denoting "Lion of God," refers to the brazen altar in the first instance (Isa. xxix. 2; Ezek. xliii. 15 marg.); and to the slaughter of the Christians throughout the whole empire under Pagan Rome, in the second sense.

The second period of witness is under the Papacy, for 1260 years, beginning A.D. 533, ending A.D. 1793. The substance of the witness, and the parties who maintain it, are the same as during the former period; its form only being changed, to meet the altered form of the beast. The church, instead of being persecuted by the state, had been taken under its protection by Constantine, and the whole power of the empire was by his successors turned against Paganism: the heathen temples were shut by Constantine; many of them were destroyed by Theodosius, and all of them by Honorius; and Paganism persecuted, instead of cherished. This seemed a death-blow to the beast; but it only brought out a more crafty and pernicious form of opposition to God and to the truth, in the Papacy; and a more fierce and deadly persecution than even that of Pagan Rome, in Mohammed and his successors. For the beast now insinuated himself into the church, both in the East and the West; first producing ambitious strivings for supremacy between the bishops of Rome and Constantinople, which ended in a schism between the Eastern and Western churches; next bringing up heresies of the most fearful kind in the East, which ended in the utter and total apostasy from truth in the major part of the bishops of the East, and in the denial by all of that fundamental doctrine of salvation, the procession of the Holy Spirit both from *the Son* and the Father, a heresy which is held by the Greek church to the present day. In the West the workings of the beast were different, but scarcely less successful; for, beginning with Arianism, he set professing Christians against each other in most deadly persecution; and when this was put down by the strong hand of Justinian, he induced this emperor to make over the whole church into the hand of the little horn, who spake great words against the Most High, and sought to change times and laws (Dan. vii. 25). Thus the deadly wound of the beast was healed; and, astonished at this master-stroke of hellish policy, "all the world wondered after the beast: and they worshipped the dragon that gave power unto the beast; and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?" (Rev. xiii. 4.)

The same beast, it must be carefully remembered, continues the whole time of the fourth monarchy; but his form changes in the act of healing the deadly wound, and he appears then as "another beast coming up out of the earth; and he had two

horns like a lamb, and he spake as a dragon ; and he exerciseth all the power of the first beast before him, and causeth them that dwell on the earth to worship the first beast, whose deadly wound was healed " (xiii. 12). The deadly wound of the Pagan beast, inflicted by Constantine and Theodosius, was healed in the East by the revival of a spirit of persecution, fiercer and more intolerant than that of Rome, and the almost universal apostasy to Mohammedanism : and the wound was healed in the West by the adoption of most of the Pagan rites into the Papal church, and by the pope, under the mask of zeal for the truth, instigating the emperors to persecute the saints of God to Satan's utmost heart's content : they did not toss them to wild beasts in the amphitheatre, but they consigned them to inquisitors, more cruel than wolves and hyænas, and tossed them by hundreds, alive, into the flames.

The Eastern form of the beast is represented as a great red dragon (whose tail drew down the third part of the stars of heaven and cast them to the earth) standing ready to devour every son of the church as soon as born : the Western form is that of a woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus. Against the Eastern form of the beast the witness is kept up by individuals, strengthened by the Holy Spirit to stand up alone for the truth, sealed by the living God, and preserved through all danger ; but very few in number, and working no change upon the rest. Neither do the judgments of God work a change ; for " the rest of the men, which were not killed by these plagues, yet repented not of the works of their hands, that they should not worship devils, and idols," &c. (Rev. ix. 20.)

The Western form of the beast is a drunken harlot riding upon a beast, to represent a false church instigating brutal force to crush all the witnesses for the truth against which she should direct its rage. This complex symbol represents a complex system of oppression—a whole false church uniting in one stream the various energies of its individual members, and bringing its whole force to bear upon the state, in order to crush the witnesses—and to meet this mighty force, God gave power to his two witnesses. The power given by God was co-extensive with the rage of the beast, and superabounded ; the true church increased by persecution, till it became a proverb, " The blood of the martyrs is the seed of the church." But during this time they were clothed in sackcloth ; indicating not only the oppression of this mortal flesh which we bear, having the heavenly treasure in earthen vessels ; but indicating the poverty and loss of all things which the faithful followers of Jesus are content to undergo, and also the affliction of soul they

feel for their persecutors, who, in hating and smiting them, are wounding the Lord Jesus Christ himself.

The witnesses are two, one witness being insufficient. A man's witness of himself must be twofold, by *word* and by *deed*. Jesus was a witness mighty in word and in deed (Luke xxiv. 19); and the words which he spake, and the works which he did, bare witness to the Father. The regenerate man is a twofold witness; having Christ formed in him by the Holy Ghost, to the glory of God the Father. The witness of a church is twofold; purity of word and purity of life. The witness of the Scriptures is twofold; to the literal and the spiritual understanding; to the reign of Christ, and the kingdom within. The glories of Christ are twofold; of the cross, and of the crown. Christ's confession is twofold; before Pontius Pilate, and before his heavenly Father. Our confession of Christ is twofold; by the word of God, which is sound doctrine, and by the testimony of Jesus, which is Christian walk and conversation.

The essential characteristics of God's two witnesses against the Papacy are truth of doctrine and holiness of life: where these two points have been wholly unproveable, the witnesses were invulnerable; but these the adversary is continually plotting to subvert. For nearly a thousand years the witness was maintained in the heart of the Papacy itself, by purity of doctrine in her creeds and her confessions, and by holiness of life in many of her votaries: but against these witnesses the rage of Satan in the great body of the Papacy was continually directed, and none of them were kept together in distinct communities except the Waldenses and Albigenses, against whom several crusades were directed. At the Reformation the witnesses against the Papacy took an independent and separate form, in the Protestant church: and the essence of its protest is twofold; against word, and practice.

The Reformers claimed the right of reading the Scriptures for themselves, and of exercising private judgment in understanding them; and they protested against the additions and false glosses of the Papal church, whose doctors had made the word of God of none effect by their traditions. They protested also against the practices of the Papal church, which, by its indulgences, dispensations, and absolutions, had utterly subverted holiness, and destroyed all distinction between good and evil. The forms of protesting also were twofold, monarchical and republican: witnessing to the Kingly office in Christ by the first, in the members of Christ in the second: Episcopalian and Presbyterian, witnessing to the Priestly office in both Christ and his members. The Papacy had done this also in their cleracy and their laity. All of which forms have been abused by Satan into.

sinful as well as mistaken anticipations of the mystery of election as it shall be revealed at the Second Advent in Christ and his members; who shall then become a CLERACY, each standing in his *lot*; who shall be **KINGS** and **PRIESTS**, having *subjects* to rule, and *intercessions* to offer.

England was the head and bulwark of the Protestant witness, perfectly fulfilling this office in all parts of its constitution. The king held his dignity under Christ; from Him, *Die gratia*; Christ's representative: supreme earthly power, our Sovereign Lord the King. The church acknowledged her subjection to Christ her Head, in acknowledging subjection to the king his representative: only ceasing to obey him when he ceased to be the representative of Christ, by commanding any thing contrary to the commands of Christ. All the institutions of the country witnessed for Christ: Christianity was part and parcel of the law of the land; it was embodied in every legal form, from the court of chancery down to the bill of lading of a ship; and our ancestors even now speak to us from their graves, having written their wills "in the name of the Father, and of the Son, and of the Holy Ghost." "O Tyrus, thou didst seal up the sum, full of wisdom, and perfect in beauty....Thou wast perfect in thy ways, from the day that thou wast created, till iniquity was found in thee! Thy rowers have brought thee into great waters: woe worth the day!"

While England continued to protest, it was not only itself a witness, but, as a shelter for the persecuted, served to shew the numbers who were faithful witnesses in the midst of the Papacy, as at the revocation of the Edict of Nantz, and on many similar occasions. But now there is no protesting nation, and scarcely a protesting church, and the witness stands again in single persons, as before the Papal period—though a witness of a higher kind, against a direr foe, and to be upheld by a still more mighty influence of the power of God.

The tail of the dragon drawing down a third part of the stars of heaven (xii. 4), symbolized the heresies by which the Eastern bishops were seduced and their churches laid prostrate: and the smoke which ensued, darkening the sun, and the swarms of locusts issuing thence (ix. 2), symbolize the woes which came upon the Eastern empire in consequence of the apostasy of the church. During the same time also, false miracles were put forth by the Papacy in the west, to deceive the people, and instigate them to persecute the people of God. But now the brutal violence of the Mohammedans, and the lying wonders of the Papists, shall be acted throughout Christendom. The two horns, which had only budded before like a lamb's, shall now become strong as the unicorn, or the bull of Bashan: the beast shall become dreadful and terrible, and strong exceedingly; it shall

devour and break in pieces, and stamp the residue with the feet of it (Dan. vii. 7).

We will not now dwell upon the woes which shall be brought upon the earth at that time; the time of the greatest of all tribulations; when Satan shall come down, having great wrath, because he knoweth he hath but a short time. But let all true believers prepare themselves for such a conflict, and for becoming witnesses for God under this severest of all trials, by seeking far closer union with Jesus than that which generally contents our indolence and self-complacency, and a far mightier operation of the Holy Spirit within them than is usually thought sufficient, or they will fail in the hour of trial which is coming; instead of resisting the beast unto the death, they will worship him or his image, or receive his mark in their forehead or their right hand.

The witness for God has always been kept up, in a lower sense, in the written word of the Old and New Testaments; but the witness which God seeks for, and delights to have, is in a willing people; in living men telling out the warm emotions of a swelling heart. The mark of the beast on the forehead secures the head-work, and the mark on the hand secures the hand-work, of his followers; their talent, their strength, will he require; and they will turn it against the people of God in the brow of scorn and the right hand of persecution. To meet this, the witnesses shall have the seal of the living God on their foreheads, God giving them that holiness which was signified by the plate of gold on the forehead of Aaron, inscribed HOLINESS TO THE LORD. This every one should now seek, in the baptism of the Holy Ghost: seek for holiness first; that will bring power. The power we shall not all need; God will not put all in situations to need it; but we all need holiness: without holiness no man shall see the Lord: holiness must be attained to enter heaven at all: and having holiness, we have the presence of God, which is power, ready for all occasions.

The empowering of the witnesses, and the scene and time of their witness, being revealed (Rev. xi.); and the standing of the church declared (xii.); and the adversaries of the people of God shewn (xiii.), in order to forewarn the church; the triumph of the church is next revealed (xiv.), and the consequent judgment of the world. In the mind of God, the standing and responsibility of the church have been the same in all ages: the same hopes were set before her at all times, and the same endowments offered. If the church has fallen from these hopes, or lost these endowments, the faithlessness and poverty is her own fault, for the gifts and callings of God are without repentance. At the day of Pentecost, Christ, from the Father's throne, sent down the promised gift of the Holy Ghost in all his fulness on

the church. The church then became the body of Christ; in the several members of which he would thenceforth manifest both Himself and the Father by the Holy Ghost: as in the days of his flesh the whole Godhead was manifested in that body, of the same nature with ours, which he took into union with his Divine nature. The Holy Spirit had from the beginning of the world sanctified by his gracious influences all the faithful; and holy men of old spake as they were moved by the Holy Ghost; but his personal indwelling in the bodies of men, making them temples of the Holy Ghost, could not take place till Christ took our nature into personal union with himself, and presented it spotless unto the Father. The difference must be felt to be understood, but it is as great as between drinking of the rock in the wilderness, and of the living fountain of Gospel times: both were Christ; but one was Christ in type and prophesy alone; the other, Christ realized in spirit and life. The difference may be imagined by comparison of the two similar cases of Achan and Ananias, both brought to light by the Spirit of the Lord. Covetousness was the sin of both, tempting them to secrete and keep back a part of that which was devoted to the Lord. Joshua, the chosen captain, and Eleazar, the high-priest, were men on whom the Spirit of the Lord rested; and the Apostles were men full of the Holy Ghost. Achan's deceit remained undetected, till defeat, and the mourning of the congregation, and drawing of lots, and Achan's confession, revealed it; and he died by the whole congregation stoning him with stones. Ananias's deceit was instantly detected and punished, by the Holy Ghost in the Apostles: His personal presence in them required neither sign, nor witness, nor confession, but at once struck down the culprit, with the majesty of a present God.

But the hopes ever presented to the church, and the endowments ever ready to be given in answer to her faithful prayers, shall be possessed and realized by those who prepare themselves to meet their returning Lord; who, like the virgins, not only go forth to meet the Bridegroom; but, like the *wise* virgins, take oil in their vessels with their lamps—lay in a store of Revelation, which feeds the light, like the two candlesticks fed by the two olive-trees which stand before the God of the whole earth (xi. 4).

That portion of the church thus prepared like wise virgins, is represented standing on mount Zion with the Lamb (xiv. 1); and they had been previously sealed against the judgments of the great day of the wrath of the Lamb (vii.); they are delivered from the wrath, and taken up to be for ever with the Lord. These sealed ones do not represent the whole church, but only that portion of it which shall be living at the time of the Second Advent; and shall also be, like wise virgins, thoroughly furnished to meet the Bridegroom; their lamps burning bright, and oil in

their vessels. Another portion of the nominal church is represented in the foolish virgins ; who go out in the same band with the wise, and are not distinguished till the actual coming of their Lord ; when they find their deficiency, and hasten to supply it, but, returning, find that they have lost the critical moment by their folly, for the door is shut. They had no supply of light for that one point of time when the Bridegroom cometh, and the loss to them is as great as if they had no light at all : their *folly* lost them all that which they went forth to attain. They *knew* not the fact concerning Christ which it was most important to know, and neglected to provide for it : whatever else, therefore, they knew, profited them nothing ; Christ declares to them, I know you not.

Some of these foolish virgins of the church, perhaps, and certainly a great multitude of the various nations, are converted by the judgments, and enter the kingdom of heaven, and sing praises around the throne of God, but attain not the dignity of the bride ; and these are represented in the countless multitude of palm-bearers (Rev. vii. 9), distinguished from the sealed tribes. And the whole bride, consisting of the apostolic and all succeeding generations of the true church, as well as the sealed tribes ; all that have slept in Jesus being raised, and all the wise that are alive being changed ; are represented on the sea of glass (xv. 2), singing the song of Moses and of the Lamb, and glorifying the name of the Lord, because his judgments are made manifest.

The judgments take place during the day of wrath ; and during their infliction the sealed ones are removed. A preparation previously takes place—a preparation for removal, in the sealed ones ; a preparatory hardening in the rest ; for in all God's dispensations the will of the parties concurs—his people are made willing in the day of his power, and his adversaries have chosen their own ways, and delighted in their abominations. Man, as a responsible being, must consent to God's offers of mercy, and do those things which God has commanded. God commanded the people of Israel to sprinkle their door-posts with blood at the Passover ; not to inform the destroying angel, but to be a token of their belief in God, and of their acceptance of the covenant : and against the day of wrath, the protecting seal of the living God is given to those who sigh and cry for the abominations done in the land, and who are willing to receive the instruction of God, and to obey his commandments. The instructions are given in the Scriptures ; which those who read the signs of the times may see fulfilling under our eye, and telling the wise to be prepared for the immediate coming of the Lord. In the events since the conclusion of the Papal period, 1793, the day of wrath has been mystically acted in the mystical pouring out

of the vials of wrath : by observing which, the wise portion of the church has learned what shall be the literal accomplishment of them on the literal kingdom of the last infidel beast during the day of wrath : to them the judgments of God are already manifest, by the wisdom given them to read in the providence of God an interpretation of his word ; but they shall be manifest to all men in the day of wrath, when those who have refused to read them, and so to escape them, shall be in the midst, and learn the judgments by experiencing them.

The judgments, both preparatory and actual, are given, for the instruction of the church, in the order of the seasons of the year (Rev. xiv.). The preparation goes on up to the time of reaping (ver. 16), when the whole body of the Son of Man is gathered to the clouds, consisting of Christ and all his members : He coming from the throne of his Father to receive his people to himself, and they gathered to him from all places—the dead, from the place of separate spirits, and from the tomb, are raised to immortal life ; the living, changed from mortal to immortal, from corruptible to incorruptible—and all for ever with the Lord, saved from the judgments of the day of wrath, and to come with him, at the conclusion, to reign with him in the heavenly Jerusalem for ever and ever. The judgments are written so largely in the following chapters (xvi. xvii. xviii. xix.), that we need not particularize them further than to say, that the destruction of Babylon precedes that of Gog and Magog, which last is given as the concluding judgment (xix. 17) ; and that it takes place in the mountains of Israel, near Jerusalem ; while the destruction of Babylon, of course, is Christendom.

In this day of wrath, and by these judgments, the earth undergoes that purification of fire which fits it for being the abode of Christ and his saints. The locality of the new Jerusalem will be Christendom ; and it will undergo the severest purification, to prepare it for becoming the scene of the church's triumph, as it has hitherto been the scene of her oppression ; an eternal monument of the glory of membership with Jesus, and of the shame and woe of those who have rejected Christ : for the sins of Babylon have reached to heaven, and God shall remember the crying of his people, and say, " Reward her even as she rewarded you, and double unto her double according to her works : in the cup which she hath filled, fill to her double " (Rev. xviii. 6). And the heavenly host shall answer, saying, " We give thee thanks, O Lord God Almighty, which art, and wast, and art to come ; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small

and great ; and shouldest destroy them that destroy the earth " (xi. 17).

In the destruction of the apostates, and the burning of the body of the fourth beast, as declared at large in Scripture (see Isai. xiii. xxxiv. ; Jer. xlvii. to li. ; Dan. vii. 11 ; Mal. iv. ; 2 Pet. iii. 10 ; Rev. xviii.), the rest of the earth receives a purification, and is not annihilated, nor are its inhabitants destroyed. The Jewish people most certainly subsist through the time of trouble, and their land retains its present boundaries, to fulfil the prophecies of Ezekiel ; and the temple shall be built on mount Zion, to fulfil Isaiah and Micah and the Psalms : the neighbouring countries, and consequently the whole earth, must therefore retain their present relative situations, their condition only being improved. The whole earth shall have the curse of sin removed. Judea shall become like the garden of the Lord ; none shall hurt nor destroy in the holy mountain ; and the knowledge of the Lord shall cover the earth as the waters cover the sea.

The source from whence these blessings shall flow to the earth, shall be Christ and his glorified church, then revealed on the earth in the heavenly Jerusalem ; and the ministers for conveying instruction from them to the other nations will be the Jewish people, then humbled ; their stony heart being taken away, and their stubborn neck broken : qualified to be chief of the nations by willingness to be servants of all.

And during a thousand years Satan shall be bound, and instruction shall have free course, and the knowledge of the Lord shall increase and abound : but all this will be far beneath the privileges *now* offered to the believer in Jesus ; as far inferior as the Tirshatha from Babylon (Neh. x.) was inferior to king Solomon in his glory. And we press it again and again upon the church, that every professing Christian may strive to be a real Christian ; may know the height of his calling—to become sons of God : " and if children, then heirs, heirs of God, and joint heirs with Christ Jesus." " If we suffer, we shall also reign with him."

The eternal blessedness of the members of Christ begins at the Second Advent, which now draws very near, and is even at the doors. The loosing of Satan at the end of the Millennium has no effect upon those who are with Christ in the heavenly Jerusalem : it applies only to the nations at the corners or ends of the earth : and it will be but a momentary invasion of their peace ; for, when Satan and his followers come near the beloved city, fire shall come forth and consume them ; and the whole creation, having its evil principle cast out into the lake of fire, shall stand for ever glorious under Christ and his church ; all things reflecting some part of the image of God : the Creator rejoicing over the works of his hands ; the creature exulting with

joy because the Lord reigneth; and God looking down on every thing which he hath made, and beholding it very good. "And there shall be no more curse: but the throne of God and the Lamb shall be in it; and his servants shall serve him; and they shall see his face, and his name shall be in their foreheads....and they shall reign for ever and ever. These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done. Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book" (Rev. xxii. 3).

Ed.



JESUS OUR ENSAMPLE, THAT WE SHOULD FOLLOW HIS STEPS.

BY THE REV. E. IRVING.

THE work of Jesus in the flesh is two-fold,—that which preceded his baptism, and that which followed after it. The former starteth from circumcision; by which becoming a debtor to keep the whole law, he kept it to the letter, every jot and tittle of it, abating not one; so that when he came to his baptism he could say, "Thus it becometh us to fulfil all righteousness." This part of his work was pure obedience, proper and rigid obedience, of every law, moral, political, and ceremonial, which was imposed upon the inhabitant and inheritor of the land of Canaan. Ceremonial uncleanness he had none; his flesh was without an inbred, inherent disease; without an unholy issue of any kind; because he walked in all the statutes and ordinances of the Lord blameless, and so received the promise of freedom from all sorts of disease. He was as obnoxious to disease as any other man, and through his flesh felt all pains and all noisomeness of corruption which flesh is cursed with in all other men, as the Spirit expresseth of him in all the Psalms which speak of his passion; yet out of the open mouth of all pains and diseases took he our flesh, and bore it pure, holy, and spotless, without one particle of uncleanness or defilement which the eagle-eyed law could challenge. And for his soul, it perfectly discharged itself of all incumbent duties, both toward God and toward man; keeping the spirit of the commandment as diligently as his flesh did keep the letter of it; and so was he righteous, "the end of the law for righteousness." He was obedient to his parents, he was faithful to his God; he loved his God with all his heart, his neighbour as himself. His mind also imbibed the wisdom of the commandment, and he delighted in it after the inward man. The law stood embodied in

all its holiness, goodness, and justice in Jesus Christ. He was the man of the law; at once the proof that man could keep the law, and the example of that perfect and upright man which the law can make; the model of the earthly man; such a man as there never was before him, and such as are not now, for the church hath nothing to do with this state of flesh; but such as there shall be multitudes in that day when Israel shall be circumcised in flesh and heart, when God shall sprinkle upon them clean water, and they shall be clean. Christ's life under the law is the prototype of the Jew as he shall be under the new covenant, when God shall give unto him a clean heart, and put a right spirit within him. Thus was Christ in the flesh, with which we have nothing to do; the head of the body of Moses, the King of the Jews, the Word made flesh. This one we must know no more, if we have known him heretofore. We are called to know him according to the Spirit, the second form of his work in flesh; concerning which we are now to discourse, as the basis of the great work which is now proceeding in the church; the landmark without which all will run upon the rocks of infidelity, or be sunk in the quicksands of superstition and error.

It was a very great work done for mortal flesh, to make it stand up and keep the law of God, and so approve itself a good and sufficient creature of God, even under its condition of mortality. Thereby not only was God's creation of it in its original state proved to be sufficient, but also his support of it under its fallen state; and the sin against his holy laws was proved to be not a condition of man's nature; but, contrariwise, that righteousness is its condition, and sin the voluntary departure therefrom. If Noah's building of the ark by faith condemned the old world, then Christ's keeping of the law and doing of the will of God in flesh did condemn all men in God's sight, and did justify his creature flesh both against sin and against death. Moses was proved by Jesus to be not a hard master, but the equitable lawgiver of God; and the law itself to be no arbitrary impost, but the true and veritable form of righteous flesh under the condition of death. Flesh hath done its duty in Jesus; God hath had his own will in his own creature; and he may, if so it please him, proceed to shew his favour further in it and by it: which till now he could not do, because up to this time it was a debtor to him, a continual offender; to justify it, were to cast down his own judgment-seat; to reward it, were to plant iniquity in his throne. But, now that he hath gotten duty out of it, now that it hath acquitted itself to his satisfaction against sin and Satan and death, he may proceed, without loss to his rectitude, to bid it come up into a higher room. Jesus had made flesh to stand up and express the righteous law of

God in all the relations of a creature, towards God, towards men, and towards the inferior creatures given into man's hand for care and government; he hath next to make it express the image of God's love and pity and compassion over his sinful creatures; and this being done, he shall be honoured to make it express the image of his power and glory and blessed government for ever. First, he judgeth it guilty of all transgression, by proving it capable of all righteousness, and so doth glorify God against the sinner in condemning him to death; yea, and make out the true nature of sin under the fall, as well as above it, to be a voluntary departure from God, and transgression against him through our own unbelief. For here is a mortal man, altogether such a one as ourselves, who through faith standeth up in the face of the law, and saith, "Find fault with me if thou canst;" in the face of Satan, and saith, "Accuse me if thou canst."

This is the first thing, to magnify the law and make it honourable; but the second is more excellent than this,—to make flesh a vessel for containing and expressing the whole grace, compassion, and sorrow of God over his creatures, falling away from him; the yearnings of his love after them, and all the repentings of his soul towards them. Justice is a good thing, but mercy is a better thing, for mercy rejoiceth over justice; law is good, but grace is better; and to express this grace which is in his heart towards his graceless children, whom should God choose, but that Man who had stood in his uprightness for every jot and tittle of his law? The baptism of Jesus brought him into the fellowship of God's sorrows and sufferings over his poor distracted children, and his most rebellious house. Tears then became his meat by night and by day; they mingled in his cup, and made his bed to swim: all the billows of God passed over him, and deep called to deep at the noise of his water-spouts. From his baptism he hath the Father to witness of, who then pronounced his name of Father over him, and announced him as his well-beloved Son. Heretofore he had the name of Jehovah given him to keep sacred and holy, by proving the immutable faithfulness of his purpose in the creation of man; but now he hath the name of Father to glorify, by exhibiting through a human heart the very form of God's fatherhood unto rebellious children, how long-suffering, how forgiving, how sorrowful, how kind. Jesus' heart now became God's harp for wailing lamentation, as heretofore it had been His inflexible sceptre of righteousness. And herein is revealed the mystery, not only of making man upright, but permitting him to fall into the sorrows of death and the pains of hell. For how, otherwise than by a suffering creature, shall a suffering God be revealed? Jesus therefore was a man of sorrows and acquainted with grief, because God is a

Father of sorrows and grief over his children ; who have all strayed, like that prodigal ; and, like him, do wound their Father's heart. For if God had not abiding grief over every son of Adam, like that grief of Jacob over Joseph, how would he command the angels to strike their harps, and all heaven to make melody and gladness, over every sinner that repenteth ? It is most true, and most meet to be remembered, that God is filled with tender compassion and most poignant grief over every one of his children who hath gone astray from him ; otherwise how would he not have spared his only-begotten Son, but given him up to the death for us all ? Hath God no bowels ? hath he no compassion ? hath he no tears, and sorrows, and fatherly bowings down of heart, O ye worshippers of an abstract conception, of a tearless Moloch ? Aye, aye ; it was even so, that the world had come to worship a god without a heart, such as Christendom worshippeth even now ; a god of powers and purposes, of punishments and rewards, a thunderer, an even-handed judge, a taskmaster ; but a God of loves, fit to be the God and Father of men, to flood the channels of man's heart and of social life with love, they no more worshipped : and God sent his Son to set men right, and shew them that the mystery of the depth of Godhead lay all wrapped up in the love of a father to a son.

This now was the second great act which Jesus was called to do in flesh ; even to shew therein how low God could condescend, how vile he could make himself—even a worm, and no man—in order to embrace his dear child, who hath become the companion of the worm. What is Jesus' sufferings, but God's love tracking the downward steps of his suffering child, in order to raise his child again unto glory ? But what a mystery, that fallen flesh should hereof be capable ! Oh ! it reconcileth me to all the misery which my soul is capable of enduring through this fallen estate, to know that through the same God findeth utterance and expression for all the love that is in his heart to sinners, and all the pain which he endureth on their account ; how tenderly he tempereth adversity to their advantage, sickness and pain to their healing. Ah me ! what a depth of thought the Lord is bringing his church into, in acquainting her with the nature of Christ's sufferings ; not to appease an angry God, but to tell out the anguish and agony of God's love disappointed, his goodness rejected, his entreaties despised, his gifts scorned, his whole soul turned back upon itself by his ungrateful children ! God hath in him towards man the same love as that day he made him, as that day he gave his Son to die for him, as that day he gave Jesus, exalted into glory with the fulness of Godhead, as a free gift unto the church. God made Adam to be the son of God : and what it is to be the son of God, let the bonds which bind the Father unto Jesus, and Jesus back again to the Father,

bear witness. All this Jesus made flesh a fit organ for expressing: grace and truth came by him: the Father was seen, heard, and felt in him. It was the Father's reproach he bare, and the Father's reproach did break his heart. It was the Father's agony which he expressed in the garden, and the Father's love which he poured out upon the cross. It was the Father in him which melted his heart like wax, which loosened his joints, and poured out his bowels like water. It is not given to me, for I am not acquainted with sorrow, being proud and vain, unbelieving and ungodly, to express the depth of this subject; but well I discern it, and much do I desire to enter into it more perfectly.

When thus Jesus had expressed all the Father's grace and compassion; all his love and self-sacrifice, towards his guilty children; and shewn forth the new capacities which flesh through the fall had attained unto, of sustaining the burden of God's grief and trouble; he was made meet for entering into his glory. The Son of Man had glorified the name of the Father, and now the Father will glorify the Son of Man with that glory which he had with the Father before the world was. The eternal Son of God had made no account of that glory and blessedness, but freely poured it out, and became flesh, in order to glorify the name of the Father before the Creation; and now the Father will take him, flesh as he is, and set him head over all creation, not only visible, but also invisible. Because he did empty himself, and humble himself to the death, therefore God gave him a name above every name which is named, both in this world and in that which is to come. Flesh having sustained the Father's burden, is deemed worthy to sustain the Father's glory. Having proved himself both a merciful and a faithful high priest, he is set over the house of God for ever. He is worthy to receive power and riches and wisdom and strength and honour and blessing, because he is the Lamb that was slain. He is filled with the fulness of Godhead, because it pleased the Father that in a body all fulness should dwell. Thus exalted above all principalities and powers and dominions, God giveth him to the church for her Head, and that she might enjoy the same fulness, might now enjoy it in the flesh, and put it forth for the ends of God's glory. The body is to grow up into him, which is the Head, in all things; and not to stop in her growth until she hath reached the measure of the stature of the fulness of Christ. It is now that the manifold wisdom of God is to be shewn by the church unto the angels and principalities and powers in heavenly places. It is now that the power of God, put forth in raising Jesus up on high above all things, is put forth in us who believe. It is in the EARTHEN VESSEL that we have this treasure, that the excellency of the power may be seen to be of God, and not of us.

Now here it is that we have come short in the doctrine of the

hopes of the church, namely, in thinking that only a small measure of the power of Christ is to be put forth by the church in the flesh; whereas it is the whole which the church is intended to manifest before her translation into glory. All of power and government, of grandeur and of glory, which the Jews are set forth as about to wield in the flesh, the church shall in the Spirit wield, before she be taken up into the heavens to come with Jesus. She is now militant, and her fight shall go on till she hath broken to pieces all the power of the enemy. We have to wrestle against the rulers of the darkness of this world, and against the spiritual wickednesses in the heavenly places, and we shall be exhibited more than conquerors before the battle be ended. It is to the church on earth that the glorified Head in heaven is given for power and dominion; it is to us who believe that the promise is given of doing greater works than Jesus did. And to the end we might see flesh was capable of sustaining it, Jesus had the power of ten legions of angels at his command; which he might have used, and could have used, if it had served the end of the Father's glory. And when the zeal of his Father's house was upon him, with a scourge of small cords he made the thousands in the temple to flee amain; and it is out of the mouths of babes and sucklings that God is to still the enemy and the avenger; and it is the witnesses on earth who are to amplify over the whole earth the work which Moses did in Egypt, which Elias did in Samaria. These, the works which the church is to perform in flesh anterior to her translation into glory, we shall have occasion to explain in the close of this essay; for in this also Christ hath set us an example, that we should follow his steps. The works of power which he did were only introductory to those which we are called upon to do. The church hath to do in flesh upon a grand scale, over the whole earth, such works as he did over the land of Judea, and far greater, because he is gone to the Father.

With slow and stumbling steps we had won our way back to the true doctrine of the second coming of Christ, and the right interpretation of the prophetic Scriptures, as they apply to the Jews, and to Jesus the King of the Jews; and, from the clear truth thereon discovered to us, in the honest interpretation of God's word and in this and other books set forth by the company of scribes whom it pleased the Lord to use, we had been able to attain unto the knowledge of the high calling of the church to be the spiritual bride of Jesus, and occupy in the heavenly places the same dignity which we found given to the Jews in the earthly or fleshly state. Years have now passed since the Lord enabled me to discern that the Jew in the flesh was but the type of the Christian in the Spirit; and that every prophecy of the Old Testament, when literally made out in respect to the Jews,

was but, as it were, the pitcher in which the waters of the Spirit were held for the church; or, if to them a pitcher full of water, to us a pitcher full of wine, changed by the word of Jesus, who therein did shew forth his glory. It had also dimly begun to shew itself to my meditation, that the Word made flesh, or the incarnation of the Son of God, is but the crowning summit of the fleshly pyramid; the perfection of the earthly things brought in by Moses; the end of the law for righteousness; the accomplishment of the sacrifice, "the Lamb of God which taketh away the sins of the world:" whom a Christian may know in the flesh, for the sake of delivering from the carnal ordinances those who are held under their bondage; but, having known, must soon forget; and, like Paul, know him thus no more, if he would know him after the Spirit; which knowledge hath little to do with his being born of the flesh of the Virgin, the subject son of Joseph; but of his being born from the womb of the Earth, the free-born glorious Son of God; of the seed of David according to the flesh, but declared to be the Son of God according to the Spirit of holiness by the resurrection from the dead. For the power which worketh in us that believe is not after the measure of that which wrought in the virgin to generate a holy Child of her sinful flesh, subject to circumcision and the law, to walk as a man under the law of commandments contained in ordinances; which power, great and excellent though it be, by no means measureth or cometh near to the exceeding greatness of his power within us who believe, "according to the working of his mighty power, which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places; far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet, and gave him to be the Head over all things to the church, which is his body, the fulness of him that filleth all in all" (Eph. i. 19—23). It is not according to the weakness of his flesh, but "according to the riches of his glory," that we are strengthened in the inward man by the Spirit (Eph. iii. 16).

This was a great and dizzy height of truth; and I felt the peril of it, nor did ever open it to the church without fear and trembling, lest some rash spirits might be tempted to cast themselves down from the pinnacle of the temple and dash themselves to pieces. And with all my caution I was unable to prevent this fatal issue in the case of a few members of my church, who ran headlong to perdition; saying thus: Then are we called to another and a higher walk than Jesus walked in the flesh; to a liberty which he knew not of; to an enjoyment which he hath now, but had not then. And so, losing the only land-mark of

Christ's walk and conversation, they plunged forward into licentiousness, both of the flesh and of the spirit, from which only one or two have ever been reclaimed. This error is the same with that of Hymeneus and Philetus in the primitive church, and is re-appearing in divers parts, under the pretence of liberty ; and it ariseth from not understanding the mystery of the body of Christ, whereof the members must be perfected as the Head was. He was made perfect through sufferings, and we through sufferings must likewise be made perfect : though a Son, yet learned he obedience by the things which he suffered ; and we, being baptized into the adoption of sons, must in like manner learn obedience. Though he was not yet raised from the dead, he had given into his hand the power of the resurrection at his baptism ; and was required to use it for the glory of the Father, who entrusted him with it, to the end we might have him in all things for our example, to follow his steps. The power of God given into the hand of the Son of Man at his generation, was a power to wrestle with flesh and blood, and keep it uniform with the righteous law of God given to Moses, that the offence might abound, and the righteousness of Christ be the more abundant, even universal and complete : but the power of God given into his hand at his baptism was the fulness of the Holy Ghost, to wrestle against principalities, and powers, and the rulers of the darkness of this world, and the wicked spirits in the heavenly places : to the burden of which greater battle we are called who believe in him, and do receive power accordingly ; for God sendeth no one a warfare on his own charges. Now, be it carefully observed, that of both these battles, as well the spiritual as the carnal, did our Captain bear the burden in this very flesh of ours ; not as first created, but as weakened by sin ; not as afterwards raised from the dead, in immortal strength and glory, but as lying under the curse and power of death. Herein lieth the whole strain of the subject, the very ground and basis of the mystery of godliness ; That in flesh, as flesh hath brought itself to be, the unchangeable purpose of God in creating flesh is to be attained ; and the glory of that purpose only the more gloriously manifested by the attempt of Satan, sin, and death, to obscure and defeat it. Flesh was created to manifest God's perfect image, and to hold his indefeasible lordship ; and to this, the end of its creation, must flesh attain ; otherwise the Creator is altogether overseen in his design and defeated in his working ; and there is some power in existence over and beyond the living God, the "fate" of the Heathens, the "evil principle" of the Gnostics and Manicheans. But behold whereto flesh hath fallen, even to manifest the image of corruption and death, and to be lorded over by sin and Satan ; and the awful conclusion of a power over and beyond God's, is to be avoided only by flesh going forward

out of this lowly estate into that greatness of strength and glory whereto it was destined of its Maker ; proving thereby no defeat of God, but only a hiding of his purpose for a season, to the end of breaking and exposing that false head of knowledge which Satan had set up in the creation. Satan cometh on with his wiles, to defeat the Lord's purpose in the creation of flesh, and falleth into the pit which he himself hath digged ; whereas flesh doth clean escape, and hold on its glorious course to the head and helm of Divine government. Satan wrestleth a fall with flesh, and we fall together, clasped in mortal conflict ; but say not therefore that flesh is overcome ; wait till you see who ariseth from the fall, and who falleth to arise no more. The lowly bed into which the wrestlers are fallen together is death ; and there, in the depths below, is the controversy wrought out ; and the victory will be to that which ariseth into life and glory, the defeat unto that which sinketh into the bottomless pit and weltereth in the lake for ever.

Now, if it be a part of the deep-laid purpose of God that the Word is to take part in this issue, as we know it is—for in Him was the eternal purpose all purposed, who is the beginning of the creation of God—then must the Word become flesh : for, even amongst men, he that striveth, must strive lawfully ; he must have no advantage of his Godhead in the conflict, otherwise flesh faileth and Satan prevaieth. To send Christ into the conflict in other flesh than mortal flesh, is to give up the victory to Satan : to send him in with Adam's state of created flesh, is likewise to give Satan the credit of having over-reached God, at all events in the creation of Adam (and to over-reach God once, is to dethrone him for ever) : to send Christ in as God, and not as man, with new powers added to the original powers of man, is also to give up the battle to Satan and confess God baffled : to say, as they do, Here is the Godhead acting, and here the manhood ; or to mix them up together, and say, It is a compound and amalgam of the two which prevaieth over the enemy ; is to dishonour the Creator, to exalt the devil, and to lay man at his feet, confessedly vanquished of him. But to send the Word into the battle as very flesh—flesh in mortal conflict with Satan, down, down in the arena of mortality ; to send him in, made of a woman, made under the law, in the likeness of sinful flesh, to find the battle, as the battle was, going hard against us, and join himself to the conflict with our weapons, side by side with us, hand to hand against the enemy—this surely is the way in which the name of God in the creation of man is to be glorified ; the good and glorious ends of flesh justified ; the wiles of the devil, and his pretensions to an independent head of knowledge, defeated ; and the enemies of God's purposes overwhelmed for ever.

The Lord hath much honoured me his unworthy servant to keep this position with a strong and unyielding hand ; and, in looking back over the long and wearisome struggle which for these many years I have had to maintain against the array of all sects and established churches within the land, I do devoutly praise God, and give him all the glory ; for, surely, without His presence with me, I should long ere this have yielded up some point or other to the enemy—perhaps have given in altogether. But, so far from yielding one jot or tittle of the position, I feel it needful to take it up with a firmer hand, and to go round its bulwarks and fortify them anew. For, whereas there may be found in my writings, here and there, an expression where I give the honour of Christ's work to his Godhead—not having myself escaped the trammels of the schools, or forgotten the dialect of Babylon—I do now solemnly protest that all such language is derogatory from the honour of God, which is altogether involved in this issue, with it to stand or with it to fall—namely, That man, as he made him, is able in all respects to answer the ends for which he made him, of being a true, perfect, and complete image of God, a sufficient lord over all creation : which Christ proved by becoming man, and as man bodying forth the image of God, and holding dominion over all creation, and reclaiming what seemed to be lost, but was only buried out of sight for a season ; pulling down what hath dared to lift up the head against its Maker, and upholding all that trust in him. It is short-sighted and erroneous to think we honour God, by leaving the manhood of Christ and finding occasion for his Godhead in this his work ; by finding his manhood at a loss, and, as it were, bringing it to a nonplus, in order to make room for his Godhead to shew itself. And wherever, by any slip or oversight I may have thus spoken, I have erroneously spoken ; inasmuch as it is no honour to God to bring him in here and there to eke out and patch up his work ; nor according to the truth of his purpose ; which is, to shew himself no otherwise than through man, as his chosen seat and representative within the bounds of creation.

This, which is the true doctrine of God, were only one great system of humanitarianism, making man to be God, but for the great counteracting truth, that man is a creature constituted to do every thing by faith upon God, and so to acknowledge God in all his ways. He is but the image and likeness of another, to whom, and not to himself, beareth he testimony in every line and at every turn : man the visible workman, God the invisible doer of the work : man the head, the eye, the ear, the body ; God the spirit by whom the body is moved and empowered, and to which it is obedient. And hence it is that so much is made of faith in all the Scriptures, because without it

man is a witness to himself; and, being by his constitution a witness to God, hath, the moment he liveth otherwise than by faith, taken up arms against God, and is in a state of actual rebellion: and in this state God cannot support him, but must suffer him to go down out of sight, for to let him abide in the sight of any creature would be to deceive that creature out of the knowledge of God. This is the dignity of man's being, to be altogether like unto God; and the way in which man requiteth God for this is, to do every thing, whether in word or deed, in the name of God, and nothing in his own name; that is, to live by faith upon God, and not by power of his own; and he needeth only to do so, in order to be supported through good report and through bad report. This man failed in at the first, and so came to the worse in the conflict with the enemy, and incurred the condition of death: but all was not lost, for death also is a condition known unto God, and if man had held to God in his adversity he would have found it to be better for him than his prosperity. The Son of Man did so: he came into the conflict late, very late, in the day, when the battle went hard against us; yet was he nothing daunted by the multitude of the slain and the overwhelming power of the enemy; but, weakening himself to the condition of the meanest soldier, of a worm and no man, he did every thing in the name of God, and trusted all to his God; and fainted not, nor was weary, but bore unto the end, though "every one turned from his own battle and fought against the King of Israel alone." All that flesh can bear he bore; and death he shunned not, nor hell, but took the lowest and the worst cast of it; acquitting himself in every place of his trust as a man, by believing in God; and God proved his purpose in the creation of man to be unchanged, his love never a whit abated, his resources still adequate to his ends; and that all the while he had been but waiting for a man who would trust him, in order that this man might express the perfectness of his image and hold under him and for him the sovereignty of the created world. Jesus proved that a mortal man lacketh only to have faith in God in order to have the presence and power of God with him in all his ways; that if our faith were as a grain of mustard-seed we should say unto this sycamine-tree Be removed and planted in the sea, and it should be done.

I cannot tell how these views of the work of Jesus do comfort my soul, and open daylight into the future hopes of the church in the flesh. For, if it was proper for Christ to fight the battles of flesh against the wicked spirits, in suffering, weak, and dying flesh, by the hand and help of faith alone, then must it be proper to us also; for between him and us there is no difference, either in the inherent qualities of our flesh, or the reality of that

faith whereby his flesh, the sister of the worm, was made mighty in word and deed over all the power of the enemy. There are not two kinds of flesh, "One flesh of men;" there are not two kinds of faith, "One faith." What Jesus through faith did in flesh, flesh is at all times competent to do. Did he, being a Son in the Eternal Godhead, become a weak man, a trampled worm and no man, freely and willingly, out of devotedness to his Father's honour, in order that his Father's faithfulness in the creation of man and unabated love to fallen man might be proved; then may I also, being elected of God, and through Christ adopted into the place of a son, willingly and gladly go down into the depths with Jesus, and by the fellowship of his sufferings learn the deep lesson of a Father's love, and teach to others the measures of a son's obedience. For Adam was created son of God—"which was the son of God"—being the representative of that Person in the blessed Trinity who was purposed in the fulness of time to become man: and every son being bound by the law of his station to make his father's cause his own, Adam should have stood up like a lion against the seducer who called in question his Father's word, and wrenched the serpent's tongue from his lying throat; and no doubt, like Phinehas, he would by such devouring zeal have won to himself the honour of an imperishable priesthood, instead of sinking down, through forgetfulness of his Father and worship of the creature, into the wretched condition of death. But the fatherly heart of God forgot not the deep and unchanging love out of which he created man for a delight unto himself; and though he could get little or no return for his love, which went hovering about the earth to find a place where the sole of its foot might rest, nor found any till it lighted upon the head of Jesus, still his affection abode in its strength, and his words changed not their deep and pathetic note, saying, ever unto the sons of men, "O Ephraim, how can I give thee up; how can I make thee as Admah and Zeboim? My heart is turned within me, my repentings are kindled together." And if God's sorrow over his lost children did find in the flesh of Jesus a harp whereon it might tell out its bitterest complainings and deepest disappointment, and express the full burden of its wofulness; then in my flesh also may the sorrow of my God over lost sinners also be expressed; and the church may, as truly as Christ was, become a man of sorrows and acquainted with grief. The same Spirit of Jesus which in Job and Jeremiah and the Psalmist did find vent to such pining sorrow and piercing lamentation, may find the same in us, the children of this generation, who are called to witness more direful calamities than the world ever witnessed before. Yea, verily to us it by right appertaineth to be the mourners of this generation, because to us

hath the Lord revealed the coming woes of men ; which we have announced, but no man regardeth, and all refuse to give glory to their God : therefore "our soul shall weep in secret places for your pride : and mine eye shall weep sore, and run down with tears, because the Lord's flock is carried away captive " (Jer. xiii. 17) ; and we will say, " Oh that I had wings like a dove ! for then would I fly away, and be at rest. Lo, then would I wander far off, and remain in the wilderness. I would hasten my escape from the windy storm and tempest " (Psalm lv. 6—8).

The first fruit of the reviving faith of the church will be to bring her into the fellowship of the sufferings of Christ, and to conform her unto his death ; for till she descend with him into the lower parts of the earth, she will never ascend with him into the heights of his glory ; until she be crucified with him through weakness, she will never be girded with his strength for the battle. It is in the lower parts of the earth that his body is curiously wrought (Ps. cxxxix.) ; it is from the sorrows of death, the floods of ungodly men, the sorrows of hell, and the snares of death, that the Lord sendeth down and delivereth his church, girding her with strength, and making her way perfect (Ps. xviii.). And I believe that now the Lord only waiteth for our humiliation in order to exalt us. And this is the first part of the blessed hope, which the Lord by his Spirit hath set before us. With many words, most wonderful to hear, hath the Holy Ghost called the children of God to humble themselves in the dust, and cry to him from thence, with most blessed assurances that from thence he will hear our cry, and send mighty deliverance ; " making our feet like hinds' feet, and setting us upon our high places ; teaching our hands to war, so that a bow of steel is broken in our arms." This humiliation and deep affliction of his church I believe that the Lord will accomplish unto the faithful in these our days ; and I will do my endeavour to be a fellow-worker with God in this labour, by endeavouring to lead my brethren down, as the Spirit of the Lord is wont to lead us down, into the valley of vision, to behold the dry bones of the house of Israel, and weep over them.

The beginning of it all is Love, for where there is no love there can be no real grief and poignant sorrow ; and love is not to be found out of God, for God is love, and he that dwelleth in love dwelleth in God, and God in him. Love there must be to God before you can take part with God's sorrow over his forlorn and perishing children ; love to Christ, before you can grieve over his despised, dishonoured Name, his blood trampled under foot, and his Spirit entreated with a continual despite : love to one another there must be, even the bonds of brotherly love, ere we can lament with Jesus over his body the church—a mangled and deformed, a diseased and disorganised mass : love also to the

world, like that which brought Him forth from the bosom of his Father to be made a curse for us, before we can go forth weeping, and bearing precious seed to cast it upon the waters of the unbelieving people. The heart of stone, which our unbelief hath wrought in us, must be turned to a heart of flesh; and faith can do it—faith, to wit, in the work which Christ hath wrought for all flesh, to take it out of the hands of fear and dread, and bring us into the hope and confidence of little children towards God. To them which believe he giveth power to become the sons of God, even the Spirit of adoption, whereby they cry out *Abba, Father*. We have even now the form and fashion of a son's heart, for Adam was the son of God; but sin hath filled it with the bitter waters of guilt and fear; which Christ by the fire of love hath licked up, and is now on high advanced, to minister unto us the very same spirit of a son which inspired him to undertake his sore and sorrowful travail, and bore him through it without a murmur or complaint. The beginning of love and the beginning of sorrow are therefore in believing without doubt that God hath granted unto us, in Jesus Christ, "that we should be saved from our enemies, and from the hand of all that hate us; that we, being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him, all the days of our life." No one who standeth in doubt of his being delivered from sin and misery, from guilt and condemnation, from the flesh, the devil, and the world, and lifted up into the condition of an adopted and accepted Son, to be in God's bosom in what nearness Jesus lieth, and to be loved with what love he is beloved—no one who doubteth or disbelieveth his full and free admission into the bosom of God by the side of Jesus, can love as Jesus loveth or sorrow as he sorroweth. Jesus is the fountain-head of sorrow—or, rather, God is the fountain-head, and Jesus the containing ocean, out of whose fulness it ever overfloweth in streams to moisten and mellow the heart of man; for as water is to the parched earth, so is sorrow to the hard heart of man. It may seem strange to say it, but it is most true, that the tears which flow from the eyelids of a man are as needful to the fruitfulness of his heart as the dews which descend from the eyelids of the morning are to the thirsty ground. Now from Jesus sorrow floweth out; and faith uniteth us to Jesus; and being one with him, the tide floweth without interruption. The heart of Jesus is ever full of sorrow over his heartless spouse, his thankless world, and above all his Father's outcast and dishonoured name: it longeth to discharge itself into kindred bosoms: he wanteth those who will weep with him; through whom he may weep aloud in the hearing of the hard-hearted world. God's sorrow over the world ceased not with the agony of Gethsemane or the

heart which brake on Calvary ; there is still a cause, there is still the same cause, for which he should be filled with sorrow ; yea, there is a far more worthy cause, in that the boundless measure of his love to men is no longer hidden, but revealed in the glorious gift of the risen Jesus unto them : and, instead of being overpowered with the full disclosure of God's unmeasured love, behold, the church hath lost all sense, all memory, all knowledge of it, and goeth about to deny and doubt, and to hide under a bushel the excellent glory which was committed unto her keeping. Can God be but grieved at his heart to see his most honourable Son treated as an alien within the bounds of that creation which he made, redeemed, and longeth to glorify, all by reason of our unfaithfulness, ingratitude, folly, and pride ? The work of Christ in flesh is persecuted from the face of the earth as detestable iniquity ; his work in the Spirit contemned and derided as the most wild and wretched fanaticism ; and all the dear-bought inheritance of all spiritual blessings in the heavenly places cast away with execration, as the most daring profanation, the most extravagant folly ! Ah me ! wanteth there a theme for sorrow ? And where are the mourners ? where is the living harp on which the wounded spirit of Jesus might ring out, in the hearing of heaven and earth and reckless men, the full measure of his lamentations ? I cannot tell how I wonder at the hardness of our hearts who believe in these things. Surely we are a remorseless and impenitent people.

(To be continued.)

ANALYSIS OR ARGUMENT OF THE EPISTLE TO
THE ROMANS.

I. THE address, or introduction, announces the authority of Paul to declare the Gospel to the Gentiles, by revealing the name of the Lord Jesus Christ ; and thus anticipates the definition of the Gospel which was promised before by the prophets of God in the Holy Scriptures, by recording the incarnation and resurrection of our Lord, the warrant of the apostleship, and of its universal concernment.

1. He was made of the seed of David according to the flesh (his body of the same substance as any other man of David's line) ;
2. Declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead.
3. By him the Gospel, contained in these two parts, humiliation and exaltation, is sent forth to all nations, to be believed or obeyed by all.

4. Therefore, in the name of the Lord Jesus Christ, thus incarnate, and thus raised to glory, there are glad tidings of great joy (Gospel) declared to all men. (chap. i. 1—5.) Then follows the salutation to all the saints in Rome, and the benediction of the Apostle; his thanksgiving to God for the report of their faith; his desire to visit them, to impart some gift of the Spirit, for their establishment, that he might have fellowship in the Spirit with them (*συμπαράκληθῆναι ἐν ὑμῖν*) through their mutual faith; his purpose to come to them, which had been hindered; his debt to all men, in all places; and his readiness to preach the Gospel to them at Rome, not being ashamed of the Gospel of Christ (vers. 6—16).

II. The definition of the Gospel, glanced at in the name of Christ, as above—namely, “good news from God concerning his Son Jesus Christ our Lord”—is now more fully stated (being, in truth, the substance or subject-matter of the whole Epistle) thus: “The Gospel of Christ is the power of God unto salvation to every one that believeth, to Jews first (preached), but to Greeks also; for in it (rather, in him) the righteousness of God by faith is revealed to faith, as it is written, The righteous by faith shall live.” Observe in this definition:

1. There are good news to man concerning Christ.
2. The righteousness of God (the Father) is revealed.
3. This revelation is made in Christ—his person, work, and glory; (his humiliation and exaltation);
4. And that by faith (the faith of Christ);
5. And made unto faith (in order to be believed);
6. Becoming the power of God unto salvation to every one that believeth.
7. Which salvation is life, life of righteousness, life of Christ, life eternal.
8. This revelation of the righteousness of God was made to the Jews first, but now to the Gentiles also, to all men, to every creature.

[This enumeration of the distinct points of the proposition contained in vers. 16, 17, will be found to be, as near as possible, in the order of the discourse of the Epistle, onwards to the end of the xi th chapter.]

III. The good news concerning Christ being declared to all men, the condition of man, as the subject of God’s love, and the being for whose benefit this Gospel is revealed, is first detailed. Man stands in need of salvation, being universally overwhelmed with all evils; spiritual, moral, and physical.

1. The Gentiles are declared to be full of every thing against which the wrath of God is revealed from heaven.
 - (a) Ungodliness, unrighteousness, inexcusable ignorance, vanity, folly, and disgusting idolatry (18—23).

(b) Uncleaness through the lusts of the heart, and all vile affections (24—27).

(c) Void of judgment, and filled with all the venom and power of Satan (28—31)*.

(d) Therefore the judgment of God (*δικαίωμα του Θεου*) against such evil workers is, that they are worthy of death.

(e) But, instead of this righteous judgment of God being now executed, behold ! riches of goodness, and forbearance, and long suffering, now bestowed on man, to lead him to repentance (ii. 1—4).

(f) And a day of judgment by Jesus Christ revealed, when the secrets all men shall be judged according to the Gospel (5—16).

2. The Jews are also proved to lie under the same righteous condemnation, by their

(a) Apostasy from the law of God, manifested in their vain confidence, formality, hypocrisy, and disobedience of all the holy commandments ; (17—23) ;

(b) Blasphemy of the name of God among the Gentiles, caused by them ; (24) ;

(c) Peculiar aggravation of their sin by reason of the privileges they enjoyed (25—29 ; iii. 1—8).

3. Both Jews and Gentiles thus together condemned ; the word of God verified which had been spoken of old to warn them of sin ; every mouth stopped, and all the world guilty before God, or subject to the judgment of God (9—19)†.

IV. The good news concerning Christ, to be declared to all men, reveal the righteousness of God the Father, in, or by, the faith of Jesus Christ, and not by any works of law, for law can but exhibit or make manifest sin. But as in the development of this part of the mystery of God's dealings by sinners, all the points of the preceding definition of the Gospel, in chap. i. 16, 17, are necessarily absorbed, let us follow the argument of the Epistle here very closely (vers. 20—30).

1. By deeds of law shall no flesh be justified in the sight of God (for by law is the knowledge of sin).
2. But now the righteousness of God without law is manifested ;
3. Being witnessed by the law and the prophets ;
4. Even the righteousness of God by faith of Jesus Christ,
5. Unto all, and
6. Upon all them that believe—

* In this fearful detail of the desolation of human nature we see the exact reversal of the image of God, which stood in knowledge, holiness, and royal dominion : man was made to be the prophet, priest, and king of God ; but now, alas ! fallen from his glory, he is the prophet, priest, and slave of the devil.

† Such is the ruined condition of man, lost, fallen, ready for righteous destruction at the hand of God. But the subject of the Epistle is salvation, not destruction ; and therefore the method of God's dealing by his creatures, and the end and purpose of it, is next detailed.

7. For there is no difference, for all have sinned, and come short of the glory of God :
8. Being justified freely by his grace,
9. Through the redemption that is in Christ Jesus ;
10. Whom God hath set forth a propitiation (a mercy-seat), through faith in his blood ;
11. To declare His righteousness through the remission of sins that are past, in, or by, the forbearance of God :
12. To declare, in this present time, or season, his righteousness ;
13. That he might be just, and the justifier, or maker righteous, of him (who is) of the faith of Jesus.
14. Thus all boasting is excluded ; and
15. The conclusion is, that a man is made righteous by faith without deeds of law : for God is the one God of both Jews and Gentiles, and makes the former righteous by faith, and the latter also through faith.

In this passage we have the full exposition of the Gospel, and the argument of the entire Epistle, as will be more readily perceived by arranging the several propositions in order, and slightly anticipating the bearing of each on the subsequent parts of the discourse, as nearly as possible in the words of the Epistle.

1. All men have sinned, and come short of the glory of God ;—are ungodly ; enemies to God ; under condemnation, and death, the wages of sin.

2. No man can be justified in the sight of God by deeds of law—for law worketh wrath ; and cannot reconcile, but banishes from God, and holds under death all offenders against him.

3. But there is redemption in one man, Christ Jesus, who, being made of the seed of David, under the law, in the likeness of flesh of sin, hath done what law could not do—made peace or atonement by his blood—and, being raised from the dead, has borne away the curse (banishment and death), and changed the condition and destiny of all flesh, by bringing life and immortality to light.

4. Through which redemption of the nature of man in the person of Jesus Christ (God and man in two natures, but one person), all are now justified freely by the grace of God—that is, redeemed from under the law, placed now under grace, and committed to abide the righteous judgment of Christ, by the Gospel, in the resurrection day.

5. God hath thus, in the gift of his Son, manifested his righteousness without law ; declared his grace, his love, his holiness, his faithfulness—in a word, his Name,

6. As that Name (forgiving sin, yet not clearing the guilty) was witnessed before by the law, and by all the prophets, in all the Holy Scriptures.

7. This manifestation of the righteousness of God without

law is by the faith of Jesus Christ. Jesus believed God, gave glory to God, lived unto God, yielding all his members always as instruments of righteousness unto holiness, brought forth fruit unto God, condemned sin in the flesh, and, having passed into death depending on the Father's faithful promise, was raised from the dead, and made both Lord and Christ, the Judge of all flesh, Lord both of the dead and living, to whom every knee must bow, and every tongue confess.

8. *God hath manifested his righteousness in having set forth Jesus Christ a propitiatory (a mercy-seat) through faith in his blood, where He meets with sinners, and communes with them from above of all his free gift of love to them in putting away their sins, and speaking glad tidings of peace and reconciliation. Compare Exod. xxv. 17—22, with Heb. x. 5—14.*

9. —To declare the righteousness of God through the remission of by-past sins in his forbearance, who delivered Jesus for our offences and raised him again for our justification, fulfilling what was witnessed in the law and the prophets by the day of atonement (Lev. xvi.).

10. —To declare the righteousness of God in this present time or season, (*ἐν τῷ νῦν καιρῷ*) the day of grace, when love and reconciliation and liberty are proclaimed to all men, being what was witnessed by the year of Jubilee (Lev. xxv.); every bond loosed, every debtor and slave set free, every forfeiture restored, and all commanded to return to enjoy what God had given them.

11. —And this unto all men, to every creature; to lead them to repentance, to call upon the name of the Lord, to confess the Lord Jesus, and to believe that God raised him from the dead; that so they all might be saved.

12. —And upon all them that believe; making them righteous and blessed in giving glory to God, in having peace with him, and access to him, and joy in the hope of his glory, because the love of God is shed abroad in their hearts by the Holy Ghost given unto them; thus making them dead to sin, but alive unto righteousness; to be free from the law of sin and death, and to fulfil the righteousness of the law, by walking not after the flesh but after the Spirit; in a word, by having the Spirit of God dwelling in them, preparing them for the glory to be revealed in them, in the day of the manifestation of the sons of God: (in the words of the first definition, chap. i. 16, being to them the power of God unto salvation).

13. In order that God might be thus manifested just, even making righteous and blessed him that is of the faith of Jesus (*τὸν ἐκ πίστεως Ἰησοῦ*), who believes God, and walks not

after the flesh, but after the Spirit, who also bears witness with his spirit that he is a child of God ; and if a child, then an heir, an heir of God, and a joint-heir with Christ.

14. Thus all boasting is excluded ; the Gospel concerning the Lord Jesus Christ being declared to poor, lost, self-destroyed sinners ; the righteousness of God the Father being manifested in the outset without law, in the faith of Jesus Christ the Son—the power applying and quickening, and conforming to Christ, being the power of God the Spirit ;—and the salvation of the believer shewn in the end to be the manifestation of the foreknowledge and predestinating purpose of God.

15. And the whole mystery is wound up in one word of conclusion, that a man can be made righteous in the sight of God only by faith, without any deeds of Law ; because God is the one God of Jew and Gentile, and there is but one Mediator, one way of access, one Spirit, one body, one hope, one glory to be revealed, even as there is but one love of God, which is in Christ Jesus our Lord.

V. Having thus seen the method and purpose of the manifestation of the righteousness of God, we are next called to mark the grounds upon which God calls for the faith of man, and the results that necessarily attend the faith of the Gospel.

And *first*, the question, ‘ Does the faith of the Gospel make void Law ? ’ is put and answered : By no means ; yea, faith is the establishment of law, as the case of Abraham most clearly proves, who did not find righteousness in a way pertaining to the flesh—by any works of law—but simply by believing what God said to him. Now God’s testimony concerning Abraham is, that he was a righteous man ; being a believer, yea, the father of all believers ; not considering obstacles, however great, but strong in faith, giving glory to God ; and therefore God declared him righteous, and he received and enjoyed the blessing : which blessing, as described by David in Psalm xxxii. is the enjoyment of God by a heart in which there is no guile, through the gospel of forgiveness of iniquity and non-imputation of sin, which is only to be found in Christ. Thus the righteousness of Abraham, and the blessedness described by David, being one and the same, are set forth to all men as the law or constitution of things under the Gospel ; the one having been declared long before the Law was given (430 years, Gal. iii. 17), and the other being the eternal and unchangeable rule of blessedness, the enjoyment of God (iii. 31—iv. 22).

VI. But the truth revealed unto us, Gentiles, is different from what was declared to Abraham, although faith in God be the law of blessedness in both ; and the record to us of Him that raised up Jesus our Lord from the dead is, that Jesus was de-

livered for our offences, and raised again for our justification (iv. 23—25).

VII. Therefore, as this Gospel of Christ is to every believer the power of God unto salvation, making him righteous or blessed, we, having become righteous through faith in this true record, are blessed in having

1. Peace with God, through our Lord Jesus Christ :
2. Access by faith into this grace wherein we stand :
3. We rejoice in hope of the glory of God : and not only so, but,
4. We glory in tribulations also ; knowing that tribulation worketh patience ; and patience experience ; and experience, hope ; and hope maketh not ashamed, because the love of God is shed abroad (poured forth) in our hearts by the Holy Ghost who is given to us. (v. 1—5) *.

VIII. Having thus in a measure anticipated the effect of the manifestation of the righteousness of God upon every one that believeth—namely, salvation—we are next taught fully the groundwork of all the redemption that is in Christ Jesus ; in other words, *what God hath done* for us, for the nature of man, in the person of Christ, *independent of our faith*, in preparing the object of our faith ; and *what we receive and enjoy only through faith* : in the following argument (v. 6—21) :

1. When we were without strength—ungodly sinners—enemies—lying under the curse of death, through sin ;

2. God commended his love towards us, in that Christ died for us, and by his death reconciled us to God, and by his blood justified us from that curse :

3. So that, as by one man the sin entered into the world, and death by sin, and through the offence of one the many were dead ; now much more by the obedience of one, by the righteousness of one, the grace of God, and the gift by grace, by one man, Jesus Christ, hath abounded unto the many (*οἱ πολλοί—τοὺς πολλούς*).

4. And therefore the love of God in the gift of his Son, who hath put away sin and removed the condemnation, is upon all men unto justification of life, shewn in all riches of

* As we saw, in the fearful portrait of fallen man, the exact reversal of the image of God wherein he was created ; so here we find the full recovery of that image, as shewn in the person of our Lord Jesus Christ : *peace*, the fruit of acquaintance with God, restoring man to his dignity of *prophet* ; *access*, the high and holy privilege of *priest* ; and *joy in the hope of the glory*, the earnest now of his reigning with Christ as *King* : and all this love in the midst of the present evil world enjoyed by faith, through the Spirit, as Jesus enjoyed it in the days of his humiliation ; for the believer must follow his footsteps in every thing ; suffering with him now, glorified with him hereafter ; deliverance from sin now, and from suffering and death hereafter.

goodness and forbearance now, and to be declared openly hereafter in the resurrection of all flesh *.

5. But Jesus our Lord was raised from the dead to manifest the righteousness of God upon all them that believe: for although justification is by his blood, and reconciliation by his *death*, salvation is through his *life*—that is, the Holy Ghost, given to the believer; who alone can shed abroad in our hearts the love of God, and cause us to joy in God through our Lord Jesus Christ. And by thus receiving of the abundance of the grace and of the gift of the righteousness, we shall reign in life eternal, through Jesus Christ our Lord. This is salvation.

IX. Here, then, we perceive at once the end of all God's dealings with us to be, to make us holy, to conform us to the image of his Son; that we may be like him now, and with him in glory for ever: and the solemn question is, By what power can we be made to cease from sin now, and be transformed into the likeness of his glory hereafter? which is thus largely answered; We, who believe the Gospel—having peace, and access, and joy in the hope of the glory of God, and patience, and experience, and unashamed hope, all because the love of God is shed abroad in our hearts by the Holy Ghost, given unto us—may not continue in sin. For

a. We are dead to sin. In the person of our Lord Jesus, the God-Man, our flesh, our old man, was crucified.

b. In that Christ died, he died unto sin once; but in that he liveth, he liveth unto God: he was raised up from the dead by the glory of the Father, and, being raised, dieth no more, death hath no more dominion over him.

c. We are baptized into Jesus Christ, in order to walk in newness of life; but as this life can only be reached through the death of the flesh, we are baptized into his death, that we may receive the new life, the glory of the Father, the Holy Ghost.

d. For as Jesus, by taking a mortal body, was made like unto his brethren in all things (Heb. ii. 17); so we, by receiving of the new life, the life of God, are called and enabled to walk in newness of life; to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord; no longer yielding our members as instruments of unrighteousness unto sin, but yielding ourselves unto God, as those that are alive from the dead, and our members as instru-

* This is the Gospel which God declares to men concerning his Son Jesus Christ, that men may know with whom they have to do; in whose hand they now are for present teaching and for future judgment. To all men God the Father now speaks thus: "This is my beloved Son, in whom I am well pleased; hear ye Him." And the Spirit speaks thus: "Kiss ye the Son, lest He be angry, and ye perish from the way."

ments of righteousness unto God. For sin shall not have dominion over us, for we are not under the law, but under grace (vi. 1—14).

X. This is the first part of the answer to the solemn question, How can man be holy? And having recorded it, the Spirit in the Apostle pauses to thank God on behalf of the saints to whom the Epistle is addressed, and again to reiterate the vast truth of their high and holy calling; and thus leaves upon record for us, not only the fact, but also the explanation of the fact, that sinners of mankind were servants to God, and, having obeyed from the heart the form of doctrine delivered to them, were made free from sin, and had their fruit unto holiness, and the end everlasting life. And again it is summed up and made plain, that the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord (vi. 14—23).

XI. The next part of the answer declares how the Law, which had been given to witness the righteousness of God until Christ came (Gal. iii. 24), having fulfilled its end, is no longer the ruler over us, nor the rule of life to us. Thus: the Law was given to regulate, and chastise, and condemn, and punish, the flesh; but when once it had put the flesh to death, its office and power of necessity ceased: as the law of husband and wife can hold only while the parties live; but we, who are baptized into Christ, being dead with him, have received a new life, the life of the Spirit, which is beyond the reach or power of the Law, and are thus dead to the Law by the body of Christ, that we should be married to another, even to him that is raised from the dead, that we should bring forth fruit unto God. For when we were in the flesh, the motions of sins which were by the law did work in our members to bring forth fruit unto death: but now we are delivered from the law, being dead to that wherein we were held, that we should serve in newness of spirit, and not in the oldness of the letter (vii. 1—6).

XII. And the conclusion of this argument respecting the law, is, that from the very condition of flesh through the fall—being first, a subject of temptation; and next, when once overcome, a fountain and source of sin—the law, when brought at all into contact with it, must of necessity work wrath, provoke sin, and so slay every individual on whom it comes. For, even in the body of a Christian, flesh is still flesh, and, if allowed to live or move at all, must follow the law of flesh. This the Apostle is made to declare freely, by reference to his own person, regarded in three conditions:—

1. Before he knew law at all: then he was alive, not knowing sin; but the instant the commandment came, sin rose up and slew him (vers. 7—11).

2. After he knew the law to be holy, and the commandment holy and just and good, and his inward man (conscience) responded to this character of the law; yet, regarding for a moment the condition of his own person, as apart from the Holy Ghost (the life of the Christian), in such a case he cannot move one jot to do good, but must be led away captive by the power of the law of sin in his members, and therefore cries out, Oh wretched man that I am, who shall deliver me from the body of this death! (vers. 12—24.)

3. When standing as a Christian in his strength, the spiritual man, abiding in Christ, and Christ in him by the Spirit, then he exults in deliverance, thanking God, through Jesus Christ our Lord; and then he can boldly say, There is, therefore, now no condemnation to them which are in Christ Jesus, not walking after the flesh, but after the Spirit: for the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death (vii. 25; viii. 2).

XIII. This, then, is salvation; and thus the mystery of God is revealed, How God can be just in making righteous him that is of the faith of Jesus: and the whole of the argument is here gathered into a point, and fixed like a nail in a sure place; yea, like the inscription on the High Priest's mitre, "Holiness to the Lord." And thus the concentration of this glorious discourse speaks out the love and wisdom and power of our God and Saviour. "What the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh (*σαρκος ἁμαρτίας*), and concerning sin (*περι ἁμαρτίας*), hath condemned the sin, in the flesh, that the righteousness of the law might be fulfilled in us, who walk about not according to the flesh, but according to the Spirit" (vers. 3, 4).

XIV. The conclusions flowing from such a blessed revelation of the righteousness of God are numerous and weighty. Suffice it to specify these:—

a. They who are after the flesh do mind the things of the flesh—which is death, it being enmity against God, and not subject to the law of God, nor can be, and therefore cannot please God; but shall die.

b. They who are after the Spirit do mind the things of the Spirit—which is life and peace—do mortify the deeds of the body, and are sons of God.

c. If the Spirit of God dwell in us, we are not in the flesh (carnal), but in the Spirit (spiritual), and have the pledge of blessed resurrection.

d. If any man have not the Spirit of Christ, he is none of his.

e. And if Christ be in us, the body is dead through sin ; but the spirit is life, through righteousness.

f. As many as are led by the Spirit of God have received the Spirit of adoption, in which we cry "Abba, Father:" "the Spirit himself beareth witness with our spirit that we are children of God ; and if children, then heirs, heirs of God, and joint-heirs with Christ : if we suffer with him, that we may be also glorified together " (5—17).

XV. To perfect the salvation of man, and exhibit to the universe, throughout eternity, the restoration of the fulness of his original glory, as the prophet and priest and king of God, having dominion over all the works of his hands ; the Spirit not only reveals to hope the adoption or redemption of these mortal bodies from the hand of the grave, to abide for ever in resurrection glory the manifest sons of God ; but also the deliverance of the whole groaning and travailing creation from the bondage of corruption into the glorious liberty of the children of God : by which hope we are sustained under the sufferings of the present time ; and through patient waiting for what we see not now, and the intercession of the Spirit (with groans unutterable by and unintelligible to man, but known to Him who searcheth the hearts to be according to God), we are saved ; for this is fellowship with Christ our Head (vers. 18—27).

XVI. From which elevation of glory in the Spirit we can survey the vast design, development, and end of all things past, and present, and to come ("all time and all eternity at once"),—creation, fall, redemption, judgment, glory ; the flesh, the Spirit ; life and death ; yea, all the powers of heaven, the Father, Son, and Spirit ; the ordinance of hell ; with every thing and every being, known or unknown to man—"all working out together for good to them who love God, even those who are the called according to his purpose." And as at first by the one death of flesh all boasting was cut off, so here, at the grand consummation of the mystery of love, all flesh must be for ever silent, and hear what is the good pleasure of Jehovah's will. "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also called ; and whom he called, them he also made righteous ; and whom he made righteous, them he also glorified " (28—30).

XVII. A sublime song of exulting transport closes this part of the argument, wherein the successive steps of the manifestation of the righteousness of God, already considered, are all pleaded in a swelling climax ; and the grand fact that God is

for us, testified in the delivering up of his own Son for all, is still made the key-note of the rising song: "Shall he not, with him, also freely give us all things? Who shall accuse the elect ones of the Father? Shall God, who justifieth (through the blood of Jesus)? Who shall condemn? Shall Christ, who died? yea, rather, who is raised again; who even now, at the right hand of God, makes intercession for us? Who shall separate us from the love of Christ? Shall tribulation, &c.... Nay, in all these things we are more than conquerors through him that loved us. For the conviction produced in us by the Spirit is, that no created power can separate us from the love of God, which is in Jesus Christ our Lord" (vers. 31—39).

(To be continued.)

W. R. C.

"THE BABE OF GLORY," &c.

"THE Babe of Glory, breaking forth in the broken Flesh of the Saints breathing out the Life of God (hid in their Flesh) now to be revealed and raised (Isa. xl. 5, 6)", is the title of a work published nearly two centuries ago "by William Erbery." The volume contains several treatises; and amongst them some good remarks, mixed with much error; and furnishes one among the many proofs that God has never left himself without a witness for his truth, which they who were of one mind with Him would recognise. The passages that will be extracted are those only which contain the truth, because our present object is not to furnish an analysis of the opinions good and bad of the author, but to shew the truth which has been proclaimed by him.

"The Gospel is a mystery; the mystery of the Gospel is Christ in us the hope of glory. The manifestation of the Spirit *in manifold gifts* was most necessary for those who should manifest the mystery of God to men; three gifts especially, of a tongue, interpretation, and revelation....

"The light of the last times will clear up the mystery of God even the Father, and of Christ, which has been clouded all along by the apostasy.

"If we knew the mystery of God even the Father, and of Christ, in the Spirit, it would shew Christ in us; that is, God in our flesh as in his; Christ as God being one with the Father, and Christ as man being one with his brethren, who are not only one flesh with him, but of his bone and of his flesh, though he be the Elder Brother, and above his fellows."

"Going forth to baptize without the baptism of the Spirit on the church, is not the command of Christ, but against it. What is the command of Christ? The first Gospel-command, next to be-

lieving, is Acts i. 4 : *Being assembled together with them, Christ Jesus commanded that they should not depart from Jerusalem, but wait for the promise of the Father.* Who were these met together? They were the Apostles of Christ, chosen by Christ, and had a commission from Christ to go teach all nations, and baptize, &c. The Apostles, though they had this call and commission from Christ, must not go forth until they were endued with power from on high : they must not depart out of Jerusalem. . . . We should not go forth of this to teach and baptize ; yea, we cannot baptize, because not teach all nations : not every teacher, but he that could teach all nations, was to baptize ; and this could not be without the baptism of the Spirit. As they disobey the command of Christ, so they do deny the Spirit of Jesus. *You shall not depart from Jerusalem, but wait for the promise of the Father.* What is that? *You shall be baptized with the Spirit not many days hence.* What is the baptism of the Spirit? is it the presence of the Spirit? The Apostles had the presence of the Spirit before. Is it the abundance of the Spirit? Christ *breathed upon them before, and said, Receive the Holy Spirit.* Yet were they not baptized with the Spirit. So for those to go forth to teach and baptize who have not the baptism of the Spirit, is to deny the Spirit of Jesus.

"The baptism of the Spirit, as I have often said, is pouring forth of all the gifts of the Spirit on the church ; for the church under the Law had some gifts of the Spirit, as of prophecy, signs, miracles, healing, &c., which our Gospel churches cannot shew ; but the Gospel churches, indeed, had all spiritual gifts : the churches of Christ were wanting in no gifts.

"Friends, the Spirit here is the same spoken of John vii. 39 : *He that believeth on me, out of his belly shall flow rivers of living water : this spake he of the Spirit, which those that believed on him should receive ; for the Holy Spirit was not yet given.* It is in the original, 'The Holy Spirit was not yet'—the baptism of the Spirit, that power from on high, which Jesus gave when he was glorified, that Spirit was not yet : and as it was not then, so it is not now : therefore to baptize in a Gospel-way without the baptism of the Spirit, is to deny the Spirit of Jesus ; for John's baptism before was but a legal ordinance.

"They say they are believers in Christ, therefore they must baptize and be baptized. I say again, with Christ ; *Verily, verily, he that believeth on me, the works that I do shall he do also, and greater, because I go to the Father.* Where be any believers that can do the works of Christ, and greater also? Again, *He that believes, and is baptized, shall be saved ; and These signs shall follow them that believe ; in my name they shall cast out devils, speak with new tongues, &c.* Alas ! where be these things in baptized believers ? nay, rather, the faith that

the people of God have this day is but a legal faith, as I have proved in my call to the churches. It is not faith on Christ. No, the mystery of Christ is not manifest to Christians; our faith goes no further than the flesh of Christ; it goes so far as to believe Christ born of a Virgin, and suffered at Jerusalem for us 1653 years ago; and so we think to be saved by him, not being revealed in us, and dying in us, and to rise the hope of glory. But who knows Christ in spirit? the Father in the Son? the Son in the saints? so to die with him as to rise with him? This is a mystery they know not.

"The truth of this will appear when the Lord speaks terrible things unto you, and roars in your spirit. Now what is this roaring? He shall roar like a lion. First, the Lord shall roar, that is, *he shall speak himself terrible in his people*, and he shall speak with power: he shall first of all roar *like a man of war*, that is, God will first appear in his people, and speak in them, and to them, as *a man of war: the Lord is a man of war, the Lord of hosts is his name*. Now when the Lord shall come forth as a man of war in you, and in me, and shall roar and prevail against his enemy—that is, against all that without and within us that hinders his glorious appearing—he will *make mountains waste, and hills*, that is, every high imagination that exalts itself against the knowledge of God. Yea, *He will dry up all our herbs and pools of water*; our purest ordinances and common gifts too shall be dried up; and ourselves destroyed, if we be found among those who oppose his appearance in glory, or pretend to have that which we have not; yea, what we have shall be taken away also. When God comes and roars like a man of war, he will surprise all our strong holds, cast down our haughtiness, and slay our flesh and the goodness of it; and every thing in us that is *below himself must tremble and fall*."

"2. As he shall roar like a man of war, so he shall roar like a woman in travail. I have a long time, saith the Lord, held my peace, and been still; now will I cry like a travailing woman; I will destroy and devour at once. That God that is one with thee, that dwells in thy flesh, that blessed God will one day appear with glory in thee and me. When God shall begin to appear in glory, he will roar; first, like a man of war, to waste and destroy thy own wisdom, prudence, confidence, peace; then he will cry like a woman in travail: when God brings forth his glory in thy flesh, he will break through thy flesh, destroy thy flesh wholly; yea, this pure flesh, thy purest religion, reason, knowledge, confidence, comfort, and most spiritual strength, he will so weaken, that thou shalt cry, with Christ crucified, I am a worm and no man. Then God will appear to be all in all; he will be thy glory, thy help, and thy strength.

"Will you look upon Christ (you Christians?) If you be now

as Christ was then, you shall have fellowship in his sufferings, and be conformable to his death, whose death was the beginning of his life in glory : for his resurrection was the day he was begotten ; therefore his pains of death were as the pangs of a woman in travail, to bring forth that glory of his resurrection. So it will be with thee as with him ; he was crucified through weakness, saith Paul : that is, never was man so weak as the Son of God was in suffering—a worm, and no man—yea, He, who was the Wisdom and Power of God, was made so weak in his inward flesh and spiritual confidence, that he cries out as a man forsaken of God, as a woman in travail, *My God, my God, why hast thou forsaken me ?* Yea, he roared in his cry : Why art thou so far from the voice of my roaring ? Here God roared ; God in the man Christ, which made the man to roar ; and be sure God will make thee to roar when he roars in thee, or when thou comest forth to suffer with the Son—that is, to have God brought in thy flesh, and then begotten again to the glory of the resurrection—be sure thou shalt roar as a woman in travail, that is, as Christ did in dying, when his pure flesh was crucified to God, and the Power of God appeared as a worm, and no man.

"These things seem strange to thee, because the Lord has long holden his peace in thee, and been still, and said nothing, nor stirred thy peace ; but when the Lord shall roar, when he shall stir up himself in thee like a man of war, when the Lord shall bring forth his own glory in thee as a woman in travail, he will make thy flesh and mind, even our inward flesh, to tremble.

"What is the meaning of those honest men and women in the North, that so many of them are taken with that power that they can do nothing else but quake and tremble ? For my part, I look upon it as a sign of something both to you and me ; that when God shall roar in us, and speak forth himself with glory in us, God shall make your flesh to shake, quake, and tremble ; that is, he will make our most heavenly enjoyments and attainments, peace and power, he will make it all to shake and tremble before him.

"In Joel iii. 16, *the Lord shall roar out of Zion, and utter his voice from Jerusalem, and the heavens and the earth shall shake.* O friends, there be many of the people of God that will call those that do apprehend things higher than they do, they will call them Notionists ; Are not you a Notionist ? What is this Scripture to you ? When was this Scripture fulfilled in you ? You profess you are Zion, God dwells in you ; you are Jerusalem, the city of God ; God dwells with you. I pray, when did the Lord utter his voice from you, Jerusalem ; and roar in you, Zion ? Well, he hath not yet. Why so ? Because the Lord is silent yet, and saith nothing ; he is still ; but a day is coming that

the Lord will roar in the midst of you ; then the heavens and the earth shall shake ; your heavenly apprehensions and your earthly performances, your heavenly hopes and your earthly affections, all shall shake in that day of the appearance of the great God in you.

“ O my dear friends, how quiet is the world ! at what ease are all the people of God this day ! there is nothing speaks, nor stirs, nor shakes, nor trembles in them ; the reason is, they have not heard the Lord roar in them : well, when the Lord shall roar out of Zion, the heavens and earth shall tremble.

“ It may seem strange to saints, especially to baptized churches, that their faith shall shake, yea, cease at last : where then are believers to be baptized ?

“ I will speak of that fleshly faith that is most this day among the churches, who, knowing *Christ only after the flesh*, and having but carnal apprehensions of *Christ in the Spirit*—not knowing the *mystery* of his death, resurrection, of his kingdom and coming, no, nor the *mystery of faith also*—must needs err in the faith ; and therefore on this account their faith must fail and fall when truth and peace shall appear, at the second appearance of Christ, and brightness of his coming.

“ But suppose their faith were straight and sound (as it is not, but much confused and fleshly by the spirit of Antichrist long prevailing in the churches), yet the strongest faith shall shake when the *heavens are shaken* ; yea, faith shall cease, when the *heavens shall pass away with a great noise*. Indeed, there will be a great noise, and a fearful cry, when all that is *heaven in us shall pass away*, and our faith also (2 Peter iii. 10).

“ Faith has been the Protestants’ God, as good works the Papists’ idol, and salvation founded by both on that which is shaking ; for *all the idols of Egypt do melt at His presence* who is coming on a swift cloud (Isa. xix. 1, 2). What ado there is this day about faith, among Professors and Protestants ! How many controversies ! How it justifieth ; and what faith ; and wherein. Whereas all their controversies would fall, if men were sensible of their present confusion, and being in Babylon. We have now in *London*, under *Paul’s*, a church called *Saint Faith’s* ; for Faith is canonized with us as a saint, yea, as a god to save us ; therefore God will destroy it, as he will *famish all the gods of the earth* (Zeph. ii. 11).

“ I will not enter into a large discourse of faith and the failing of it ; only I say, it *shall shake with the heavens*, and cease also at last, in a double account. *First*, in regard of *strength* approaching : when *Faith shall be swallowed up into vision, and hope into possession*, then you all say, faith will cease. And that the vision of God, and *sight of his face*, will be in *this life*, shall appear

and be proved when I come to speak of the New Jerusalem (Rev. xxii. 4). *Secondly*, faith shall shake and cease, or fail, in respect of present weakness that shall come on all the saints that are sensible of their captivity.

“I shall but hint the proofs of this. (1) *When the Son of Man cometh, shall he find faith on the earth?* (Luke xviii. 8; Luke xxi. 26). Then will be those shakings of heaven and earth, and *seas roaring* (at Christ’s coming), that men’s hearts will fail, and faith too. (2) *All flesh is grass*, and the *goodliness* thereof as the flower of the field, &c. By *flesh* is meant man’s natural ability; by the *goodliness* of flesh, man’s spiritual excellency: grace endures all the year, the *flower of the field* fades in a month; so soon do our spiritual excellencies wither; sooner than our natural abilities, the experience of saints speaketh; but this will appear clearer, when *the glory of the Lord shall be revealed and all flesh shall see it together* (Isa. xl. 5, 6): then all that is of *flesh and the goodliness thereof* shall wither before the Lord. And that faith is but the goodliness of flesh, is proved by this: first, all is flesh, that is, below God; second, faith shall cease at last (as all say, when we come to heaven), therefore it is but flesh; thirdly, when *Isaiah saw the Lord in his glory*, all his spiritual excellency ceased and he became *unclean*, and his *people* also, even the whole church was as the world (Isa. vi. 5). (3) Doth not the Apostle say that knowledge shall vanish away? What is faith but the spiritual knowledge of Christ? (1 Cor. xiii. 2, 8): ‘Yea, the Son shall be subject, &c.’ (1 Cor. xv. 28). (4) When Christ was in the depth of his sufferings where, was his faith? When he cried out (as a man forsaken of God) ‘My God, my God, why hast thou forsaken me?’ (Psa. xxii. 1,) surely his faith (in feeling at least), failed him, for he *roared in his cry*, and his *God heard him not* as he thought (ver. 2). Truly the saints must not only *fill up what is behind of the sufferings of Christ in their flesh* (Col. i. 24), but come up to the fellowship and fulness of his sufferings. What means Zion else, when she said *My God hath forgotten me, my Lord has forsaken me?* (Isa. xlix. 14), that is, My God, my God, why hast thou forsaken me? (5) *This fulness of Christ’s sufferings* in us will then appear when the whole *body shall be raised*, when all the saints shall see themselves as dry bones, and not only dead (as legal and Gospel churches were, Col. iii. 3), but dry bones, without any flesh or faith appearing; for so it was the whole house of Israel, which said, *Our hope is lost, and we are cut off for our parts* (Ezek. xxxvii. 11).

“Oh, the people of God have not yet found themselves in Babylon, nor lain below among the dry bones in the valley: for then they will tell me another thing than what is now talked of concerning believers, and baptizing into his death, and being

buried with him by dipping, &c. Truly that is past; for we are not only dead, but dry bones; and what is it to dip a dry bone, or baptize believers, when there is no Gospel faith can be shewn this day? (John vii. 39; xiv. 12; Mark xvi. 17). Besides, burial is of the body new dead (as Christ was, and the church too then); but we are as those long dead till the bones be dry. Besides, the most spiritual saints under antichrist's reign are the two witnesses not suffered to be buried (Rev. xi. 9).

"Brethren, all my speaking cannot stir you; but when the Lord shall speak, when he roars in you, he will shake your foundations, your forms, and faith too; but this is the comfort, that this shaking of heaven and earth is not threatened, but promised (Heb. xii. 26). It is the last and greatest promise, that God will yet once more shake, not only the earth, but the heavens also. Once more, saith he; for the earth of Legal dispensation was shaken when the Gospel came in; yea, their heaven, or highest light of sun and moon, that is the light of the Law, was darkened, &c. (Acts ii. 18, 20, 21.) Then again the heaven of that Gospel dispensation was shaken, and sunk down into the apostasy, or falling away, when all that Gospel glory in gifts, and a ministry of the Spirit, with spiritual and heavenly ordinances, were darkened, confounded, and filled with the smoke of the bottomless pit, darkening the sun and the air, &c. All this, and more, has come to pass upon us in Babylon, although we knew it not. Now, in Babylon's fall the heavens shall shake again more terribly than ever; a greater earthquake also than was since man was upon the earth; a most dreadful darkness shall fall upon sun and moon, and on all the lights of heaven, &c. (Isa. xiii. 10—13; Rev. xvi. 18.)

"This will be also when the Lord shall reign in Mount Zion (Isa. xxiv. 23). Therefore all this shaking is for settling of that which abides, *that those things that cannot be shaken may remain* (Heb. xii. 27). What is that? The Lord himself, and man's life in God alone; all besides must shake and fall, and none stand up on the earth but God only (Zech. xiv. 5—9).

"Lastly, let none think it strange that the faith of Christ failed (at least in feeling) when he suffered in his spirit, or rather in his soul or inward flesh; for *Jonah*, the type of *Christ*, cried out, *I am cast out of thy sight, O Lord*, when he was in the whale's belly, or *belly of hell*, as Christ also was in spiritual sufferings: *the pangs of hell gat hold upon him*. If faith were in hell, hell were but heaven (John ii. 2—4; Acts ii. 27).

"Also Jeremiah's lamentation was but the church's cry in her captivity. What says she there? 'My strength and my hope is perished in the Lord' (Lam. ii. 18): 'Remembering mine affliction and misery, the wormwood and the gall,' &c. 'This I recal to my mind, therefore have I hope' (ver. 21). Her hopeless state was

a strong foundation of hope ; that is, that God was her hope ; for when all shakes and sinks to nothing the Lord God is all in all. Then the Lord is the hope of his people, and strength of the children of Israel. It is a mystery : Christ's flesh never did rest in hope till it was crucified, and quite dead ; in death only his hope was to be raised."

We think it right to warn our readers, lest they should be tempted to purchase any of the numerous treatises of Mr. Erbery in consequence of seeing the above extracts, that the writer held many dangerous errors ; the two principal of which were, first, disbelief of the orthodox doctrine of the Trinity ; and secondly, setting aside the letter of Scripture by his system of spiritualizing, and confounding the manifestation of the Spirit of Christ now in his members, with the second advent of Jesus of Nazareth in his own proper person.

His notion respecting the Trinity seems to be that commonly known by the term "the indwelling scheme;" a delusion prevalent amongst some Moravians and Quakers. Its refutation is seen in the personality of man, who, being created as the image or representative of God, shews forth personality in Godhead, or man is no image or representative of the Creator. Moreover, without personality there could not be distinction, and without distinction there could not be incarnation ; and thus the Lord Jesus Christ would be only a phantasma, without a reality, and all revelation of Deity is swept off the face of the earth.

The effect of his spiritualizing the second coming of Christ into a mere operation of the Spirit performed in men, is to turn religion into mysticism, and destroy all reality of it on earth, as his scheme of the Trinity destroys all its reality in heaven. These subjects, however, are not so prominent in his writings as those concerning which we have brought forth certain portions. The truth should have been entertained by his brethren, and he himself might haply have been delivered of his errors.



WHAT, AND WHERE, IS THE CHURCH ?

THE promise of the Lord is, that there should ever be on the earth a church, against which the gates of hell should not prevail : therefore the church is somewhere. The Papacy says, I am *the* church, and there is none else. The Church of England says, I am *a* church ; the Church of Scotland says, I am *a* church ; and so does every knot of schismatics and heretics throughout Europe. All writers use the word in many different senses, by which there is a constant confusion maintained. The largest sense is that of the whole body of saved souls, from the days of

Adam to the Day of Judgment ; the second, the whole body of living professors, as the tribes of Israel, or the nations of Christendom ; the third, the elect only in all these, a body essentially known to God alone ; the fourth, the different associations or congregations of the individuals composing these nations, under some common immaterial forms or ceremonies. It is in writing or speaking of this fourth that the errors arise. The Article of the Church of England defines “ the visible church ” to be “ a congregation of *faithful* men, in which the *pure* word of God is preached, and the sacraments *duly* ministered, according to Christ’s ordinance, in all things that of necessity are requisite to the same.” The administrators of the Church’s affairs, the bishops and ministers, have admitted, and do admit, men into the congregation who are not *faithful*: bishops and ministers have been, and are appointed, who do not preach the *pure* word of God : and therefore, without going any further into the matter, the Church of England, as it at present exists—nay, more, as it has ever existed—is not, upon its own shewing, and according to its own definition, the visible Church of Christ ; nor is the Church of Scotland, nor any church in Europe. If it can be granted that it is right to administer the sacraments to *unfaithful* as well as to *faithful* men, then may it be granted that they are *duly administered*: although here allowance must be made for the manner of receiving the Lord’s Supper, which is certainly not thereby *ministered according to Christ’s ordinance*.

Now the definition given in this Article is exactly what every band of schismatics will subscribe to : and therefore she cannot consider any separatists from her to be schismatic, nor does she ; and therefore her refusing the ordinances to the Non-conformists was the more unjustifiable and the more tyrannical. If it be schism to separate from her, it is equally schism to separate from any other assembly which holds to the same definition of a church : and therefore her anathemas against schismatics have ever proved mere *brutum fulmen*, and the real ground of the railing against them has not been out of love for misguided souls, but from apprehension of the loss of power and wealth.

The Article very properly says that “ THE visible church is a congregation ; ” yet all the writers speak of THE Church of England, instead of the churches in England. Hence the Papistical part of the ministers have ever confounded the refusal to attend a particular congregation with separation from the visible church. This confusion and absurdity have been noticed before by us, and we now restate our views in an extract from a former Number. “ The view which God takes of a church, is a body of Christians gathered under the ministry and government of their pastor, with his council of elders and deacons ; not a confederation of churches gathered under a confession of faith.”....

....“If any one, being at liberty, do without cause, and knowingly, and in express prohibition of God, put himself under false teaching, hath he any reason to expect either the furthering or preventient grace of God? Surely not.”....“And would I cease, therefore, to be less a member of the church of God in that parish, town, or city where I resided? Verily no. Or less willing to sit under a pastor who had the word of life on his lips, when such an one was sent? Verily no. It is one chief part of a Christian’s calling, to testify to the truth, and to make a distinction between the preachers of truth and the preachers of error; but if he is bound in duty to God, or to Christ the Head of the church, to abide under the ministry of one who does not hold the Head, how shall he be able to testify to the truth? It is clear to me, that these things cannot co-exist; namely, an obligation to witness against error, and an obligation to take a preacher of error for your minister. The Church of England, or of Scotland, may license and ordain men who deny God’s love to all men, Christ’s coming in flesh, and the Holy Ghost’s work of assured faith: and they may have the king’s sanction, to teach and to preach in the parish where you reside: but neither king nor church can bind me to acknowledge such a one as a herald of Christ, and an ambassador of God. I am called upon at once to gainsay and gainstand such a false teacher; to beware of him myself, and to warn others against him. I may not give him my countenance, I may not be silent and hear him; and because it is contrary both to law and good order to testify against him by interruption, I am bound not to bring myself into the peril of hearing the counsel that causeth to err. So long as it is a question of imperfect knowledge, of ignorance, and unacquaintance with the truth, of manner and of degree, I must and ought to forbear, and to separate were schism; but when it becomes a matter of momentous truth and error, I must separate from such an one; and not to separate, is to allow him in his evil deeds, and to help the people into the snare.”

The whole mass of modern Dissenters is nevertheless schismatic. Wherefore? Because they cut off the Church of England, and desire its destruction. The whole mass of the Church of England is schismatic, because it cuts off all Protestant churches except the Moravian. It were perfectly possible for all Protestant churches to have preferred certain ceremonies of man’s invention to other ceremonies, and yet to have held common intercourse with each other, like the different systems pursued in different regiments composing the same army; but, instead of this, they have made every variation from each other a ground of division, and an irreconcilable bar to real union.

Now although the schismatic spirit has prevailed universally throughout Christendom, the churches have been unable to com-

mit the crime itself; so that they remind us of the epitaph of Warburton on Charters, who says of him, that "having daily deserved the gibbet for what he did, was at last condemned to it for what he could not do." They have not had the means of committing it. Schism is not a question of geography, but of theology: yet, according to what the doctors of the churches teach, it is schism to be a Presbyterian in England, and schism to be an Episcopalian in Scotland. But our late king wisely determined otherwise; and when he visited Scotland, worshipped with the Presbyterian Church, the Establishment of the north; and in returning to England again, worshipped with the Episcopal Church of the south: yet George the Fourth was no schismatic.

Schism is a very serious crime; but nobody would dream of being a criminal merely because he crossed the Tweed, or because he preferred to listen to a sermon from Doctor Chalmers, rather than to one from the Archbishop of Canterbury.

The true meaning of the word *schism*, is *cutting into parts* the one body of Christ; and consequently, before any one can be shewn to be guilty of schism, it is necessary to shew out what is the one body of Christ. Now it is obvious that for this end the definitions given above of the word *church*, do not apply; and therefore it follows that the terms *church*, and *body of Christ*, are not convertible. To cut off oneself, or to be cut off from the body of Christ, is the most terrible act that can be committed: to separate from a church may be a very righteous thing. The Church of England has openly separated herself from the Church of Rome, although she still acknowledges the latter to be a church; the Church of Scotland has separated from both. The Church of Scotland has now committed the same act as that which sealed the apostasy of the Church of Rome—namely, exalting a set of human writings above the word of God. Both these churches, therefore, are to be separated from, because they are both alike apostate; and all the faithful servants of Jesus must be called to come out of them, and testify against them.

It is remarkable how no church has openly ventured to call itself exclusively the body of Christ (unless the miserable band of Sandemanians or Glassites are reckoned worthy of such a title), while all the charges of schism which it has brought against separatists from its communion have virtually gone upon that basis. There is probably no point in divinity on which so much confusion has arisen, as upon that of a church and schism; and for this one simple reason, namely, that there has not existed upon the earth such a body as that which is called a church in the New Testament; and, consequently, the crime of schism, or separation from such a body, could not exist.

- Mr. Vaughan and Mr. Irving, as well as some writers in this

Journal, have, at various times, endeavoured to clear the subject up, and contend against the schismatic spirit of the times, but, we must confess, with very little success. A few clergymen of the Church of England have become a little more Papistical than they were before, so that some have even gone the length of refusing to hold prayer-meetings with the laymen of their parishes or congregations—and we fear they lay their pride and folly at our doors, as if they had learned it of us—but this is all the fruit that can be boasted of from our united labours. We endeavoured so to define the church of which we were speaking, as to include all, and exclude none, of the members of the body of Christ; and shewed the evil of schism in, or separation from, the body, the church, so defined. The warning has been enforced by many who have neglected the definition; by many who have assumed that their sect alone included the church, when the slightest examination would shew that their party could be but a sect or division at best; but a part of a church of the church universal. In that portion of the church which subsists here, and is called the Church of England, a party subsists calling itself *The Church*, and exercising a very considerable influence within its own circle, though this is notoriously a narrow sphere. A minister of this party was requested by a friend, and one who prides himself on his strict observance of the prescribed forms of the English Church, to be godfather to his child. The minister knew that his friend was habitually and scrupulously attentive to the ordinances of the Church of England; knew that his piety and morals were unimpeachable; but, knowing that his father was a Baptist, inquired whether he had been baptized in infancy! The father had died a Baptist, but the son had received adult baptism in the Church of England; yet, as he had not been baptized in infancy, simply because his father was a Baptist, this minister of the Church of England refused to stand godfather for his child, saying he would have nothing to do with schism! We have no hesitation in saying that this minister was the schismatic; and further, that he is ignorant of the meaning of baptism, and of the origin and duties of a godfather; and that it is well for the child that he refused an office which he is not qualified to fill.

A church, in the New Testament, is, as we know from various parts, and especially from the epistles to the seven churches in Asia, “a congregation of faithful men, in which the pure word of God is preached, and the sacraments duly administered, according to Christ’s ordinance in all things that of necessity are requisite to the same.” Now the thing requisite to the having the pure word of God preached, is the living Voice of the Spirit of God; for the Spirit was to speak as well as the Angel. There

must be two witnesses in order to confirm any truth of God,—Christ speaking through the angel, and the Holy Ghost speaking through the prophets. Thus it is often said, “Ye are witnesses, and the Holy Ghost also;”—the faithful men, and the Holy Ghost also. Thus in Rev. xi., where the re-constitution of a pure church is foretold, it is described by its essential characteristic of two witnesses—the ministry of the word, and the ministry of the Spirit—for where either is lacking, there is no church, that is, no visible body of Christ. The definition of the Church of England is not strict enough: according to it, there is no such thing as schism in Christendom. It feels and acknowledges this, and therefore proceeds to make some other bond of union amongst its members, a breach of which bond it calls heresy. This is very proper; that is, it is very proper to have another bond: the Lord provided another bond, which was His own Spirit: all churches have rejected this, and substituted creeds, confessions, &c. for it. The Lord’s bond was internal and living; their bond has been external and dead. Since the church lost the Spirit from the midst of it there has been no bond of the Lord’s appointing, and therefore no breach of that bond could be made. To separate from a body bound together by the one Spirit of Christ, was indeed to rend the body of Christ; but to separate from a parcel of people with various spirits, and only bound together by putting their hands to the same piece of paper, may be right or wrong, but has not in itself, and independent of other considerations, the smallest resemblance to the sin of schism.

In our former teachings on this subject we endeavoured to shew that the Evangelical spirit was really a schismatic spirit: by which we did not mean that all the followers and readers of the *Christian Observer* were going to turn Dissenters, and that the old Nonconformists, and those who inherited their principles, had really a catholic spirit, while the Church from which they separated acted schismatically; but neither did this justify all the other altars which have been set up in latter times. We hear from all quarters respecting Baptism and the Lord’s Supper such confused expressions as, “I was baptized into the Church of England, or Scotland;” or, “I am a member of the Church of England, or Scotland, because I never communicated any where else:” whereas we repeat, for the hundredth time, that baptism is into the body of Christ, and not into a sect; that communion is communion of the body of Christ, and not communion of a party of people. These expressions are the result of a purely schismatic spirit; which spirit is universal, and so powerful, that persons belonging to one of these sects cannot communicate in the other without a considerable struggle

with their habits and prejudices. This proves that their religion is schismatic or sectarian, standing in parts, divisions, according to forms and ceremonies, and not catholic: moreover, it shews that they do neither see nor find Christ in the ordinances, for He must be as much in one form as in another; yet they refuse the ordinance, or at least dislike it, if it be not according to a certain form: He is overlooked for the form. We are aware that some sincere and conscientious persons will be staggered at these remarks; but a little reflection will satisfy them of their correctness, and do much to expose to themselves motives and principles hitherto unsuspected.

We believe that the spirit universally prevalent among the Evangelical and Dissenting body now, to be catholic towards error, and schismatic towards Christ; while the high church party in England and Scotland seem to be more orthodox, only on account of the power and emoluments which as yet remain annexed to it.

A few sentences from works containing our own opinions upon this subject may be here profitably reiterated. "The lie, the very great lie, that God hath not loved all, and died for all in Christ Jesus, but only for a part of men, necessarily forceth the believer of it into the same form of spirit, to love and sacrifice himself only for a part of men. It becomes the sanctification of schism, the great generator of division upon the face of the earth; as may be seen at this day in my own poor country and church, where they can agree about nothing, but fight about every thing, save the persecution of the truth, to which they are wondrously accordant." *Lect. on Apoc.* ii. 562.

Let the reader turn also to vol. i. p. 348, where the author is shewing that the sin of schism is rife now amongst all men called enlightened and liberal, and guarding against separation, but yet inserts the proviso, "so that we do not follow her into any denial of the truth as it is in Jesus;" and the whole of our present argument turns upon the assertion, that the manifestations of prophecy now making in the church are the work of the Spirit of Jesus; and, consequently, that the denial of it is "a denial of the truth as it is in Jesus." Mr. Vaughan repeatedly warned his catechumens that they would fall into the priestcraft of the Papists, which consisted in the *man* taking the power which was vested in Christ, unless they would see themselves to be but tools to be used by another—a star in the hand—instead of assuming any thing to themselves, which must ultimately end in their taking to themselves honours that are not their due; while, at the same time, the ordinances must stand in living persons, and not in ceremonies and forms. If they had seen this they would have seen also the importance, for their own sakes, as well as for the sake of their flocks, of having the

voice of the Spirit once more heard amongst them ; whereas now they fear it, because they know it would pull them down from a post of infallibility, in which pride and vanity, in violation of their consciences, has placed them.

If, then, there has been no perceivable body of Christ, nor any church claiming to be such, there can have been no visible church. There have been assemblies assuming the name, as Political Unions might assume the name of Parliaments ; but the assumption of a name—that is, of an idle sound—without possessing the power and properties of that which the name imports, is but a braggart boast, an empty cheat, a hideous mockery of a sacred thing. But there must have been a church some where, for the Lord declared there ever should be. Where then has it been ? We will answer this question in the Scotch fashion, by asking another : Where was the Judge of Israel when Samson's eyes were put out, and he was in fetters grinding at the mill ? Even *THERE* was the Judge of Israel ; still the Judge of Israel ; the holy one of God ; the representative of God to the people ; the beloved of the Lord ; ready, as soon as he should cry again to the Lord, from whom he had revolted, by giving up to please a harlot that wherein lay his real strength, to come forth again with more than former power, and to do a deed for God, and upon the enemies of God, surpassing all that he had ever done before ; in the doing of which he himself should be taken into the presence of the Lord, to abide with Him for ever. So has been the church shorn of her true ornaments, the gifts of the Spirit, in which alone her strength lay ; shut up in human ordinances ; oppressed by fleshly wisdom ; and made to serve the purposes of, and furnish food to, her enemies, and those who took her name in vain. She lies still in one dark corner or another ; a poor woman in one place, or a prayerful man in another, scarcely heard of until they were gone, affording a flickering indication that she is still upon the earth. These despised ones are nevertheless the mighty of the Lord, and shortly will He again put within them super-human might, by which they shall burst the bars of iron in which they are held, and by the same act pull down the stout towers of Babel, to the utter destruction of those who mock and scorn at the sanctified ones of Jehovah.

The locks of the church are now again appearing : the “ little strength ” of Philadelphia is beginning to put forth its vivifying influence over the “ few names left ” in the midst of the formality of Sardis. The Spirit of Christ is knocking for admittance into the nauseous state of Laodicea ; but, alas ! this church thinks herself so rich that she has no need of Him, and its angel slams to the door in his Master's face. Wherever the Spirit of the Lord can gain admittance, to His teaching must

the people flock. Wherever the Spirit is not, it matters little in which of the many quarters of the great "city of confusion" the people go for instruction; save only that they must not attend where the work of the Spirit, now proceeding in the church, is preached against; or where the great fundamental heads of doctrine are not clearly proclaimed,—of the Son of God having come in our flesh, in the "very truth of our nature;" of His perfect sinlessness in that nature; of His baptizing us with the Holy Ghost, in order that we may be "holy, as He is holy;" and of his speedy coming in judgment, to give unto every man according to his works.

The duty of all angels of churches is very clear: it is, instantly to invite those whom the Lord has already gifted to unite themselves to their flocks; and then will they be in a condition to take the first step towards the formation of a "church according to Christ's ordinance." It is matter of great surprise to us, that the ministers of churches in Scotland who recognise the hand of God in the present work, have not done so already; and their remissness in this matter is no doubt the reason why the work has proceeded no further there. A witness against the pastors is all that has been hitherto effected: no preaching in the power and demonstration of the Spirit has gone forth to the people; nor can go forth, except from a church; for God will not trample upon His own ordinances. But if no man will receive His Spirit—and hitherto Mr. Irving is the only one who has submitted himself to the work of the Lord—then will He no doubt raise up other pastors of his own ordaining, and seal up all the pastors of the "city of confusion" to hardness and impenitence of heart, and blindness of spiritual discernment. We earnestly implore those ministers whose eyes the Lord has opened, to prove themselves faithful to the small amount of the knowledge of his will with which they have been blessed, and to further his work by all possible means. We are very well aware of the consequences that would ensue upon following this counsel, to any ministers of the Churches of England and Scotland: but to what end have they been studying the prophetic Scriptures, if they do not know that the time for the fall of those establishments is come; that the pastors in them are defiling the Lord's house; starving the people, by refusing the waters of Siloah, even the perennial fountain of the Holy Ghost springing up in the members of Christ; and fouling with their feet the residue of the services? The time is now arrived when the churches in the pay of the state are not worthy of a moment's consideration: one has declared itself in open apostasy, and the other has not done so simply because it has not preserved as much semblance of discipline as the other, and because none of its ministers are so bold, honest, and faithful, as Messrs. Scott, Campbell, Maclean, Dow, and Irving, have proved. The sum

of the iniquity of those churches is full ; nothing remains for them but judgment. They deserve commiseration, but respect and attachment for them must come in the way of higher duties : their fate and their opinions are not to be put in competition with the plain duty of the present time. God has come once more into his church, and it is our business and privilege to receive Him with all alacrity and delight, without casting a look behind us, like Lot's wife ; or upon the flesh-pots and onions of Egypt, like the Israelites ; or waiting to bury our dead, like they who are dead themselves. Woe be to him who, having put his hand to this plough, shall take it off ! " for it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance." See to it, ye ministers ! see to it, ye people !



NO GIFTS, NO LOVE.

IT is matter of universal lamentation from within the body of the Christian church, and of accusation from without, that, instead of the members being knit together in one bond of love, they are separated by an infinity of dogmas and opinions, each of which seems only to serve as a plea for harassing a brother, and of perpetuating and multiplying the grounds of disunion. Moreover, it has been found perfectly impossible to remedy this evil, which has been growing gradually worse and worse : and the only mitigation that it has received has been by a mutual abstinence on the part of Christians, when thrown into each other's society, from speaking out the portion, and views, of truth with which each was severally imbued. Thus they could not come together for edification, since every topic or expression was carefully avoided, except what related to the mere milk of the word, the food of childhood, or of sickness ; not the strong meat, fitted for tried and valiant soldiers of the Lord.

They who have possessed hearts really filled with love, have wanted objects on which they could bestow this affection without suspicion or reserve. They have felt that it was a prostitution of the term to apply it to every person whom they met on the platform of a religious society, or in a committee-room. Their consciences were too honest to permit them to acknowledge that they felt it for many with whom they associated in church fellowship, and even in private meetings for prayer. They were thus obliged to dilute the sentiment down to one of mere benevolence, in order that it might embrace, under that mitigated form, many whom it could not receive under the other. A con-

sciousness was felt that there ought to be such a sentiment as Christian love; and that, consequently, there must be objects to call it forth existing somewhere, though no one could tell where; and a mockery of it has been erected, a false form put forth, and a delusion of the flesh worked up, as a substitute for a work of the Holy Ghost.

There is a love of enemies, and a love of brethren, distinct indeed from each other, but both necessary to unite in the formation of the character of a Christian. These are not merely different in degree, but they are different in kind. The former emanates from the bond of common humanity: "Am I not a man and a brother?" asks every individual of the human race of his fellow. This community every man has in Christ, because the Son of God took human nature, not a man, into union with Himself. Every member of this great family has claims on our sympathies, not only arising from partaking of the same liabilities to suffering, but also from the interest he has in the great work which the Son of God came to do for him. Private enmities are lost sight of in the dishonour put upon God by the unholy conduct of any one, who was made to be the image of God, and who is destroying his own soul by refusing to seek happiness exclusively in his Creator. The love of the brethren is connected by a closer and different tie: not only by unity of flesh, but by unity of spirit also; not only by unity of suffering, but by unity of life; not only by unity of the chances and phases of time, but by unity of the undiminishable enjoyments of eternity. As spirit is more noble than flesh, so is a spiritual union with the Son of God a higher privilege than a fleshly union with him. Henceforward we know not Christ himself after the flesh, but we know him by his resurrection life abiding in us. The union of Christian brethren is the common glory of being indwelt by God: not so much a union of member direct to member, as a union direct to the Head, and through the Head by circulation to all the other members: a union which becomes more intimate, not by approximation of member to member, but by the approximation of each to their common Head: a union which increases, not by one becoming inferior or superior to the other, but by both increasing in conformity to One infinitely superior to both.

Love is not a selfish sentiment, but exists only in reciprocity actual or hoped for. In the animals it is limited by mutual dependence; and in man, though not confined by it, yet action and reaction are necessary ingredients in it. Throughout the brute creation affection ceases as soon as the objects become independent of each other. Strength and weakness, power and helplessness, courage and timidity, firmness and docility, guidance and following, are, in some modification or other, compo-

ment parts of all lasting attachments. Thus, in a Christian church, the members must be linked together in order and sub-order one to another, or love amongst them is impossible. As the devotion and loyalty of a soldier is through his officers to his king, so is the love of a Christian finally headed up to Christ through the office-bearers in his church. Each member must be experienced to be necessary to the well-being of the rest; it must be seen that if any member be wanting, the health of the whole body is impaired, and its functions enfeebled, before each, even the meanest, will be valued as it ought to be. The pastor, the prophet, the evangelist, the teacher, the helps, the ministers, and all the various functionaries which our Lord appointed for the healthy supply of his church, must be seen and felt to be indispensable; and then only can Christian love, hoping, believing, bearing all things from one another, be found. Mutual confidence in each other, the absence of all suspicions and jealousies, are necessary to the manifestation of love, where it does really exist. Hence, the more numerous is an assembly the more difficult would it be, if not absolutely impossible, to preserve love throughout the whole body, and in every one of the members. Even if there were no better reasons, the size of modern congregations would alone suffice to prove, as well as be the cause of, the want of love. The Apostolic churches could never have been composed of more individuals than were able to meet in the upper chamber of a poor man. There seems no reason why the same pastor should not preside over different portions of the flock of Christ gathered together in different folds: and if the pride and vanity of the preacher did not interfere to augment the size of modern chapels, a multitude of small places, such as private rooms, would be greatly more edifying for the body of Christ; more congenial for the exercise of mutual love, exhortation, and comfort. For all purposes of effectual prayer, it is necessary that the petition should arise from an earnest and unwavering desire. A prayer from a body not agreed in its several members, would be no prayer at all: some members would be asking for things which others wished not to possess, nay, which some had rather be without. Unity of mind is necessary to unity of purpose, and this unity is the very essence of obtaining that which is sought for. The more numerous the assembly the less probability of unity; and hence another impediment to the ends for which a church is constituted.

In the modern assemblies called churches, each individual is selfish and independent: he is not part of a body: he attends a particular minister, either from geographical convenience, or because the style of the preacher's sentiments and language harmonize with the peculiar tenor of his mind. The ministers in these assemblies are mere lecturers to a class; with the same,

but with no other, tie between them and their audience. The audience have no connection whatever with each other. In London they change with the season, and according as the tradesmen can afford, or the gentlemen are disposed, by curtailment of their prodigality in other ways, to continue the payment of their pews during the residence of their families in the country. In the villages the audience varies with the leases of the farms, or according as the labourers find work in their own or in distant parishes. It is a farce—it is worse—it would be disgusting mockery to pretend that there is oneness of body between such members. It is not pretended; men are too honest to talk such flagrant nonsense: there is no bond, there can be no bond; there is no love, there can be no love; there is no one of the many elements, all of which are necessary to constitute one body knit together by one spirit, which alone is a church, or part of THE church of Christ.

Notwithstanding there is no such community as a genuine church, yet there seems to be a consciousness that it is not by individual exertion only, but by combined energies, that effect is to be produced upon the world: and hence the union into societies, which has been so prevalent, not only in latter years in this country, but in former ages, founded by Benedict, Domenick, Loyola, &c. The societies in the Popish communion left the individual members at much greater freedom to develop the particular characteristics of their minds, than those recently found in Protestant countries. In these latter, indeed, it has been well observed that each man has not only lost all personality, but has become part of a machine—or, rather, only a cog of a wheel in a machine. But, without now entering into the merits and demerits of these bodies, it is sufficient for the purpose before us to point out that they do testify against the selfishness and individualism of the present day, by shewing the necessity of a body composed of many individuals, and under the guidance of many office-bearers, to effect any religious end upon a comprehensive, general, and open scale.

Since the period when the gifts of the Spirit died out of the church, the preaching of the Gospel, and the communication of religious instruction to the brethren, have partaken more of the spirit of contention than of the spirit of love. The pride of conscious superiority, whether well or ill founded, has been prevalent; and the end of preachers and writers seems to have been to exclaim, "Come and see how much wiser I am than others;" rather than to say, "Come and see how good and gracious is the Lord: I have been permitted to enter more into His mind and heart than I did before, and I long to make you also partakers of my increased blessedness." Teachers have been frequently led unsuspectingly into an unhallowed tone,

from the uncertainty of the characters whom they were addressing; and the same cause has produced the modern essay called a Sermon, which is partly addressed to those who are supposed not to be Christians, and partly to those who are.

Having seen how impossible it is that such a sentiment as Christian love can exist in churches in which the gifts of the Holy Spirit do not manifest themselves, it will be easy to perceive also how none of the minor graces can exist either. The very lowest, which is alms-giving, cannot be done according to the Apostolic precept of "doing good unto all men, especially unto them which are of the household of faith:" we know not who are of the household of faith, nor have we any means of knowing; and if we attempt to know, it can only be by exercising the spirit of judgment, which we are expressly forbidden to do. But in a church in which the gifts of the Spirit were in full power, the gift of discernment, and the fearful discipline which would be exercised on impostors, would render the liability to imposition extremely difficult: the rich members would cheerfully contribute, even to give their cloke in addition to their coat, to one whom they knew to be a brother: a virtual, though not a literal, community of goods would be exercised: while the weekly collections of the flock would ever leave an abundant supply for all the offices of kindness to them that are without; which would make a Christian church a real blessing, not only to its own members, but to all around it, who should see its good works as the light of a city set upon a hill, and thereby glorify the Father who is in heaven. The deacons, and those employed in the subordinate ministries and helps and governments of the church, would be well acquainted with all the circumstances of every member, and distribute to the needy severally as each required.

It will be no answer to these observations, to shew that there has been much love and mutual dependence between the members of the Moravian or any other church. The love which existed amongst them, and which is not to be denied, was merely that of persons naturally tender and affectionate; and the mutual dependence arose out of the machinery of their respective church establishments, and was no more a work of the Spirit than the orders of bishops, priests, deacons, parish-clerks, and churchwardens, in the Church of England. Ever since the one bond of the Spirit, God's sole "Binders" (Zech. xi. 7), has been rejected, and men have attempted to bind one another into church union and fellowship by written terms of confession, the body of Christ has become more and more rent. In this respect, all terms of subscription, be the articles never so sound, are equally prejudicial: and the closer any church or body of men are held by these ligatures, the more violent will be the

rupture of it which the Spirit will cause, when the members of Christ which it contains become each of them a Naphthali, or hind let loose.

There never was so fearful and soul-destroying a delusion in the Christian church, as that which is put forth by the opponents to the present manifestations of spiritual gifts—namely, that they already possess all the graces of the Spirit, and that therefore they have no need of the gifts. The truth is, that self-love has blinded the eyes of professors of religion. All discerning men deny and laugh at the impudent arrogance of such pretensions. The world calls, and justly calls, modern professors canting hypocrites—that is, men who lay claim to a holiness which they do not possess. The world laid no such charge at the door of the early Christians, when the gifts abounded. Love was their acknowledged characteristic; sincerity, even to obstinacy, in the open avowal of their whole opinions, was the meed of praise awarded them by their bitterest enemies; and the records of heathen malevolence are wholly silent on any charge of insincerity, or of false assumption of virtues to which they were not entitled. Not so modern enemies of Christianity: they have seen that the assumption of Christians to the simplicity, honesty, holiness, and love, which they lay claim to, is groundless; that hypocrisy, dissimulation, hatred, malice, and all uncharitableness, abound in them: and professors of religion had better learn their real character from the world, take the beam out of their own eye, and then will they see clearly to take the mote out of the eyes of those to whom they ought to preach, and exhibit the example of Jesus.

It is remarkable how often the common sense of mankind is more correct in its apprehensions, than that half information which arises from the superficial examination of any subject. The charge of hypocrisy, which has been constantly made against professors of religion, is perfectly correct. The leaven of the Pharisees is hypocrisy, which leavens the whole lump. Leaven makes the mass into which it is put, swell up, and look very big; adds greatly to its bulk, and something to its power of pleasing the taste, but nothing to its really nutritive qualities. When we say Hypocrisy, we do not now mean that men take up the trade of Evangelical profession while they know in their hearts that they believe a different set of doctrines from those which they declare from their lips; but we mean that they profess a system of religion which consists of a certain assurance and confidence in an unseen Being for power that they neither have nor wish to have; of a perfection to which they assert it is impossible to attain; of a love which they do not feel; and of a holiness of which they are not partakers. There are many, very many persons in the religious world, who are pious, benevolent, and meaning to

be honest ; but they know there is a discrepancy between their system and themselves : and constantly to act more than they feel, is dissimulation, although not intended to deceive.

If there be any professors of religion who really hunger and thirst after the holiness enjoined in Scripture, they can attain it only through church ordinances after the Apostolic model. They must join themselves to churches in which there are apostles, prophets, evangelists, pastors, and teachers, which the Lord has given for the perfecting of the saints ; and without these they never can be blest : they can have no love, no charity, no holiness, no brotherly love. They cannot thrive as individuals. We feel how galling and repugnant this assertion will be to the conceit, pride, heady high-mindedness of the age, which has imbibed in the church all the radical liberalism, that is on the point of breaking down every ordinance in the state. Rebellion in the church has preceded rebellion in the land. Many shall bewail the destruction of their worldly concerns, who despise the spoliation which themselves have caused in their spiritual prospects. Let not the true Christian suppose that the spirit which he sees abroad on the earth has found no access into his own heart, and has not diffused itself into his religious principles. We implore such to reverence the pastoral office exceedingly ; to uphold the hands of every faithful minister who will take God and his Bible for his guide, and trample upon all confederacies of men ; to separate themselves from no teacher until after much patience, and prayer made for him ; to exercise faith for every one who is honest, however dark and ill-instructed he may be : but, at the same time, to leave every one who will not allow the voice of the Spirit to be heard in his assembly ; being assured that without it there can be no gifts ; and without the gifts, none of the genuine graces of the Spirit of God.

The division of chapters and verses is very useful for reference, but often mars the connection of the argument in many places in the Bible. There is probably no portion of Holy Writ which has been more perverted by superficial readers, owing to this arbitrary division, than the passage relating to the present subject. We allude to ch. xiii. of the First of Corinthians, which they say is inserted in order to contrast love with gifts : but what possible contrast can there be between love and gifts, which does not equally exist between faith and gifts, holiness and gifts, or any other fragment of the Christian character ? Faith, gifts, holiness, wisdom, utterance, love, knowledge, and many other graces, are endowments from God ; and any comparison, in the way of setting up one above another, is derogatory to some, and honourable or exalting to none. If it be said that love is preferred to faith in the very passage in question (ver. 2), we deny the fact, and say the assertion is made from ignorance of its

clear meaning. The faith spoken of is the mere faith of power to work miracles, the possession of few; and not "the precious faith of God's elect," which is the common possession of all God's children. The whole force of the passage consists in its being an instruction how to use the gifts of the Holy Ghost, *because* they are not conferred for the benefit of the individual who possesses them, but for the benefit of the whole church; that the possessor is only a vessel through which the blessing is conveyed; that the channel should not use its gift for its own advantage, but rather for the advantage of others; and that the ungifted members should exercise their love in an especial degree towards their gifted brethren.

Now the want of love, which has been shewn by the Evangelical and all other ministers and writers, to the gifted persons in these days, is the strongest proof that can be brought forward of the total absence of love in the church. In almost all cases they have condemned the gifted persons without a hearing: they have publicly censured their BRETHREN, without taking the common pains of inquiring of their brethren what it was they had really done: some have accused the gifted persons of being impostors; some, of being possessed by devils; some, of being silly, deluded enthusiasts. One clergyman, of high Evangelical repute, being in London from a very distant part of the empire upon other business, was requested, by some friends in his own neighbourhood, to examine into the subject of the manifestations in Mr. Irving's church: he came once or twice, but subsequently declared that he could not rise at five o'clock in the morning for any thing; and when he returned home, denounced them as illegitimate claims! *Not one clergyman has had sufficient love or zeal to attempt the deliverance of the persons he says he believes to be misguided.* With this damning fact before our eyes, not all the sermons that they shall preach, nor speeches they shall make, nor tirades they shall write, will ever make us acquit the whole of the Evangelical body of the charge of want of love for the objects towards whom the Apostle especially directs them to exercise it. To hear the panegyrics passed on this chapter, one would suppose that Paul had written an elegant essay on an interesting affection of the natural man; and half the Sceptics in the land are as loud in its praise as the Evangelicals themselves; and, for aught we see, obey its injunctions as fully as these. *Love*, says the Apostle, *is not rash*: the Evangelicals condemned first, and inquired afterwards, the acme of rashness;—*thinks no evil*: the Evangelicals think great evil of the present manifestations;—*rejoiceth not in iniquity*: they rejoice in every report which confirms their belief that the work proceeds from Satan;—*rejoiceth in, or with, the truth*: they rejoice not in the state in which the church would be brought by this truth, but

fear and hate it exceedingly, knowing that their place and false dignity would be thereby taken away;—*beareth all things*: they bear nothing; if all things do not turn out according to their preconceived, and unexamined fancies, they condemn at once;—*believeth all things*: they do not believe the word of one of these gifted persons to be worthy of trust, nor do they give them credit for sincerity, or think their opinions merit five minutes' conversation;—*hopeth all things*: instead of hoping that they may not be deceived, and anxious to find out that they are not, they fully anticipate the most unfavourable view of the question;—*endureth all things*: they have nothing to endure; they dread being counted fools; they wish to be counted wise, and prudent, and sound reasoners, and good logicians; and they think that the way to attain this reputation is to cry down the gifted persons.

From this their disgusting practice, let us turn to the injunction of the Lord, and see what ought to be our conduct. We read that every person possessed of the Spirit acted in such a way, by voice and manner, as to be considered either as "filled with new wine," or "mad," or "possessed of a devil." We read also that the persons endowed with gifts of the Holy Ghost were more likely to abuse them than persons endowed with any other treasure; that a church so endowed was particularly blessed and favoured of God, and therefore a particular object of Satan's attacks; that they who had not any gifts would be jealous of those who had; that they who had, would be liable to be puffed up; and that they who had one gift would be discontented at not having some other. Since, therefore, gifted persons stood in such dangerous places; since their apostasy or declension would be so much more fearful than the apostasy or declension of any other persons; we are exhorted to give them more support than any other of our Christian brethren, by our prayers; and these prayers will be certainly hypocritical, unless we love them, for their gifts' sake, more than we love other members of the church. Moreover, in the greater number of instances the gifts would be manifested in persons whom we should not be disposed to value on other grounds: God would choose especially the weak and foolish, in order to confound the wise; persons whose conduct, when not under the influence of the Spirit, might be justly censurable. Satan would not only tempt them to abuse their gifts, but he would also tempt us to suspect them of doing so, and thereby entirely mar the benefit to be received into our own souls; for if once the suspicion crosses our minds that the prophet is unfaithful to his God, and speaking of his own mind, we no longer believe we are listening to the voice of God, and the prophet is no longer a prophet to us. Wherefore, the Lord, foreseeing that such suspicions would entirely frustrate the benefit which he designs to his church by raising

up prophets in it, enjoins us *not to be rash* in our judgment of what the prophet has uttered; *not to be puffed up*, and heady, and high-minded, because things may be said which we see not the import of; *not to behave ourselves unseemly*, by taking offence at any thing that occurs; *not to seek our own private advantage* in the work, but the benefit of the whole body of Christ; *not to be easily provoked*, either at the fall of a prophet, or at the improper conduct of others in the church; *to think no evil* of the prophet—not to think he is mixing up the flesh, and betraying his trust; still less to think he is given up to be possessed by Satan, or that God has suffered him to be deluded;—*not to rejoice in the iniquity or injustice* with which we see the prophets treated; *but to rejoice in the truth* which we hear them declare; *to bear all things* for their sake, however offensive to flesh and blood; *to believe all things and hope all things* that are favourable to their claim of being the persons they assert themselves to be, and to disbelieve all things which make against that claim; and *to endure all things* for their sakes—to share their odium; to alleviate their reproach; to support them from sinking under the burden; to shield them from all cares or thoughts that may tend to quench the Spirit; and to protect them, so that they may have nothing to do but to wait upon their gift (Rom. xii. 7), that it may grow exceedingly, for the benefit of the whole body of which we and they are common members. A striking instance of genuine Christian love on one side, and gross violation of it on the other, was exhibited at the trial of Mr. Irving before the London Presbytery. The persons who sat there as judges, and who imitated the Spanish Inquisitors rather than the Justices of the Court of King's Bench, attacked Miss Hall; a young female of Mr. Irving's flock, who had conducted herself improperly. Mr. Irving might have endeavoured to conciliate his enemies by abandoning her to their malice, and renouncing all association with one of whose proceedings he could not approve; but he refused to do any thing so base; and nobly threw his ægis around her, declaring that she was a lamb of his flock, and that he was bound to carry her in his arms. The Chief Shepherd will reward him.

Oh the cruelty and hypocrisy of these Pharisaical slanderers! Oh their cant of love! the self-sufficiency of their contempt! Verily the Pharisees of Jerusalem were models of openness and sincerity in comparison with these miserable men. Angels of Laodicean churches, where *the judgment of the people* is preferred to the judgment of God! stars are ye indeed, but not in the hand of Christ; instruments in the hands of a licentious press; tools of your magazines, and of the sitters in your pews. Do ye never tremble in reading the judgments pronounced against the pastors? Find, if ye can, one class of society against which

such fearful, and such reiterated doom is pronounced, as against the priesthood. Does not God declare he will spue you out of his mouth? There is no exemption of Evangelical, or of any other. Oh, deliver yourselves individually; as a body you are "found wanting." Ye compare yourselves with others, and think ye have a name to live, while ye are dead. Judgment is upon you. Is God unjust, or are ye faithless? for one or other must be the cause of your infliction. If ye have not the love of Christ's brethren in your hearts, ye are fitted for no place but hell: ye cannot have love, if ye be not filled with the Holy Ghost; ye cannot be filled with the Holy Ghost, without his shining out of you. Cry for the baptism of the Holy Ghost; cry for gifts; and then only shall ye have love.



WHAT OF THE NIGHT?

"WATCHMEN, what of the night?" Answer this inquiry, ye who say ye are the Lord's ministers, and placed by Him to guard the walls of the city; ye who have called heaven and earth to witness that ye "have been moved by the Holy Ghost" to take upon you your several offices; ye who say ye have received gifts in succession from the Apostles; or ye who say that prelacy is the Apostasy, that ye have a purer calling. Ye masters of Israel, one and all; ye teachers; ye rabbies; answer us.

What! no voice! are ye "dumb idols?" are ye the watchmen of whom it is written, "his watchmen are blind; they are all ignorant, they are all dumb dogs, they cannot bark; dreaming or talking in their sleep; lying down, loving to slumber?" Are ye not they upon whom the people lean? Have nearly six thousand years of the world's destiny rolled on, and cannot ye tell the hour by God's chronometer? Know ye not whether it be the morning, the mid-day, or the evening watch? "The priest's lips should keep knowledge, and they should seek the law at his mouth, for he is the messenger of the Lord of hosts: but ye have departed out of the way....therefore have I made you contemptible and base before all the people, saith the Lord." Are ye not, ye priests, base and contemptible, in the eyes of the people? Do not all mock at and scorn you, from the officers of state down to the lowest rabble in the street? Are ye not all alike despised, from the archbishop in his palace down to the lowest sectarian? Alas! that such things should be fulfilled before our eyes, of a Christian priesthood! Yet for all this is His anger not turned away, and the souls of the people will He require at your hands.

Hear then, ye poor of the flock. The Lord Jesus has arisen to

search out his flock, which has been scattered upon the barren hills of lifeless forms, and made to feed on the dry and profitless husks of man's wisdom. He hath sent His voice, yea, and that a mighty voice, into the midst of the churches ; and the angels of the churches, who should have ruled the house for their Master, have said, This is the heir : let us cast him out, that the inheritance may be ours. But the love of Jesus is not to be quenched, and He has turned the heart of one pastor to bend to the voice of his Lord, and to put himself and his flock under the teaching and direction of the Holy Spirit. This coming of the Lord by and in the power of the Spirit, is to prepare his people to meet him ; for he himself cometh quickly in person to take his people to himself. This time is that spoken of in Isaiah xlii. 14, and in all the Scriptures, which speak of the blessings to be given to the Jews *after* the coming of the King of Glory. They are now fulfilling in the Spirit to the spiritual Israel, to prepare them for the appearance of Jesus, as they shall be all fulfilled in the letter to the literal Israel, after the mystery of the Gentiles is closed.

The ordinary language of the Evangelical Preachers has had more truth in it than some of those who have written on the Second Advent have been disposed to allow, wherein they taught that the coming of the Lord is a spiritual thing wrought within the heart of the believer. The error of these teachers, however, was twofold : first, in denying a literal and personal coming also of Jesus of Nazareth ; and, secondly, in teaching that the spiritual coming of which they spake was any thing less than the baptism of the Holy Ghost, the supernatural indwelling of God the Holy Ghost in power within a man.

The Holy Ghost has now come into men ; the Spirit of Jesus has come into them ; Jesus by his Spirit has come into them. The object is to prepare his people for his appearance in power, by filling them with the same mind that He has concerning all present things on this globe. This voice is the *crying* and *roaring* of Isai. xlii. 14 : it is the stammering lip of prophecy and unknown tongues of Isai. xxviii. 11 : it is the cry of the woman in travail of so many places in Scripture. The cry is one of complaint and agony : it arises from the bosom of Jesus, who is grieving at the bondage in which his members are held, so that they cannot get freedom and liberty to serve him. The Lord longs to fill his people with his Spirit, but their hearts are shut up, and they cannot receive it. In the days of his flesh he longed to tell all that was in his heart to his disciples, but they could not receive it. The Apostle felt the same when he grieved that his converts were carnal, and could only receive the milk, instead of the strong meat and wine of the kingdom. The Lord grieves over this ; yea, weeps ; and they who are filled with his Spirit weep also. We are called to have the mind that was, and

is, in Jesus ; to feel the bondage in which our own spirits are , and to cry to Him to deliver us. It is for this deliverance that we are to plead, by reminding him, from Isai. li. 9, that it is he who of old delivered his people from the darkness of enlightened Egypt, and from the bondage of that mighty oppression. The cry of the woman in travail is the cry of the agony of flesh, out of which the Spirit is breaking forth, and by which it will no longer be restrained, and a far more stumbling thing to the carnal mind to witness than the cry of the stammering lip. The Spirit within us will not only break out in groanings which are unutterable, but in the piercing sobs of birth-pangs ; and we shall realize to the letter the recorded experiences of Jesus written in the Psalms. Ah, ye savage destroyers of the church ; ye foul schismatics, who are in rebellion against the Kingship of Jesus ; ye who have taught the people that religion does not meddle with nations, but only with individuals ; ye propagators of selfishness ; learn the feelings which ye ought to have towards the doomed hierarchy of your nation, from those which the Evangelical Prophet experienced in the contemplation of the downfall of Babylon : “ A grievous vision is declared unto me ; therefore my loins are filled with pain : pangs have taken hold upon me, as the pangs of a woman that travaileth : I was bowed down at the hearing of it ; I was dismayed at the seeing of it : my mind wandered ; fearfulness affrighted me ; the night of my pleasure hath he turned into fear unto me.” If such were the agonies of a spiritual man in seeing the miseries to come upon the enemies of his people and of God, how far greater must they be which are experienced by a spiritual apprehension of the actual sufferings now endured by Christ’s members, by the Spirit of God in his people bowed down by earthliness, by that body which ought to be, as a light on a hill, diffusing blessedness to the surrounding world !

The voice of the Lord within us proclaims the desolations of the church and of the state, and it puts to death our flesh, our wisdom, and our pride. It proclaims the war which the nations are about to wage with each other ; blows the trumpet ; gives the note of warning that the Jews are now to return to their inheritance ; and takes us into the possession of the riches of the Spirit which Jesus received for us upon his resurrection. It sounds the alarm, but does not wage the war against Babylon ; and takes us out of the city of confusion, out of a church of lifeless form, spirit-quenching ordinances, and earthly eloquence ; for the Lord cannot destroy it until after his people are delivered. It lifts up a standard, to which the soldiers of Jesus, who have wandered into the camp of the enemy, rally, and shews that Satan has indeed come in like a flood. It is the Refiner’s fire which purifies the sons of Levi, making them afterwards to offer

a pure spiritual offering, before it burns up the wicked like stubble. It is "the shout of the King amongst us," proclaiming aloud that God is in us of a truth.

The hand of the world's horoscope points to the Voice of the Lord as the stammering lip of Isa. xxviii. 11; the name that cometh from afar with a heavy burden, Isa. xxx. 27; the cry of the woman in travail of Isa. xlii. 14, and many other places; the guide of the blind, Isa. xlii. 16; the water on the thirsty ground, Isa. xlv. 3; the standard lifted up, Isa. lix. 19, xi. 12, xiii. 2, xviii. 3; the deliverer from Egypt, Isa. li. 9; the looser of the exile of Isa. li. 19; the guide of the sons of Zion, Isa. li. 18; the voice of the watchmen, Isa. lii. 8; the teacher of the children, Isa. liv. 13; the trumpet testifying of transgression, Isa. lviii. 1; the visible glory of lx. 2; the mourning in Zion, Isa. lxi. 3; the adorning of the bride, Isa. lxi. 10; the perpetual cry of the watchmen, Isa. lxii. 6; the rending of the heavens of Isa. lxiv. 1; the voice of noise from the city, the voice from the temple, the voice of the Lord, of Isa. lxvi. 6; the baptism of fire of Isa. xxxiii. 14; lxvi. 15; the refiner's fire of Malachi iii. 3; the mustering of the sanctified ones, even the host of the Lord, Isa. xiii. 3, 4, 2 Chron. xii.; of whom the children of Issachar are the heads, 1 Chron. xii. 32; the threatening to those who are at ease in Zion, and feel not for the suffering of Joseph, Amos vi. 1; the call to arise out of the polluted flesh, Micah ii. 7—11.

There are many amongst our readers, who, having not despised prophesying, know that the time of the Lord's advent, the hour of his judgment, is come, and who have been long praying for his appearance. They have done well; but are they all sure that they are *ready*? the Lamb's wife makes herself *ready*: two cannot walk together unless they be agreed: a marriage union cannot be happy where the tastes, sympathies, judgment, and feelings are at variance. They who are to compose the bride of Jesus must be of one mind with Him in all things: the experience of her Husband in the Psalms and Prophets and Apostles, must be hers: she must have known and tasted of his sorrow, before she can be prepared to taste his joys: she must weep with those that weep, as well as rejoice with him who rejoices: she who would reap in joy, must first sow in tears. Ye who long for the appearance of your Lord, cry earnestly to be filled with his Spirit, that ye may be prepared for him; that ye may have oil in your vessels, as well as in your lamps; that, being indwelt of God, his never-failing fountain and source of holiness and love may flow through you with mighty power, destroying your flesh in its course, and blessing all around you; that God may be manifested in flesh through you, and through all the other members of Jesus.

The "dumb watchmen," who cannot tell us the hour of the night, have not warned us of the approach of the enemy as an angel of light. Satan has come into the midst of us, teaching all the glorious truth above stated; and perverting the manifestation of the Spirit of Jesus in us into the manifestation of Jesus of Nazareth, the man in person; and thus leading men to deny the letter altogether. In this subtle error many of the best disposed of the followers of Joanna Southcote are snared; and in this error many of those who amongst the Evangelical body have spiritualized the Scriptures so as to deny their letter, are snared also. Take heed here: all spiritual truth is only true as it is true in the letter. Every promise in the letter shall be fulfilled in the Jews and in the Christian Church in the letter, while the same shall be fulfilled first in the spirit to the spiritual people of God. There may be more in God's purpose than we see; there cannot be less than the plain language declares: God is honest, and will deal with honest hearts: there is no trick, no *double-entendre*, no subtlety, no exaggeration, no ornaments of style, with God.

The whole priesthood is in a very fearful condition. They are giving no more note of preparation for coming trouble than the infidels, who know not God. Owen from his Bazaar, and Carlile from the Rotunda, sound as high a note of warning as the Archbishops, or the Evangelical, or the Dissenting, Clergy; so that whatever little of the same kind they do say is only in accordance with the common testimony of all men alike. But the Lord says, "I will make Jerusalem heaps, and a den of dragons; and I will make the cities of Judah desolate without inhabitant. Who is the wise man that may *understand this?* and who is he to whom the mouth of the Lord hath spoken, that he may declare it, FOR WHAT THE LAND PERISHETH," &c.? Ah! it is indeed "woe to the foolish prophets, that walk after their own spirit, and have seen nothing."

"Many pastors have destroyed my vineyard; they have trodden my portion under foot; they have made my pleasant portion a desolate wilderness: THEY have made it desolate; and being desolate, it mourneth unto me: the whole land is made desolate, because no man layeth it to heart."

We have a word of warning to three distinct classes, who are in the greatest danger because they think themselves the most secure. The first is to the whole body of professors of Evangelical Religion. They know more of Jesus Christ than the rest of the world: they acknowledge and regret that religion amongst themselves is not upon the increase, and as they desire that it should be. There are some among them who have known as much truth as they know now, for twenty, thirty, forty, and fifty years: their respective acquaintances lament behind their backs

that there is no apparent advance in them. They have been urged to the study of God's mind and will concerning present and future purposes in heaven and earth, and they have contemptuously turned from the exhortation, as an unprofitable thing. Some have done this from sloth, in which Satan has wrapt them, and may yet be delivered; but they who have done this advisedly, are as much at enmity with the revealed mind of God as they who pass for the ungodly world.

The next class is they who have studied, and do believe, the prophetic Scriptures, and who withhold the knowledge which God has taught them from the world. They come under the description of those of whom the Lord has said, "Curse ye the inhabitants of Meroz, because they came not to the help of the Lord against the mighty." They have wrapt their talent in a napkin: they have counted the truth of God a common thing; and consented to a compromise with man, and to keep back, from fear of offending the creature, the declarations of the Creator. The world has not been warned by them; the church has had no testimony lifted up within her in this matter: and the blood of those that perish lies at the door of these faithless watchmen. Of these it is written, "Woe unto you, that desire the day of the Lord! to what end is it for you? The day of the Lord is darkness, and not light: as if a man should flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him: shall not the day of the Lord be darkness, and not light? even very dark, and no brightness in it?" The case of this class is very fearful: up to this time they "seemed to have run well:" but now they say they do not see the use of having the voice of the Spirit in the churches. Indeed! What was the use of their learning any of the doctrines of religion? Oh, that their souls may be saved. Very well: but what was the use of their studying Prophecy? This question has been asked by those who refused to study it, and many of the students could not, or at least did not, give a satisfactory answer. The fact is, that it was studied for its novelty, its poetry, its romance, its intellectual interest: it was preached by some because it was unusual, and therefore attracted a more crowded auditory, as it was withheld by others because it was unpopular: by both it was equally disbelieved to be essential to the Christian to understand. And wherefore was this? simply because these persons prove that they deal with doctrines as they do with ordinances,—prize them only for the value which they fancy them to contain intrinsically; not knowing that neither ordinances nor doctrines have any intrinsic good whatever, but are only to be prized as they bring men nearer to God. The study of the prophetic Scriptures is essentially necessary, because without it no man can know the mind of God: without knowing the mind of God he cannot be conformed to it; and without being con-

formed to it he cannot be prepared to meet him. Preparation for this meeting is the sum and substance of all religion; and they who are in earnest to be prepared, do now rejoice in the Spirit's work, because they find that that work prepares them still more than any other means which their Father's love has ever yet sent them for that end: while they who have studied Prophecy to so little purpose as to doubt that He is at the door, or to suppose that the Jews are to be restored to Judea before He come, shew now that their end in studying it was not in order to be conformed to the mind of Jesus, but for some intrinsic beauty, or advantage terminating short of God. It is to be feared, too, that many who embraced the restoration of the Jews were seduced by Satan into the belief also of the ultimate restoration of impenitent men and devils,—a doctrine which they had not sufficient honesty to preach or to avow, but which palsied all the truth they knew upon the rest of the subject.

The last class is, they who have believed and proclaimed the coming of the Lord to speedy judgment; who have recognised and who have borne witness to the present work of the Spirit of God in the midst of us; but who are now in danger of being beguiled by the adversary out of their hope, by the subtle device that the present work of the Spirit returning into the church is the Second Advent of the Son of Man spoken of in the Scriptures. We have alluded to this already, and must recur to it again, on account of its great importance. To this delusion many of the most spiritually minded—or perhaps we ought more correctly to write, the most *metaphysically* minded—in the first and second classes, are likely to come. It is the delusion of those flocks and persons usually reckoned the most spiritual in London; who think that “trampling nations under foot,” means “trampling down unruly passions” in men's hearts; and such like folly: it is also the delusion of the followers of Joanna Southcote, and of the Swedenborgians: it bids fair to divide the Evangelical body, by uniting all these classes together, while the rest openly unite themselves with the Liberals, Infidels, Socinians, &c., as the Dissenters are now doing almost to a man.

Against all these classes we have girded ourselves to the war; and we beseech the few faithful witnesses, who will stand for the plain truth of God, to be very earnest in prayer for strength to fight this fight of faith; and to never lose an occasion of shewing that nothing is true, or can be true, of the spirit, which is not true of the letter, and of the fact. Satan is mustering his hosts, and his confederates (Isa. vii.—xii.) will increase every day until he has enlisted the whole of Christendom, religious and infidel, on his side. Jesus is likewise mustering his hosts; but their numbers will daily diminish, like the army of Gideon, until none are left but they alone in whom His Spirit dwells.

REVIEWS AND MISCELLANIES.

ON THE ANCIENT CHALDEAN AND EGYPTIAN CHRONOLOGY.

By ISAAC CULLIMORE, Esq.

§ 1. *Of the First Chaldean Astronomical Æra; and of the Periods of Callisthenes and Epigenes.*

THE early progress of the Chaldeans in astronomy is witnessed by the unanimous voice of antiquity; and the known accuracy of their observations, from the age of Nabonassar (B.C. 747) downwards, renders the account of the more ancient series found at Babylon on the reduction of that city by the Macedonians, and transmitted by Callisthenes to Aristotle, highly credible, and well worthy of examination. These observations were preserved on a series of sculptured brick tablets, according to Epigenes: and as the observations were made from, and laid up in, the temple of Belus, it seems not improbable that some of them may yet be discovered, in the progress of deciphering the Babylonian inscriptions, and thus lead to a certain elucidation of Babylonian topography as well as history.

In the mean time, it is important to ascertain how far the reality of the series may be verified from history and calculation.

The æra of the 1903 years' observations found by Callisthenes does not merely depend on Simplicius's record of the circumstance, in combination with the near coincidence of the new moon and vernal equinox in the year B.C. 2233, to which this period ascends; although this concurrence, the only one, I believe, hitherto detected, is doubtless of great importance.

Pliny the naturalist, on the authority of Epigenes, attests that the Assyro-Chaldean records contained observations of 720,000 years; for though the best editions read 720 years only, the inference of Pliny*, compared with the other enormous Chaldean periods (the 150,000 or 2,150,000 years of Alexander Polyhistor, the 432,000 and 480,000 of Berosus, the 473,000 of Diodorus, the 470,000 of Cicero, and the 270,000 of Hipparchus), is more than enough to determine 720,000 to be the true reading.

These periods, we know from the evidence of ancient writers and common sense, compared with the prophetic periods of Scripture, in which days are put to represent years, consist of years put for diurnal revolutions. Hence the 720,000 days of Epigenes amount to 1971 Julian years and 92 days, or 68½ years more than the period of Callisthenes, originating B.C. 2233.

* "Ex quo apparet æternus literarum usus."—Lib. vii. c. 56.

Computing $1971\frac{1}{2}$ years downwards, from the vernal equinox of that year, we are conducted to about the summer solstice in the year B.C. 262, where the 69th year of the first Calippic period, in which Antiochus Theos began to reign, originated. Accordingly, there the Chaldean annals of Berosus, the source of nearly all the information we possess on Babylonian affairs, independently of Scripture, ended; for Berosus, who was priest of Belus and the superintendant of the Chaldean observations when Alexander took Babylon, dedicated his history to Antiochus Theos, or Antiochus the third king of Syria after Alexander, as Tatian informs us; Seleucus being the first, and Antiochus Soter the second. But the first of Antiochus being the 69th Calippic year after the taking of Babylon, or the difference of time between the periods of Callisthenes and Epi- genes, Berosus could not therefore at this time have been less than ninety years old; which unquestionably fixes the dedication and conclusion of his annals to the beginning of Antiochus's reign.

Berosus was one of the most learned men of his time, and composed works on the astronomy as well as history of the Chaldeans, which he translated into Greek, as we learn from Josephus. After the taking of Babylon by Alexander, he travelled into Greece and other countries, and taught astronomy at Athens, where there was a statue with a golden tongue erected to him. It cannot therefore be doubted that he continued his observations as long as his literary labours: and hence the sixty-eight years' additional observations to those found by Callisthenes; of which latter it seems more than probable that Berosus himself was the bearer into Greece. The period of Calippus being in general use among the astronomers of that age, it accounts for the last Chaldean observations terminating with a Calippic year.

Thus these two periods of observations, 1903 and $1971\frac{1}{2}$ years, unite at the vernal equinox in the year B.C. 2233; the one computed upwards from the taking of Babylon by the Macedonians, and the other from the first year of Antiochus Theos: they therefore reciprocally confirm each other, and, combined with the equinoctio-lunar character of that æra, trebly authenticate its validity. That the near concurrence of the new moon and vernal equinox was necessary to it, will appear as we proceed.

§ 2. *Of the Nature and Origin of the Nabonassarean Æra.*

But this epoch is rendered indisputable by its connection with that of Nabonassar; from which latter date the astronomer Hipparchus transcribed not only the names and reigns of the kings of Babylon and Persia, but also the Chaldean observations

from the annals of Berosus, adapting them to the Egyptian year, and continued them till about the 600th year of Nabonassar, inserting the Macedonian kings of Egypt; as Claudius Ptolemy afterwards continued the list till the reign of Antoninus Pius; the whole forming the most valuable record extant, after the Inspired Writings.

The æra of Nabonassar, the origin of which has furnished a fertile source for learned inquiry, manifestly arose from the indispensable correction of the Chaldean calendar, on the renewal of the embolismal period of 1440 solar years, which was used by the Chaldeans, and the Persians after them, till the æra of Yezdegird, A.D. 632 (if not till the last correction of the Persian calendar by Sultan Gelaeddin, A.D. 1079), as all Oriental writers agree. This will appear from what follows.

The ancient Chaldean and Persian year being formed, like the Egyptian and Julian, of 365 solar days and a quarter, the intercalation of the fraction was effected by the insertion of a supernumerary month of 30 days at the end of every 120 years: so that in the period of 1440 the 12 months became intercalated in succession;—a mode equivalent to the Egyptian and Julian intercalation of a day every four years.

But this form exceeding the true solar year by about eleven minutes, the departure from the vernal equinox, the radix of the Chaldean and Persian year, would amount to about eleven days in each embolismal period; and hence, on the renewal of each, a correction of the calendar similar to that of the Julian calendar by Pope Gregory, became indispensable.

Thus, computing an embolismal period from the root of their astronomy, at the vernal equinox B.C. 2233, it is clear that, had it consisted of true tropical years, another would have set out from the vernal equinox in the year B.C. 793; but, the equinox having then receded about eleven days from its place at the origin of the period (April 9, B.C. 2233, Julian time), it became necessary either to omit that number of days, as was done when the Gregorian calendar was introduced into England, or to suffer the year to recede to the Equinox (as was proposed by Mr. Graves when the correction of the British calendar was first agitated) before a new period should commence; and that the latter was most consistent with the form of the Chaldean and Persian year is evident, because it naturally receded and corrected itself, till stopped by the intercalation of a month each 120 years, as above.

But in the space of 44 years the Neomenia would have receded the eleven days required; during which the equinox would have further receded $11 \times 44 = 484$ min., or 8 hrs. 4 min., supposing the annual anticipation to be eleven minutes exactly; and to bring up this, it is clear that a postponement into the second year afterwards would become necessary, the annual recession

being six hours. This makes forty-six years' difference between the termination of the former embolismal period and the origin of a new one, in the event of a correction of the calendar.

But $1440 + 46 = 1486$ years; and this period, computed from the Chaldean æra B.C. 2233, conducts us to the vernal equinox in the year B.C. 747, which is the æra of Nabonassar; when the equinox fell on March 28 of the Julian year, and the first Chaldean month (Adar) coincided with the second Egyptian month (Paophi) in the vague Sothoic year, then originating on the 26th of February; like the coincidence between the Persian and Egyptian year at the æra of Yezdegird, A.D. 632 (see Hyd. de Relig. Vet. Persar. c. xiv). Hence a new embolismal period originating from the æra of Nabonassar; and thus Hipparchus had not much difficulty in transferring the Chaldean observations into the Egyptian calendar.

Thus it is evident that the æra of Nabonassar is not fixed to the year B.C. 747 because it was the first year of that prince's reign, as Syncellus conjectured, or because the Babylonians at that time revolted from the Assyrians or Medes, as modern writers have generally supposed; but because the old Chaldean calendar then became finally corrected in the natural course of the celestial revolutions, and a new embolismal period set out. Thus there is an indissoluble astronomical connection between the old Chaldean æra, B.C. 2233, and the new æra of Nabonassar, B.C. 747; and hence we obtain another demonstration of the authenticity of the former, in addition to the before-mentioned combination of evidence; and a satisfactory origin for the latter.

That a renewal of the embolismal period took place at the æra of Nabonassar, may also be proved from the Oriental writers cited by Dr. Hyde in c. xvii. of his *Relig. Vet. Persar.*; for these writers agree that the intercalary month at the time of Yezdegird was Aban, answering to the twelfth of the old Chaldean and Persian calendar; the five epagomænæ, or intercalary days (which those nations, like the Egyptians, added to the twelve months of thirty days each), being at that time at the end of this month; for they always followed the month which was doubled in each cycle of 120 years, which latter took its name from the intercalated month.

But the æra of Yezdegird, A.D. 632, fell in the 1379th Chaldean year of that of Nabonassar, B.C. 747, and by consequence in the 59th year of the 12th cycle of the current embolismal period. This, therefore, corresponds with the 12th intercalary month, as above; and it follows that the æra of Nabonassar coincides with the origin of an embolismal period, according to the testimony of Oriental writers.

Thus, whether we compute downwards, from the first Chaldean

astronomical æra, or upwards, from that of the last native Persian king, we arrive at the same results; and I apprehend it would be difficult to find any point in ancient profane history capable of a stronger combination of proofs than the validity of the first-mentioned epoch and the origin of that of Nabonassar; who, even if he destroyed the records of former reigns (as Syncellus tells us that Berosus related), manifestly fixed his own æra on an astronomical basis; or, rather, left it as produced by the revolutions of the embolismal period, combined with the observed place of the equinox.

The first Chaldean astronomical æra is of great importance, because it not only demonstrates that science was far advanced in the early postdiluvian ages, but because it establishes as direct a synchronism between the times of the first Chaldean Belus and the builders of the tower of Babel, as that established by the Ptolemaic canon between Nebuchadnezzar king of Babylon and Zedekiah king of Judah. Ancient writers agree that the Babylonian astronomy originated with this Belus, surnamed the Wise; for which Eupolemus, Seneca, Pliny, Solinus, and a host of other authorities, might be adduced. Castor and Thallus let us know that Belus was concerned in the Titan war, and was the contemporary of Ogyges; and Abydenus and Alexander Polyhistor write from Berosus, that the wars of Cronus, or Belus, and the Titans, ensued immediately on the destruction of the tower erected after the Deluge. The building of this tower is by profane writers uniformly ascribed to Belus. These facts, combined with Varro's æra of the Ogygian or first Deluge, 1600 years before the Olympic æra, or B.C. 2376, afford a very exact approximation to the sacred Hebrew chronology.

§ 3. *Of the Quantity of the Nabonassarean Tropical Year.*

From the above-mentioned correction of the calendar we obtain the precise quantity of the tropical year of the Chaldean astronomers in the age of Nabonassar, when, as is manifest from Berosus, some material improvement took place in their system; for Syncellus tells us, from that historian and his copyist Alexander Polyhistor, "that thenceforward the Chaldeans diligently noted the celestial motions." The forty-six years' postponement of the intercalation supposes an anticipation of the equinox amounting to 11 days and 12 hours (for $46 \div 4 = 11\frac{1}{2}$) during the 1486 years from the old Chaldean æra to that of Nabonassar. But 1486 years divided into 11 days 12 hours gives $11^{\circ} 8' 38\frac{1}{2}''$ for the annual anticipation of the tropical year; and this, deducted from 365 days 6 hrs., the quantity of the year supposed by the embolismal period, leaves $365^{\text{d}} 5^{\text{h}} 48' 51'' 21\frac{1}{2}''$ for the quantity of the Chaldean tropical year at the æra of Nabonassar. But the true quantity is $365^{\text{d}} 5^{\text{h}} 48' 51'' 36''$, according to our best astronomers. The difference between the Nabonassarean

tropical year and the true one is therefore less than a quarter of a second of time, which is infinitely less than the discrepancies between many modern estimates.

That this singular coincidence cannot be accidental is manifest, because, had the postponement of the intercalation been suspended either before or after the established æra of Nabonassar, each year's difference of date would have occasioned a difference in the estimate of the tropical year of about a quarter of a minute, or $14'' 32\frac{1}{2}'''$ —the mean arising from the Nabonassarean tropical epact, $11' 8'' 38\frac{1}{2}''' \div 46$ —so that, had the intercalation been renewed only the space of a quadriennium before the æra of Nabonassar, the quantity of the year would have come out about a minute longer; and if a quadriennium after that æra, a minute shorter;—a difference which must have been immediately evident to astronomers who estimated the solar year at all less than 365 days 6 hrs. But as the Nabonassarean correction was undoubtedly made from observation (of which we may rest assured from the Chaldean observations since this date, preserved by Hipparchus, in unison with the testimony of Berosus, above cited), it is utterly impossible that a single year's error in the date of correction could have happened; because each year's difference of date would suppose a difference of six hours in the time of observing the equinox, and each quadriennium the difference of a whole day;—a supposition which the undoubted remains of their astronomy, preserved in the writings of Hipparchus and Ptolemy, proves at once to be ridiculous.

Regarding the Nabonassarean quantity $365^d 5^h 48' 51'' 21\frac{1}{2}'''$, though it appears to be true agreeably to our present astronomy, yet the statements of astronomers on this subject differ a few seconds more or less—*i.e.* from about $365^d 5^h 48' 48''$ to $365^d 5^h 49'$, being a difference of $12''$, which I think will include all disagreements. But if we add the mean annual difference of $14'' 32\frac{1}{2}'''$ to the Nabonassarean tropical year, the result is $365^d 5^h 49' 5'' 53\frac{1}{2}'''$; and if we deduct it, the result would be $365^d 5^h 48' 36'' 49\frac{1}{2}'''$;—a variation that, in a single year's anticipation or postponement of the æra, would exceed all the differences of present astronomers. Hence the result of the Nabonassarean æra is as near an approximation to certainty as is within the scope of possibility.

The following table, which supposes the equinox to have happened on March 28, at 12 p.m. B.C. 747, in the latitude of Babylon, will place all this in a very clear point of view. The equinox is computed upwards from Tycho's observation, March $10^d 9^h 8' p.m.$ A.D. 1586, being the second after Bissextile, as was the first year of Nabonassar. The internal 2332 years, at the civil precession of a day in $129\frac{1}{2}$ years (for $1486 \text{ years} \div 11\frac{1}{2} \text{ days} = 129\frac{1}{2}$). The exact hour is, however, of no moment to the calculation following.

Aera Chald.	B.C.	Quantity of Year. d. h.	Error. " "	Equinox. d. h.	Adar Chald.	Error in Obs. d. h.
1441	793 Biss.	365 6 0 0 0 + 11 8 38½		Mar. 28 20 32 37½	Apr. 9 + 11 3 27 22½	
1481	753 Biss.	365 5 50 18 33½ + 1 27 12		— 28 13 6 51	Mar. 30 + 1 10 53 9	
1482	752 i.	365 5 50 4 1½ + 1 12 40		— 28 18 55 42½	— 30 + 1 5 4 17½	
1483	751 ii.	365 5 49 49 29½ + 0 58 8		— 29 0 44 34	— 30 + 0 23 15 26	
1484	750 iii.	365 5 49 34 57½ + 0 43 36		— 29 6 33 25½	— 30 + 0 17 26 34½	
1485	749 Biss.	365 5 49 20 25½ + 0 29 4		— 28 12 22 17	— 29 + 0 11 37 43	
1486	748 i.	365 5 49 5 55½ + 0 14 32		— 28 18 11 8½	— 29 + 0 5 48 51½	
1487	747 ii.	365 5 48 51 21½ ... 0 0 0		— 29 0 0 0	— 29 ... 0 0 0 0	
1488	746 iii.	365 5 48 36 49½ — 0 14 32		— 29 5 48 51½	— 29 — 0 5 48 51½	
1489	745 Biss.	365 5 48 22 17½ — 0 29 4		— 28 11 37 43	— 28 — 0 11 37 43	
1490	744 i.	365 5 48 7 45½ — 0 43 36		— 28 17 26 34½	— 28 — 0 17 26 34½	
1491	743 ii.	365 5 47 53 13½ — 0 58 8		— 28 23 15 26	— 28 — 0 23 15 26	
1492	742 iii.	365 5 47 38 41½ — 1 12 40		— 29 5 4 7½	— 28 — 1 5 4 17½	
1493	741 Biss.	365 5 47 24 9½ — 1 27 12		— 28 10 53 9	— 27 — 1 10 53 9	
1533	701 Biss.	365 5 37 42 43 — 11 8 38½		— 28 3 27 22½	— 17 — 11 3 27 22½	

The time of the equinox, &c., is here reckoned from midnight.

Hence, if we ascend to the end of the old embolismal period, forty-six years before the era of Nabonassar, we arrive at the vulgar year of 365 days 6 hours; while, by descending the same number of years, we double the Nabonassarean or true tropical epact, and reduce the quantity of the tropical year to 365d. 5h. 37' 42" 43"; and in either case we depart from the true time of the equinox by 11d. 3h. 27m.

Thus it is evident, that, were the first year of Nabonassar's æra uncertain, the old astronomical æra, combined with the elements of the Chaldean year, would critically fix it, with infinitely more simplicity and certainty, than Mr. Bentley's admirable calculations have fixed the age of the Surya Siddhanta and the Indian astronomical æras, which are all uncertain as to their chronological elements. But when we find the most undoubted astronomical and chronological æra of antiquity so critically connected with the old Chaldean æra of Callisthenes and Epigenes, and in such amazing harmony with the elements of the intercalary period, as well as with the known accuracy of the Chaldean observations since the age of Nabonassar; all these circumstances combined, I conceive, form an absolute demonstration, first, of the antiquity of the Chaldean astronomical system, and the certainty of the æra of Callisthenes and Epigenes: secondly, of the Oriental embolismal period of 1440 years being, as Scaliger thought, of Chaldean origin; and of the nature and elements of the Chaldean year, and the great perfection to which the astronomy of that nation had arrived; and, lastly, of the nature and origin of the Nabonassarean æra.

§ 4. Objections anticipated and refuted.

That the Chaldean astronomy originated in the first ages, ancient writers are unanimous; its invention being usually attributed to Belus the Wise, the first founder of the kingdom, and supposed,

with good reason, to be the same with either the Ham, the Cush, or the Nimrod of Scripture; and that the Chaldeans must have observed the heavens in ages long preceding the time of Nabonassar, the remains of their observations preserved by Hipparchus, and their period of eighteen years for the return of eclipses, recorded by Geminus and Pliny, amply attest.

But, notwithstanding the above combination of evidence, it may be objected, that Hipparchus, to whom we are indebted for the Chaldean eclipses, himself estimated the tropical year, very erroneously, at 365d. 5h. 55' 12" or the 300th part of a day less than 365d. 6h., 600 years after Nabonassar; and could find no accurate observations of the tropics and equinoxes to compare with his own, older than the solstitial observation of Aristarchus, anno 50, per Calip. 1, or B.C. 281, being the 467th year of Nabonassar, wherewith to correct the year of Calippus.

This is undoubtedly a proof that the Chaldean equinoctial observations had been lost in the age of Hipparchus, but not that they never had existence; and to such negative evidence of the quantity of the true solar year being unknown before the age of Hipparchus, or, indeed, till it was re-discovered by the Oriental astronomers in the tenth century, as many of the learned suppose, the foregoing combination of proofs may, I conceive, be deemed an efficient answer.

That the true nature of the solar year was known in the most ancient times, may, however, be conclusively proved from other sources; and two stages of the progress of astronomy in this respect may be clearly traced previous to the age of Nabonassar.

In the first place, we have the patriarchal luni-solar period of 600 years, recorded by Josephus; which is no other than the Chaldean Nerus of Berosus, Abydenus, and Alexander Polyhistor. This gives it at least the antiquity of the Chaldean annals of Berosus. This period, supposing the lunation to consist of 29d. 12h. 44' 2" 48", contains 7421 lunations, or 600 solar years of 365d. 5h. 51' 35" 2", as is well known to antiquarians;—a quantity which would have been nearly the result of the Chaldean calendar, had the correction taken place fourteen years previously to the Nabonassarean æra; and which would have indicated an error of observation amounting to three days and a-half, and an excess in the year of about three minutes; as is evident from what precedes.

To this period Josephus ascribes an antediluvian origin, as the Chaldean writers do to their Nerus; but whether this supposition be true or not, the cycle is clearly of the highest historical antiquity, and indicates a quantity for the tropical solar year, known to the Chaldean astronomers before the Nabonassarean reformation, and probably at least as early as the 600th year of their first astronomical æra, the equinoctio-lunar characters of which, indeed, appear to fix the true root of this luni-solar period.

This period of 600 years, being known to Berosus and his copyists, down to Josephus, therefore undoubtedly indicates a far more correct acquaintance with the sun's motion in remote ages than was possessed by Hipparchus and Ptolemy, who used the same tropical year (computing it at nearly 7 min. above the truth); and of itself answers any objection that might be drawn from the astronomy of Hipparchus, to the antiquity of a correct knowledge of the solar motions.

§ 5. *Of the Quantity of the Egyptian Tropical Year, its Æra, and probable Introduction into Chaldea.*

The second stage of the tropical year above alluded to, is to be found in the remains of Egyptian astronomy, which is connected with the Chaldean system, and affords more conclusive evidence. This is a point that has, I believe, been hitherto unobserved, and therefore requires full explanation.

Diogenes Laertius, who wrote about A. D. 200, and therefore between the times of Claudius Ptolemy, in the second, and of Censorinus, in the third century, tells us (apparently from Aristotle's Book of Magic and Sotion who wrote the lives of the philosophers, about 200 years before the Christian æra), that, "according to the Egyptians, there elapsed, from Vulcan, the son of Nilus, who discovered the first principles of philosophy, to Alexander king of Macedon, 48,863 years, during which period there had been observed 373 solar, and 832 lunar eclipses."

This immense period, which has variously exercised the ingenuity of learned men, to reduce it within the scope of historical time, seems absolutely to explain itself; for it is very plainly the cycle formed by the civil precession of the equinoxes, or of the recession of the tropical solar year through the Sothic fixed year of 365 days 6 hours, the parent of the Julian year; and is allegorically said to commence with Vulcan and end with Alexander, like the Egyptian Zodiacal revolution of 36,525 vague Sothic years, which we are told, in the old Egyptian chronicle, elapsed from Vulcan to Alexander: for the Egyptians indulged their love of antiquity, by making their empire coëval in duration with the utmost cycles of the heavenly motions: the one period is purely of an astronomical nature, and so is the other. The Gregorian omission of three Bissextiles in four centuries supposes the great cycle of civil precession to be 48,700 years.

The Egyptian tropical period, 48,863 tropical solar or 48,862 fixed Sothic years, divided into 365 days 6 hours, produces the tropical epact $10^{\circ} 45' 50\frac{1}{3}''$ ferè; and deducting this from the Sothic year, 365d. 6h., we obtain the tropical year of the Egyptian astronomers, 365d. 5h. $49' 14'' 9\frac{3}{4}''$ ferè; the period for the anticipation of a day being $133\frac{1}{4}$ years, the result of dividing 48,863 by 365 $\frac{1}{4}$.

This quantity differs in defect but about a second of time from the respective tropical years of Sultan Gelaleddin, the

reformer of the Persian calendar, in the eleventh century; of Alphonsus, in the thirteenth; of Copernicus and the Prutenic Tables, in the sixteenth; and, in excess, $2^{\circ} 93'''$ from the Gregorian estimate. It exceeds the Nabonassarean and true tropical year, by $22^{\circ} 48'''$, and falls short of the old Chaldean and patriarchal year above mentioned, by $3^{\circ} 10^{\circ} 28''' 8'''$; and therefore would appear to have originated at an intermediate date.

Thus we see, that, on applying the period of Diogenes to the test, it answers all the conditions; and that in the pages of that writer, even had it no higher antiquity, we possess the elements of the tropical year nearly as truly as it was known to some of our best modern astronomers, and nearly eight centuries before the errors of Hipparchus and Ptolemy were finally corrected by the Persian astronomer, Ali Suphi, who, in the tenth century, first ascertained its quantity to be about 365d. 5h. 49', or the 131st part of a day less than 365d. 6h.

For the year of Hipparchus, in the second century before Christ, was followed by Ptolemy in the second century of the Christian æra, by Rabbi Adda in the fourth, and all other astronomers, till Albategnius the Arabian, by comparing his own observations with those of Ptolemy, partially detected its error, and reduced the quantity to 365d. 5h. 46' 24" 54½", in the eighth century, as his own mistakes were corrected by Ali Suphi in the tenth.

Thus, as we find the elements of the true tropical year in a writer who lived eight centuries before the errors of Hipparchus were finally detected, and who quotes from others certainly of a much higher æra—probably Aristotle and Sotion, as above—every question as to the tropical solar year originating with Hipparchus is conclusively answered.

The Egyptian eclipses mentioned by Diogenes seem to carry evidence of the period being at least older than Conon Samius, who travelled into Egypt in the reign of Ptolemy Euergetes, and collected and wrote an account of all the eclipses preserved by the Egyptians, which has unfortunately not survived; but the astronomical knowledge of Thales, which he obtained in Egypt, and which enabled him to predict eclipses, and write a work on the solstices and equinoxes, raises the historical antiquity of the Egyptian eclipses and tropical year, to at least the seventh century before Christ.

M. Bailly estimates, that the 373 solar and 832 lunar eclipses, mentioned by Diogenes, might be observed in a country having an unclouded firmament, like Chaldea and Egypt, in the space of 1200 or 1300 years; and therefore supposed that these eclipses, having been observed before the reign of Alexander, would ascend to an epoch 1500 or 1600 years before the Christian æra. This is in perfect accordance with the testimony of Simplicius, who, in the same commentary (in Aristot. de Cœlo II.) where he mentions the 1903 years of Chaldean ob-

servations found by Callisthenes, states, that the Egyptian astronomy ascended 2000 years from his own time. But 2000 years, computed upwards from the reign of Justinian, conducts us to about 1500 years before Christ, in perfect agreement with M. Bailly's inferences : and as the testimony of Simplicius, in the case of the Chaldean observations, is verified, we may deem that regarding the Egyptians of equal authority. M. Cuvier says, that "Macrobios assures us, that collections of observations of eclipses made in Egypt were preserved, which presupposed uninterrupted labour for at least 1200 years before the reign of Alexander" (*Edinb. Rev.* No. xlv. p. 471).—I have not Macrobius at hand to refer to, and I do not recollect this passage ; which, if correct, affords further evidence of the above.

It hence appears that we may date the tropical year and period of the Egyptians, during the use of which the eclipses mentioned by Diogenes were observed, as early as the sixteenth century before Christ ; an intermediate date between the origin of the Chaldean astronomy, and its reformation under Nabonassar. And this date is the more probable, because the quantity of the Egyptian tropical year is also intermediate, between that produced by the Chaldean Nerus of 600 years, and the corrected year of Nabonassar, as before mentioned.

That the Chaldeans were benefited by the Egyptian improvement in the solar year, appears probable from the testimony of Diodorus, which singularly harmonizes as to date ; for he tells us, "that the Egyptian Belus, the son of Neptune and Lybia, carried colonies to Babylonia, and established a college of priests on the Euphrates ; whom the Babylonians called Chaldeans, and who observed the stars after the manner of the Egyptian astrologers." Hestius, quoted by Josephus, alludes to the same thing, when he states that "the priests who fled the shrine of Jupiter Enyalios came to Sennaar of Babylonia ;" for Enyalios was one of the family of the Egyptian Belus, as we learn from the Paschal chronicle and John Malala.

But the Egyptian Belus was the father of Danaüs, who fled with Cadmus from Egypt at the time of the departure of Moses to Palestine, as Diodorus elsewhere (lib. xl. Frag.) informs us ; and the age of Moses and Danaüs synchronizes with the above-mentioned epoch of the Egyptian eclipses and tropical year in the sixteenth century before Christ, according to all original authorities, both sacred and profane*.

Hence, I think we may infer, that the Chaldean astronomy received an impetus from that of the Egyptians about this time ; and that their final correction of the solar year, in the time of Nabonassar, probably arose from the additional knowledge of its

* The departure of Moses from Egypt, in his eighty-first year, is fixed to the year B.C. 1491 by the Sacred Hebrew Chronology ; the flight of Cadmus to Phœnicia to B.C. 1494, and of Danaüs to Argos to B.C. 1486, by the Parian Chronicle.

quantity which they then acquired. The accurate acquaintance of both nations with the true solar motions, and their mutual preservation of observed eclipses, argues a close similarity, and, perhaps, an interchange of system. The vulgar year of 365½ days, was common to both; and of their mutual knowledge of the lunar motions we are assured from the Egyptian lunar cycle of twenty-five vague Sothic years, and the Chaldean period of eclipses of eighteen years. Their astronomy in these respects seems to have been nearly as perfect as at the present day, although followed by ages of ignorance; and the revival of astronomical knowledge supplies us with means which were unknown to Hipparchus, for detecting their progress. The ages of ignorance, it would appear, may be dated from the Persian conquests of Babylon and Egypt; for they certainly had not arrived in the days of Thales: the priests who survived the wars of Cyrus and Cambyses, to whom the arcana of the Chaldean and Egyptian philosophy were confined, having clothed their systems in allegory, by calling periods of days periods of years, and referring the dynasties to astronomical cycles.

§ 6. *Of the second Chaldean astronomical Æra, and of the most ancient Babylonian Dynasties.*

In reference to the 720,000 years, or days, of the Chaldean observations, mentioned by Epigenes, it should be noted, that Pliny in the same place states, that, according to Berosus and Critodemus, the period was 480,000 years. That it is inconsistent with Pliny himself, as well as with all ancient evidence, to read these numbers 720 and 480 only, as the best editions have them; and that the reading 720,000 is both chronologically and astronomically demonstrable; I trust has been proved. It remains to notice the period of 480,000 years, or days, which is read 480,000 from Berosus by Syncellus.

Sir J. Marsham, Dean Prideaux, and other learned men, who read 720 and 480, compute the latter from the æra of Nabonassar to the time of Berosus, ending about six years before his literary labours terminated; and the former from the same æra to the time of Augustus Cæsar, B.C. 27, when they conclude that Epigenes flourished. The first possesses chronological consistency; but as to the latter, it is altogether gratuitous; for the time when Epigenes lived is no where mentioned: we only know that it was after Berosus, the source of all information on Chaldean history, and before Pliny, an interval of three centuries. Besides, the idea of bringing down Chaldean observations to the reign of Augustus, or, indeed, lower than the date of Berosus's history, is too inconsistent, and confutes itself. The learned men who have adopted such an assumption could not, certainly, have given the subject due consideration.

This is another proof, were it wanted, of the absurdity of reading

720 for 720,000. Besides, the 720, if computed upwards from the date of Berosus's dedication, would point to no known æra; whereas, computed upwards as 720,000 days, this period is irrefragably connected with the period of Callisthenes, with the æra of Nabonassar, and with the Chaldean system of astronomy.

Regarding the 480 years, mentioned in the same passage; if the reading and calculus are erroneous in the one case, so are they in the other. But for this number being 480,000 we have fortunately the testimony of Syncellus, in addition to the analogy of all other Chaldean periods, as above.

But it may be asked, Why does Berosus in one place record that the Chaldeans had observations for 720,000 days, or 1971½ years; and in another, for 480,000 days, or 1314 years and two months? The answer is plain: these numbers are taken from different parts of his history, and evidently refer to different epochs in the Chaldean astronomy. This is, I apprehend, the direct inference.

The 480,000 days divide the 720,000 into two periods; as follows:

240,000 days,	equal to	657 years 1 month
480,000 days,		1314 years 2 months
720,000 days,		1971 years 3 months.

Hence, the period of 657 years 1 month descends from the æra of the 1971 years 3 months, or B.C. 2233, to the year B.C. 1576, the epoch of the 480,000 days, or 1314 years 2 months; which terminate, like the 720,000, with the labours of Berosus.

But the year B.C. 1576 falls just five years before the birth of Moses, the contemporary of Danäus, and therefore in the time of the Egyptian Belus, the father of Danäus, who carried the Egyptian improvements in astronomy, being the tropical year &c., to Babylonias, as above.

Here, then, we behold a second Chaldean astronomical æra, and both the periods of Berosus historically accounted for. The preceding interval of 657 years, contains a Chaldean luni-solar period of 600, and three lunar cycles of nineteen years each. It follows, that this period, which originated at the first Chaldean equinoctio-lunar æra, also ended, as the Chaldeans computed, at a concurrence of the new moon and vernal equinox; and that the period of 480,000 days had therefore the same astronomical characters as that of 720,000 at their origin. But the first period of 657 years not being a true luni-solar cycle, there would have been an error in the time of the equinoctial conjunction at the commencement of the second æra, and a correction of the calendar be requisite, which the Egyptian improvements might enable the Chaldean astronomers to effect; and hence the origin of a new æra is in every respect accounted for. The similarity of the roots of both epochs furnishes the important conclusion, that the Nerus, or luni-solar

period of 600, belongs to the interval between them, and therefore renders its great antiquity incontrovertible.

The second epoch is also chronologically demonstrable. Syncellus has preserved, from Julius Africanus, a dynasty of ancient Chaldean kings, commencing with Evechous, who, he assures us, was the first monarch that reigned at Babylon after the Deluge, and which Alexander Polyhistor confirms from Berosus. The seven kings of this dynasty reigned 225 years, and were succeeded by six princes of the Chaldean race, who reigned 215 years. Polyhistor (in *Euseb. Chr. Armen. lib. i.*), gives a similar account; but mentions forty-nine Chaldeans reigning 458 years, and nine Arabians reigning 245 years. He has not, however, in this fragment, supplied the particulars of the names or reigns of any, save those of the first two of the Chaldeans; and in both these he agrees with Africanus, whose particulars of both dynasties are thereby confirmed by Polyhistor. The erroneous periods of the latter are therefore probably mistakes of Eusebius, or his copyist. Both the particulars and periods of Africanus are in perfect unison; and as the only two reigns mentioned in Polyhistor's fragment agree with Africanus, we may certainly infer that he is right in the rest.

The Arabian dynasty was succeeded by Belus, who, we learn from Abydenus (*Euseb. Chron. Armen. lib. 1*), was the father of Babijs, the father of Anebus, the father of Arbelus, the father of Chalaus, the father of Arbelus, the father of Ninus, the husband of the Assyrian Semiramis.

The reigns of all these princes, the last two excepted, we find mixed up in the Assyrian catalogue of Syncellus, who, by inserting them, raised his Assyrian chronology so as to preserve the Eusebian synchronism of the Assyrian Ninus and the patriarch Abraham, in his own protracted computation; and no doubt Syncellus inserted all the reigns he found recorded by Africanus from Berosus. They are numbered 1, 29, 30, 31, and 32, in his Assyrian catalogue; and he has inserted the last four in the reversed genealogical order of Abydenus*, which immediately detects the fraud.

The sum of these five reigns is 217 years, as in the annexed table; and the periods of the three dynasties stand as follows; the kings having all genuine Chaldean names, like those in the Ptolemaic canon.

1st dyn.	7 Chaldean kings	225 years
2d	6 Arabian kings	215
3d	5 Babylonian kings	217
	<u>18 reigns.</u>	<u>657 years.</u>

Here, then, we have the rulers of ancient Babylon in the first age, while it continued a distinct kingdom from Assyria, reign-

* "Ninus Arbeli (filius); qui Chalai; qui Arbeli; qui Anebi; qui Babii; qui Beli regis Assyriorum."—Abyden. apud Euseb. Chr. Armen. l. i.

ing during the before-mentioned 657 years that elapsed between the first and second æras of the Chaldean observations. Their time may therefore be considered fixed, astronomically, between the years B.C. 2233 and B.C. 1576, terminating 829 years before the æra of Nabonassar.

The second æra of Berosus is therefore chronologically accounted for, and was probably fixed at the astronomical epoch nearest to that of the union of the kingdoms of Babel and Nineveh, and the arrival of the Egyptian Belus, as above.

In the genealogy of Abydenus, Arbelus the Second (who may or may not be the Egyptian Belus), and Ninus the husband of the Assyrian Semiramis, follow the kings of the third dynasty above mentioned: but no years are given; nor does Abydenus, in the fragment preserved by Eusebius, say that any of this family reigned; it being to Africanus we are indebted for the particulars of those who ascended the throne of Babylon. Arbelus the Second and Ninus, who are not mentioned by Africanus, were therefore probably princes of the Babylonian family, under the Assyrian dominion; and the time of this Ninus will synchronize with that of Atossa, or the second Assyrian Semiramis, who flourished about the 700th year of the old Assyrian empire, according to all the catalogues extant; and who was the great Semiramis, according to the testimony of Conon and Philo Biblius. Cephalion states that Belimus, or Belochus, the father of Semiramis the Second, began to reign in the 640th year from Ninus—*i.e.* the 702d of the Assyrian empire.

To her reign Polyhistor refers, when he fixes the union of Babylon and Assyria in the reign of Semiramis, 526 years before the overthrow of the first Assyrian empire by the Medes (*Euseb. Chron. Armen. lib. i.*); and Herodotus, when he limits the Assyrian dominion in Upper Asia to 520 years. From her reign Abydenus computes when he tells us that Sennacherib was the 25th king of Assyria (*ibid.*); for the reign of Semiramis the Second is the nineteenth from Belus in the Assyrian catalogue; and from her to the end of the first Assyrian empire there were 21 reigns inclusively; which, added to the Pul (who was, according to Polyhistor, the first ruler of the second Assyrian empire), the Tiglath-Pileser, the Shalmaneser, and the Sennacherib of Scripture, make the 25 Assyrian kings of Abydenus.

In conformity with the age of the second and great Semiramis being the same with that of the Ninus of Abydenus (the son of Arbelus), Cyril, who mentions both Ninus the son of the first Assyrian Belus, and Ninus the son of Arbelus, tells us that the latter was the great Ninus. That the kingdoms of Babylon and Assyria had, previously to the time of Ninus and Semiramis the Second, existed separately, we know from the testimony of Sacred Writ, in addition to the foregoing mass of evidence; for

the states of Shinar or Babylonia, and of Elassar or Assyria, had their respective kings, Amraphel and Arioch, in the time of Abraham, just as much as in that of Hezekiah, when Baladan reigned at Babylon and Sennacherib at Nineveh.

The separate existence of those early kingdoms is further evident from Hipparchus, who, as we learn from Jamblichus, cited by Proclus, recorded that "the Assyrians had made astronomical observations during the period of 270,000 years, and had registered the revolutions and periods of the seven planets." These 270,000 years, or days, amount to 739 solar years and 80 days, which is, accordingly, the true period of the old Assyrian empire, dated from the subjection of Babylon to Nineveh, and the arrival of the Egyptian Belus, B.C. 1576, as above; and terminating, B.C. 837, the mean between the years B.C. 843 and 829, to which Abydenus and Castor respectively refer the rise of the empire of the Medes: the former 67, and the latter 53 years before the Olympic æra (Eus. Chr. Arm. l. i. Excerpt. barb. lat. pp. 74, 78).

The subjects of this essay might be carried to a great extent; but enough has, I trust, been said to prove that the series of ancient observations, connected with the periods of Callisthenes, Berosus, and Epigenes, possess exceedingly strong, if not unanswerable, claims to be considered authentic;—that the Chaldean astronomical and chronological system may be more clearly defined, and fixed on a more certain basis, than hitherto proposed;—that the measurement of the solar tropical year was accurately understood among the Chaldeans and Egyptians, certainly 600 years, and very probably 1400 years, before the discoveries of Hipparchus;—and that the nature and origin of the Nabonassarean æra are critically determinable.

§ 7. *Of the Astronomical Canon of Berosus, and of the Method pursued by the early Chaldean and Egyptian Chroniclers.*

In the annexed table, which is constructed according to the foregoing results, the Chaldean kings of the Ptolemaic canon* are included, and placed opposite those of the three most ancient dynasties, that the genuineness of the latter may be more conspicuous. I doubt not that it may be safely viewed as the

* In the annexed canon I have commenced the vi th, or Ptolemaic Dynasty, with Phul, the restorer of the Assyro-Chaldean empire, according to Alex. Polyhistor (Eus. Chr. Arm. l. 1), after its overthrow by the Medes (see Amos ix. 7; Eus. Chr. Hieronym. Num. 1197; Orosius, l. i. c. 19); and have referred his æra to the termination of the first embolismal period B.C. 793, being 44 yrs. after the Median conquest, and 46 yrs. before the æra of Nabonassar; the first period having doubtless ended in the reign of Phul, as the second or corrected one originated in that of Nabonassar, and these astronomical æras not having in either case any necessary connection with the regal epochs of the respective princes.

Most of the original passages referred to in the present essay, will be found in Cory's "Ancient Fragments," Second Edition, 1832; a work that should not be absent from the library of any antiquarian or Biblical critic.

astronomical canon of those dynasties, as understood in the ages of Nabonassar and Berosus ; and that the epochs of their origin, and of their union with the Assyrian family, will be found astronomically correct. But that the years of the first eighteen reigns, as supplied by Syncellus from Africanus, are so in the particulars, by no means follows ; for the sum of those reigns, 657 years, is obviously accommodated to the interval between the equinoctial epochs of the first and second series of observations, B.C. 2233 and 1576.

The ancients were careful in recording the genealogies and successions of princes, with the astronomical characters of the æras of kingdoms, in the first ages, but not so as to the years of the individual reigns ; which were afterwards distributed and accommodated to know epochs by annalists, as best suited their respective views of history. Hence the chronology of a kingdom might be in the general astronomically correct, yet exceedingly defective in the particulars.

This will be best illustrated by reference to the Egyptian princes of the Cynic cycle, according to the respective accounts of Manetho and Eratosthenes ; a history that belongs to the same age with the first three Chaldean dynasties, and is preserved by annalists of the age of Berosus and Abydenus.

The Cynic cycle was the great Egyptian lunar period of 700 years, in which the conjunctions and feriæ returned in the fixed Sothoic year of 365 days 6 hours, as in our Dionysian period of 532 years ; but more exactly, as will be evident to any one who makes the computation. For the Dionysian period multiplies the lunar deficiency of the Metonic cycle, instead of correcting it ; while the Cynic cycle, consisting of four common Egyptian vague lunar periods of 175 years each (or the vague lunar cycle $25 \times$ the vague solar cycle 7, equivalent to the Dionysian period in reference to the Julian year), and, supposing an intercalation of 175 days (or 6 hours $\times 175 \times 4$) instead of 6 lunations, to reconcile the moveable and fixed year, thereby corrects the error of the common lunar period within a few hours. Hence the error, which in the Dionysian period is more than 40 hours in defect, is in the Cynic cycle less than 19 in excess.

To this cycle, which originated with the Egyptian monarchy, are accommodated the first 25 reigns in Lower Egypt ; the first 23 in Heptanomis, being those of the third, fourth, and sixth dynasties of Manetho ; as well as the first 22 reigns in the Theban Laterculus : the sums of the reigns in each list being 700 years. But the Memphites of Manetho and the Thebans of Eratosthenes are clearly the same succession, as may be immediately perceived by comparing the catalogues, from Tasertasis, the sixth Memphite king, and Toigar Amachus, the sixth Theban (whom Eratosthenes declares to be a Memphite), to Nitocris, the

23d in the Memphite and 22d in the Theban catalogue, as the latter now stands: the first five reigns in each being obviously distinct successions, proper to Heptanomis and Thebais. Yet these Laterculi correspond in the years of scarcely a single reign, although the sums of both are the same*.

This plainly shews, that the priests of Thebes and Memphis had preserved the same genealogies and successions, with the same astronomical æras and periods, while they accommodated the individual reigns to the whole period, each in their own way.

Again: we find the reign of Mizraim, or Menes, stated at

* To speak more critically, the sum of Manetho's 25 reigns of the Cynic cycle in Lower Egypt is 701 years; that of the first 23 Memphite reigns 701; and that of the same in the Theban Laterculus 702. The latter apparently sum up 676 years only; but as this arises from an error of Syncellus, which the writer believes has been hitherto overlooked, it is important to our present purpose, as well as to the Egyptian chronology, to have it rectified.

The whole period of the 38 Theban reigns, from Menes to Amuthantæus, was 1076 years, as stated by Syncellus from Apollodorus, both at the beginning and end of the catalogue, and is so computed in the Syncelline chronography. The 38 reigns given, however, sum up 1050 years only. Hence 26 years are somewhere omitted; and this being the number required to reconcile the period from Menes to Nitocris in Eratosthenes, with the same in Manetho, there can be little doubt that the omission belongs to that interval, which should therefore be 702 years, and not 676.

That the error consists in Syncellus's having passed over a reign in transcribing the catalogue, is evident, because as it now stands the 32d reign is Stamenemes the Second, while no former prince of the same name appears. Stamenemes the First, reigning 26 years, is therefore omitted, and in him the chronological and historical errors concentrate. The Memphite and Theban catalogues, as above, are the same succession, from Tasertasis, the sixth of Manetho, and Toigar Amachus, the sixth of Eratosthenes, to the Nitocris of both. But the intervening reigns are 18 in the former writer, inclusively, while they are but 17 in the present Theban catalogue. We have before seen there is a chronological omission of 26 years in the latter version of this period. Here, then, is a corresponding historical omission of a reign, as in the case of Stamenemes, as above. To this interval it is therefore plain that the omitted reign of Stamenemes the First, of 26 years, belongs; and it hence appears that Nitocris was the 23d in the original Theban as well as Memphite Laterculus. That the place of the omitted reign is between the 19th and 20th reigns in Syncellus's copy, and immediately preceding Apappus Maximus, will be evident to any one who compares the lists of Manetho and Eratosthenes, which would be too long an operation for the compass of this note; but, if I recollect aright, it is ably done in Dr. Pritchard's Analysis of Egyptian Chronology, although not with a view to emendation.

Syncellus gets over his chronological omission by reckoning the reign of Penteathyris, the predecessor of Stamenemes the Second, at 42 years, although he states it at 16; but the unquestionable omission of a whole reign proves the erroneousness of such a proceeding.

The Theban Laterculus, so far as given by Syncellus, therefore consists of 39 reigns, instead of 38, which is an important feature in Egyptian history and chronology. The remaining 53 reigns, in the original Theban catalogue of Eratosthenes and Apollodorus, which Syncellus declares he has omitted (obviously because, by connecting the Egyptian æra with times better known, they would have invalidated his protracted Scriptural reckoning), the writer hopes on another occasion to supply.

thirty-five years in the Lower Egyptian catalogue, doubtless taken by Manetho from the archives of Heliopolis; while the same reign stands 62 years in both the Thinite list of Manetho, and the Theban of Eratosthenes, which were doubtless extracted by both historians from the Theban archives. Thus do the agreements and disagreements of these writers alike lead to the before-mentioned inferences, as to the method of ancient chroniclers.

To the same cause may, I apprehend, be attributed many of the differences in ancient regal catalogues—as in the reigns of the Assyrian monarchs, &c.;—and that the inestimable Ptolemaic canon is itself not altogether free from such management; which, however, I hope to shew on another occasion prevailed but in a slight degree in the ages to which it belongs.

It should be noted, that the Chaldean reigns of Ptolemy, preceding that of Assaradinus or Asserhadon, form no criterion for the length of those of the three ancient dynasties, to which they bear no proportion; because the latter are, for the most part, the times of the viceroys of Babylon, who were removeable at the pleasure of the kings of Assyria.

The first three Chaldean princes, Evechous (whom Syncellus supposes the same with Nimrod), his son Chom-asbolus, and Porus, appear to be the Ham, Cush, and Nimrod of Scripture; for Eupolemus affirms (Euseb. Pr. Evang. l. ix), that, according to the Babylonians, Choum, called by the Greeks Asbolus, was the father of the Ethiopians (or Cushites), and the son of Chanaan (see Gen. ix. 22, 25—27), and the brother of Mestraim. If the identity of Chom-asbolus with Cush be hence admitted, there can remain no difficulty regarding his predecessor and successor; the former representing Ham, Jupiter Amon, or Jupiter Belus (see Nonnus, Dionysiac. l. 40); and the latter, Nimrod, Orus, or Orion (see Georg. Hamartoli Chronogr. lib. ii. ad init. Chronogr. Joh. Malalæ, &c.) The second king of the Arabian dynasty, the only name omitted by Syncellus, may be supplied by the Amraphel of Gen. xiv., with whose time the omission synchronizes, according to the true sacred reckoning, but not in the protracted chronology of Syncellus*. This omission, therefore, seems to be one of the pieces of management which characterize almost every page of the writings of that chronographer†.

May 18, 1829.

* I find Mardac supplied in the new edition of Syncellus by Dindorf, being the name of a Babylonian god often found compounded in those of the kings (see the canon), but not uncompounded in any other case. It does not therefore affect the above supposition.

† The ancient Chaldean chronology will, it is hoped, be further verified and illustrated, in a dissertation on the Assyrian Laterculus of the Ancients, in which it is proposed to shew that the protracted system, adopted by Africanus, Syncellus, and Scaliger, is founded on an astronomical corruption similar to that developed in the "Criteria for determining the Accuracy of the Sacred Hebrew Chronology" (see Morn. Watch, vols. II. and III.)

THE ASTRONOMICAL CANON OF BEROSUS.

Equi- nox.	Anno Chr.	Æra Assyr.	Æra Astr. Ilda.	Æra Ima.
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April 9 2233

29d. 12h. 44' 2" 48" × 7421 =

219,146d. 11h. 50' 18" 48" =

600 = 365d. 5h. 51' 35" 2"

2226

2219

2184

2141

2093

2053

2008

1963

1923

1895

1858

1818

1793

1738

1701

1663

April 5 1633

1621

April 4 1576

365d. 6h. ÷ 48863 = 10' 45"

503" = 365d. 6h. = 365d. 5h.

49' 14' 9"

20 7

1489 88 745

Mar. 29 837 740 740 1397

Ann.

Men.

Ann.

Men.

Ann.

Men.

Ann.

Men.

Ann.

Men.

Ann.

Men.

Ann.

Men.

I. Dyn. CHALDEANS.

Eye-Chous (Belus I., Jupiter Amon, Ham) ...
The first series of observations, the Nerus of 600 years and the Embol. period of 1440, set out from the N. M. of the V. E. 637 years before the 11d. series, 1486 before the æra of Nabon., 1903 before Alexander took Babylon, and 720,000 days, or 1971½ years, before the first of Antiochus Theos. The tropical year 365d. 5h. 51' 35" 2".

Chom-Ashubul (Cush, father of the Ethiopians, Euphem) ...
Porus (P'Orus, P'Orion, Nimrod?) ...
Nechubes ...
Abius al Nabius ...
Oniballus ...
Zinzirus ...

II. Dyn. ARABIANS.

Mardocentes ...
Mardac (Amraphel, Gen. xiv. 1) ...
Sisimordachus ...
Nabius al Nadius ...
Parannus ...
Nabonnabus ...

III. Dyn. CHALDEANS.

Belus II. ...
Babius ...
Anebus ...
Ar-Belus. i. (Art., Magnus, Herodot.) ...
The Nerus ends at N. M. of V. E. ...
Chalua ...
Ar-Belus. ii. (Belus Egyptus?)

The second series of Obs. sets out 480,000 days, or 1314 yrs. 2 m., before the first of Antiochus Theos. From N. M. of V. E. Egyptian year introduced, 365d. 5h. 49' 14" 9". The Assyrian series of Obs. 270,000 days, or 730 years 80 days, Opts. out of Ninus (marries Arossa or Semiramis II., queen of Nineveh).

IV. Dyn. ASSYRIANS (Semiramis II. reigns Castor) ...
V. Dyn. MEDES (mean date between Abydenus, B.C. 843, and Castor, B.C. 829) ...
Assyrian series of 730 yrs. 80 days, Obs. end.

VI. Dyn. ASSYRIANS.

Phulus, Belesis, Belus III. ...
The first embolismic period ends 11d. 3h. 27m. after Equinox. ...
Phul invades Israel (2 Kings xv. 19, 20) ...
Nabonassar (Tiglath-Pul-assar?) ...
The embol. period has now receded 11 days 12 hrs. to the Equinox, whence a new period and the Nabonass. æra set out.

Nadius ...
Chinzirus and Porus ...
Jugeus al Illuleus ...
Mardoc Empadus (Merodach Balad.) ...
Arceanus al Acises ...
Interregnum I. ...
Belibus al Belithus al Elibus ...
Apronadius ...
Regibelus al Irregibelus ...
Messessimordacus ...
Interregnum II. ...
Assaradnus (Asserhadon) ...
Saoduchinus ...
Chiniladnus ...

VII. Dyn. CHALDEANS.

Nabopolassar ...
Nabocollassar (Nebuchadnezzar) ...
Ilvoradamus (Evil-Merodach) ...
Neritassollassar al Nerigissar ...
Laborosoarchod (Labyntius Herodot. Bel-shazzar?) ...

VIII. Dyn. MEDES.

Nabonadius (Darius Medus?) ...
IX. Dyn. PERSIANS ...
X. Dyn. MACEDONIANS ...
The 1903 years Obs. terminate.

Berosus writes. The 720,000 days, or 1971½ yrs. Obs., and the 480,000 days, or 1314 yrs. 2m. Obs., both end about Summer Solstice. Antiochus Theos reigns An. III. Olymp. 129 (Euseb.)

RECORDS OF THE RELIGION AND SCIENCE OF BABYLON.

THE Land of Shinar, Ur of the Chaldees, Babylon the Great, are titles which bring to the mind associations with all that is venerable and magnificent in past times, and which typify the most important mysteries touching Christian experience, and the church, in present time. In the land of Shinar the post diluvian patriarchs first pitched their tents; there the first apostasy was perpetrated in the tower of Babel; from Ur of the Chaldees came forth the father of the faithful, in whose Seed all the families of the earth shall yet be blessed; and Chaldea was not only the cradle of civilization and science, but there they attained ample development and full maturity, and were encircled with the richest splendour. And how astonishing is the contrast which the present aspect of that land presents! Almost a desert! the very site of Babylon long unknown, and still disputed! and the mistress of the world now frequented only by miserable beings, who dig from its ruins materials for their present miserable hovels! Here once stood the throne of him who is called the head of gold to the kingdoms of the earth, and who could summon to his halls one hundred and twenty princes of provinces: he too was the scourge, and here for seventy years was the prison, of the people of God. But when this time of chastisement was accomplished, and when Babylon, in the pride of power, profaned the holy vessels of the Temple, its cup of iniquity being full, the doom of God passed upon it; and that very night it was smitten, to rise no more.

The antitype of Babylon, Rome, the mother of abominations, that ruleth over the kings of the earth, has nearly completed a similar course: she has long been the scourge and the prison of the church of God: she has apostatized as sinfully as old Babylon; for though her sin be not so gross, it is committed against clearer light and fuller revelation: she has nearly consummated the profanation of the ordinances of God; the cup of her iniquity is almost full; and then she too shall be swept away with the besom of destruction.

At the Confusion of Tongues the earth was divided among the several dialects; to commemorate which, Eber called his son Peleg, or division; and the pure religion and original language were retained by him and his descendants, who were therefore called Hebrews: and their residence was not Babylon, *the city of confusion*, but Ur, *the city of light*. The signal judgment of God upon Babel did not reclaim Nimrod and his followers from idolatry; and after a time, the temple of Belus was erected on the ruins of Babel, and the city of Babylon rose around: and even to the present day the name of its founder is retained, one

of the mounds being still called Birs Nemroud. The dispersed families too, whom the Lord scattered abroad upon the face of all the earth, and from whom all the various nations have sprung, carried with them the idolatry as well as the science of Babylon. And though the memorial of their origin has been much obscured by the lapse of four thousand years, and the accumulations during that time; yet one common origin from Babel may still be traced in the early traditions of all the heathen nations, and in the science and superstition of most of them.

The astronomy of all nations is confessedly Chaldean in its origin, and the wise men, or Magi, of the East have become a proverb; and through all the regions of Asia, among the followers of Budh, Brama, or Mohammed, traces of an older superstition remain. The bull and mundane egg of the Japanese, the monsters of China and Hindostan, with their several transformations, are only various versions of the exploits of one hero, or at most two of the same name; to whom both the first and the last place is given in the list of their twelve demigods: and who is also, as supreme, invested with the attributes of all the other deities; being the Jupiter of the Latins, the Zeus of the Greeks, the Dionysius or Bacchus of India, the Thor of Phœnicia, the Ares of Thrace, the Thoth of Egypt, and the Belus of Babylon. The obscurity is further increased to us by the heathen having retained some imperfect traditions of both the Creation and the Deluge, and sometimes impersonating the facts of creation under the names which appear in the cosmogonies; and, on the other hand, making Noah the father and instructor of Belus, though they had invested this last person with all the attributes of the supreme. The first Belus, who was either Nimrod or his contemporary, began idolatry at Babylon; and in the same generation, and from the same source, though introduced by Thoth, idolatry of the same kind began in Egypt.

The heavenly bodies were the first objects of idolatry in both countries, and the sin grew out of the inordinate devotion of these nations to astronomy: they impersonated the sun, moon, and stars; and they peopled the zodiac with imaginary beings, to whom they gave divine honours. But there was one characteristic difference, which at first would seem unimportant, but which really has given an entirely different form to the two great streams of idolatry,—the difference of the character used for symbolizing the heavenly bodies at Babylon and at Thebes. The symbols used in Chaldea were starry, or arrow-headed, or rectilinear; the symbols used in Egypt were hieroglyphics. Both kinds of symbols are by Sanchoniatho attributed to Taautus or Thoth, the first Hermes of the Greeks, and the son of Misor or Mizraim; saying first, that he invented the writing (or delineation) of the first elements, and afterwards that he portrayed

Ouranus and the countenances of the gods Cronus and Dagon, and the sacred characters of the elements. But Berosus says of Belus, that he was named Jupiter; and separated the heavens from the earth, and reduced the universe to order; that before his time the universe was full of monstrous animals, which assumed each other's shape and countenance, of which delineations were preserved in the temple of Belus at Babylon; that over these monsters a woman called Omoroca—in Greek Thalassa, or the sea—presided, whom Belus cut asunder to form the heavens and the earth, and at the same time destroyed the monsters: all which, Berosus says, was an allegorical description of nature, which Belus rendered intelligible, and gave their places to the sun and moon and planets. To understand and reconcile both accounts, we need merely refer to another passage in Sanchoniatho, where he declares that Taausus in the way of allegory explained the order of creation and succession from the beginning, and, blending known occurrences therewith, delivered it to the priests; who again increased the obscurity by fresh additions; till the time of Osiris, who, inventing the three kinds of writing which at present exist on the Egyptian monuments, fixed the meaning of the hieroglyphics, and prevented any further mystification.

What the invention of writing did for Egypt, the adoption of rectilinear symbols, instead of hieroglyphics, did for Chaldea; it prevented future changes, and fixed the astronomical records of Babylon in one uniform character, down to the time of its overthrow. Whether this took place in the time of the first or second Belus, Berosus does not inform us; but we think it to have been under the second, from the internal evidence of the inscriptions; and that the first and second Belus, like the first and second Thoth, and first and second Hermes, were often confounded together, though the first lived about 2240 B.C., the second about 1500 B.C., nearly contemporary with Moses.

Neither the symbols of Chaldea nor the hieroglyphics of Egypt were alphabetic in their nature or in their primary application, though there are instances of the occasional employment of both to express proper names as they would be written by an alphabet. Alphabetic writing was introduced into Egypt by Isiris, who probably learned it from the second Hermes, called the Phœnician by Sanchoniatho, called the Secretary of Cronus by Berosus; and to whom the unanimous voice of all antiquity ascribes the invention of letters. The Phœnician letters are manifest corruptions of the Hebrew; and if an alphabet properly Chaldean should ever be discovered, we expect it will be some such deviation from Hebrew as the Phœnician character—or perhaps one which deviates still less, as the long residence of Eber and Abram in Chaldea may warrant us in supposing.

Should such an alphabet be discovered, or the arrow-headed inscriptions be deciphered, they would, we doubt not, prove that all the truths remaining among the heathen are derived from Divine Revelation, as it was afterwards embodied in the Book of Genesis; and that all their idolatries are to be traced to the one fountain of error at Babel, the mother of all abominations during the preceding dispensations, as its antitype of Rome is become during the Christian dispensation.

Of the early cosmogonies we have but fragments remaining, and these not the original writings, but transcripts of translations, preserved chiefly by Eusebius and Syncellus. Yet, imperfect and mutilated as they are, these fragments suffice to shew an intermediate state of idolatry, or stage in its progress, between the planet worship of the Chaldeans and the gross idolatry of India, Greece, and Egypt; and also an intermediate system of allegory, by which the otherwise senseless fables of the Bramins, the Romans, and the Greeks, may be traced up to a perversion of the Mosaic history. But these fragments do us a yet further service, in enabling us to form an estimate of the depth of the truths couched under the early mysteries—truths which could not by possibility be invented, but must have been originally revealed—truths concerning the Divine being and attributes, and concerning the order of creation, which God alone could disclose, and which the heathen must have learned either from the books of Moses or from patriarchal tradition. To one who has not studied the early mythologists in this connection, the religion of Pythagoras, Plato, and Aristotle can scarcely be made to square both with honesty and common sense: we are obliged to set one aside to reconcile their belief with the other: to suppose that they either suppressed and dissembled their real opinions for fear of the populace, or that they were infatuated and stultified by the superstitions with which they were surrounded. But these fragments, though they explain, do not excuse or justify the ancients: they shew how minds of such extent could, from the degradation into which their countrymen had fallen, descry the far distant pinnacle of truth; yet they could neither reclaim their fellow-men, nor themselves re-ascend the downward path of error, because that, “when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened: professing themselves to be wise, they became fools; and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.” And it is only to the earlier of the mythologists that we can give even the ambiguous credit of being corrupted transcripts of Revelation. For each succeeding record of the heathen became more and more mixed up with local superstitions, national

appellations, and vulgar errors, which soon hid all traces of the original from those who could not obtain access to channels nearer the source: the stream became more and more turbid, and issued in a sea of death. But, ascending to the age of Zoroaster and the Orphic fragments, we may easily trace both the upward and the downward course, and find materials for most profitable meditation; may, by honest self-examination and observation of what we see around, detect in the present day tendencies towards idolatry as antichristian as the gross and absurd idolatry of the poor benighted heathen whom we pity and despise.

The absurdity really lies in worshiping any being or thing besides the God of the Bible. Whether the worship be of the knee, or the lip, or the homage of the understanding, matters not; whether instead of, or in conjunction with, the true God, makes little difference; the act of another worship is the absurdity, all else is the accident: "Ye cannot serve God and mammon." Whether the idol be a black stone, or a marble statue, or a golden image, or a silver shrine, or an unknown God, or a wafer, or a man, or intellect, or science, or learning, or books, or preachers, or societies, is of little importance: these various forms of idolatry are but the accidents of time, and place, and circumstance, while the sin, and the folly, and the shame lie in putting any thing else in competition with, or in the place of, the one living and true God, the only object deserving of supreme love, reverence, and worship.

As Babylon, founded by Nimrod, was the first city built by the descendants of Noah, so in it was preserved the longest series of astronomical observations; and therein we find the earliest traces of idolatry. The observations found there by Alexander, and by him transmitted to Aristotle, ascended to the life-time of Noah, 2233 B.C. And there is great reason for thinking that the tower of Babel, though built while the Flood was yet fresh in the memory of man, was intended for idolatrous worship, and stood where the temple of Belus was afterwards erected, if this last were not rather the completion of that very tower. For the record of the astronomical observations of Babylon ascending to within fourteen years of the confusion of tongues at the building of Babel, 2247 B.C., and being universally ascribed to the first Belus, he must have been the contemporary of Nimrod; and we think it probable that the same individual was called Nimrod, in the Hebrew language, which was retained in the line of Heber, at Ur of the Chaldees, who was called Belus in the dialect spoken at Babylon, after the confusion of tongues, and perhaps Thoth in the Egyptian dialect. And as before the Flood the knowledge of God was preserved in the line of Seth to Noah, while the line of Cain became so exceedingly sinful as to corrupt the rest of mankind, and cause the destruction

of all but the family of Noah ; so after the Flood the knowledge of God was preserved in the line of Shem, Eber, and Abram, when the rest of mankind fell into the idolatry of Nimrod, Belus, or Thoth.

Idolatry has three principal forms, according to the pursuits of the people who abandon themselves to it,—the forms of astronomy, heroism, and intellect ; and the last is in fact the most absurd of the three, for it becomes self-idolatry, which is atheism. Idolatry of the heavenly bodies was the earliest form, and grew out of astronomy ; a science forced upon man by the necessity of predicting harvest time, that he might sow the seed in its season, and calculate the store of one year so as to afford subsistence till the next. The foreknowledge of times and of seasons, being only attainable by *consideration*, by discovering and combining the movements of all the heavenly bodies, each of which moves in an orbit of its own, and at a rate peculiar to itself, was an art beyond the reach and comprehension of the people. But the astronomers, having attained this knowledge by careful and long continued observation, were in the first place supposed to be in communication with the heavenly bodies, and to receive their information from the stars ; and in the next place were advanced to the rank of constellations themselves, and in this capacity supposed to communicate the knowledge they had attained to their successors.

Many circumstances combined to induce the astronomers to encourage this tendency to idolatry in the people. It was convenient to put the results of their observations into such an order as would be easily remembered, and readily communicated, and to embody in the same arrangement all that they knew of the past course of things, while they provided for the record of the future. On the calendar therefore, which was the primary and proper business of the astronomers, they engrafted the zodaical signs, the cycles of the heavenly bodies, and their corrupted traditions both of the Creation and of the Deluge : and these astronomical and historical facts being impersonated, speedily became as much the objects of idolatry as the sun, moon, and stars. Some of the nations of the east, as the Persian sun-worshippers, seem never to have passed into the second form of idolatry, of hero or man-worship ; and the worship of the heavenly bodies seems to have prevailed unmixed for a considerable period of time. To it Job alludes (xxi. 26), saying, "If I beheld the sun when it shined, or the moon walking in brightness, and my heart hath been secretly enticed, or my mouth hath kissed my hand." This, too, was the form of idolatry practised by the fathers of the Israelites, "who dwelt on the other side the flood in old time" (Josh. xxiv. 2—20). And to it they themselves were continually prone, even after they had renounced the

worship of the calf, and after they had been scourged by the kings of Babylon. Yea, "they took up the tabernacle of Moloch, and the star of the god Remphan, figures which they had made to worship : and they burnt incense to the queen of heaven, they, their fathers, their kings, and their princes, in the cities of Judah, and in the streets of Jerusalem." (Acts vii. 43 ; Jer. xlv. 17.)

To render the knowledge attained by the astronomers useful to the people, fixed times were appointed, at which the people were called together, generally by the blowing of horns, to learn from the astronomers the ensuing seasons. The practice of then *calling* the people together is commemorated in the word calendar (*καλεω*), the record of those times and seasons. The year of all mankind at first began from the autumnal equinox, when the harvest being ended, and the fruits of the earth gathered, the sowing and planting for the next year was about to commence. At this time, the general assembly of the whole nation took place, and the times for the whole year were fixed ; and being seasons of joy and festivity as the time of ingathering, and the astronomers also being the priests of the nation, these meetings were made religious festivals, and the days dedicated to the gods they worshipped.

But there were monthly assemblies in the several districts to fix the minor subdivisions of time, at which the monthly calendar was announced by the local priest, who being in correspondence with the hierophant and chief astronomer in the metropolis, uniformity was secured to all. The greater number of the bricks with characters impressed, now found at Babylon, were monthly calendars, as we hope to shew : and these monthly assemblies were held also by the people of Israel, with blowing of trumpets ; and the practice of announcing the set times, till the next meeting, is retained in the Christian church, the memorable days of the week being published from the pulpit on the Lord's day. These meetings from a distance became festival days, and being called after the planet whose rising was declared, or the sign of the current month, they worshipped the planet and the sign ; forgetting the Lord of the seasons from whose appointment those orderly returns proceeded on which they were dependent for the necessities of life.

In the fragments of Sanchoniatho and Berosus, as preserved by Eusebius (Præp. Ev. i. iv.) ; it is said that the first Thoth devised characters for representing the primary elements ; and also pourtrayed the countenances of Ouranus, Cronus, and the heavenly bodies. And of Belus it is stated, that he divided between the heavens and the earth, and, instead of monstrous forms which had previously filled the universe, placed intelligent beings in the heaven and the earth. But Thoth and Belus were not deified till long after, probably not before the time of the

second Thoth and Belus, which was the time of Moses. The priest of On, whose daughter Joseph married, was priest of the sun: and Moses, forty years after the exode speaks of hero worship as a new species of idolatry; saying, "they sacrificed to devils, not to God; to gods newly come up, whom the fathers feared not" (Deut. xxxii. 17). Till the time of the exode, the Egyptians had no names for their months, but called them first month, second month, &c., as did the children of Israel. The idolatry in Egypt up to this period consisted in impersonating the primary elements and heavenly bodies, and ascribing particular forms to these impersonations expressive of their supposed attributes, and worshipping the idol so formed. These impersonations were used either by Thoth, or soon after, to designate the twelve signs of the Zodiac, and in their names and order have been transmitted without much variation to our own times. But they have changed in form in almost every country, and are scarcely anywhere to be found complete as first designed by Thoth or Belus.

Characters, and not hieroglyphics, were first employed both in Babylon and Egypt; and these characters were similar to the present arrow-headed characters at Babylon, and somewhat resembled the present astronomical marks for the zodiacal signs in Egypt. But Thoth also made hieroglyphics as well as characters, and the difference between the hieroglyphics of Babylon and Egypt led to all the difference of form between these two idolatries. At Babylon, the primary elements do not seem to have been impersonated, but stand symbolized as the winged egg, the sun, the re-entering serpent, &c.; and the signs of the Zodiac either retain their natural form, or are impersonated in a human form with human face, and having the horns of the bull, ram, &c. to denote the sign intended.

But in Egypt the hieroglyphics were formed by changing the man's head into that of the bull, ram, &c., and sometimes adding thereto the symbols of the primary elements, and also of some king or hero who was to be flattered or appeased. At Rome they put but two of the Cæsars into their calendar, timely pondering the question of the satirist, What will you do if you have thirteen Cæsars? But in the hieroglyphic times of Egypt, they heaped so many characters on the same hieroglyphic to make room for the various candidates for deification, that the history of the period between the second Thoth and Sesostriis, corresponding with the time between Moses and Solomon, is involved in confusion almost inexplicable.

From this different employment of the same symbols, which at first would seem trivial and accidental, the widest discrepancy at length resulted: Belus and the gods of the Babylonian idolaters retained the human form, and were worshipped as men;

Thoth and the other Egyptian gods were worshipped in their symbols; and not only birds and beasts and flies, but trees and herbs stood in the place of God to the Egyptians. This difference influenced likewise the mode of recording events in the two countries: the records of Egypt became hieroglyphics, those of Babylon remained characters. And, as among the pure hieroglyphics of Egypt, three distinct applications of them is discernible, so the characters of Babylon are applied to three different purposes. The first of these purposes was a calendar; the second was astronomical, for the cycles and eclipses and periods; the third was genealogical, for recording the number and succession of kings in the different dynasties. To these might be added a fourth character, used for magical and talismanic purposes; but this last, though very extensively employed both in Babylon and in Egypt, was wholly arbitrary and supposititious, invented purposely to deceive; and so far from being meant to be understood, that it was purposely given a form to which no precise meaning could be attached.

In Egypt nearly the same symbols were used for these different purposes, and they differed chiefly in the mode of their arrangement; but in Babylon different sets of characters were employed for these different purposes. In both countries the primary elements were first symbolized, and then employed for the purpose of the calendar, and at Babylon they were retained distinct for this purpose, and are so found impressed on the bricks at the present time; but in Egypt these primary symbols were first mixed with, then superseded by, hieroglyphics, though they may still be traced interspersed in all the remains, and some few of the smaller monuments have been preserved which retain them distinct from the hieroglyphics.

The arts, sciences, and records of a country depend very much upon its natural productions and soil. In Egypt the fine quarries for sculpture induced them to bestow the utmost labour in engraving the memorials of their religion and science in such imperishable records. But these, from the complicated nature of the symbols, and the different senses in which the same symbol was employed, constantly required the aid of a living interpreter, and could not be explained by the diffuse and inaccurate papyrus writing which was subsequently invented. This knowledge, therefore, was limited to the priests, and superinduced the necessity of a personal visit to Egypt for all foreigners who wished to be instructed in the learning of the Egyptians, as we know it to have been the case with so many of the philosophers of Greece.

In the neighbourhood of Babylon they had no quarries of stone; and with the exception of some slabs brought from a distance for long inscriptions, and the small agate cylinders used

as seals, all the inscriptions at Babylon were stamped on bricks, tiles, or cylinders of clay, and are of the four characters we have mentioned above, the calendal, the astronomical, the genealogical, and the magical or talismanic. The calendal characters are properly only seven; the first recurring as the eighth, and so on. But the tenth, twentieth, and thirtieth character is a distinct character in most cases, nearly resembling our cypher in its form and use; the twelfth character, also, is often distinguished from the rest, and they, all of them, have occasionally substitutes and equivalents in other characters. These seven characters were originally part of the symbols of the primary elements, which were ten in number; and gave occasion, on the one hand, for the ten Sephiroth of the Cabalists and Pythagoreans, and on the other, being impersonated in the ten antediluvian Patriarchs, were corrupted into the ten greater gods of the heathen. But in adopting for the calendar the symbols of the primary elements, the Babylonians dropped the first three, and made the fourth symbol the first of the characters of the calendar, thenceforth using the first three rarely, except as hieroglyphics. We have the whole series preserved on the legend of a cameo in Tassie's collection, and on another legend in Raspe; and we have the first three characters as hieroglyphics, and the other seven in the margin of many seals in the British Museum and elsewhere; and all the calendars and astronomical inscriptions with which we are acquainted, whether on brick or stone, without one single exception, begin with the fourth of the ten primary symbols, which represented the sun. Our readers will observe, that we are now speaking only of the Babylonian inscriptions, and only of the first or calendal form of these; the case is different with the inscriptions at Nineveh and Persepolis, though these are in characters greatly resembling those of Babylon.

This mysterious Triad, set apart from the other symbols by the Babylonians, exalted as the *corona summa* by the Cabalists; as the *Zavos rupyros*, the *mens abscondita* by the Pythagoreans; as Phanes, Zeus, and Eros in the Orphic fragments; undoubtedly gave that semblance to the doctrine of the Trinity which is found in the Gentile superstitions; and as it prevailed so extensively before the publication of the Gospel, it could only be derived from Divine revelation through patriarchal tradition, however obscure and corrupted. The first of these three, by the name of Light, by the symbol of a single arrow-head or horn, and by the hieroglyphic of a winged egg with horns, or an egg surrounded by a serpent, represented the incomprehensible Supreme from whom all things proceeded. In the fragments of Sanchoniatho, Berosus, and Zoroaster, the names given to the first being are manifestly the Hebrew names of God, He is

called Beelsamin Lord of Heaven, Elion the Most High, and his auxiliaries Elohim, or gods: he is called Jao, or Jehovah, Sabaoth Lord of Hosts, and indestructible, eternal, unbegotten, indivisible, and incorruptible, the dispenser of all good. They identify him, too, with the Zeus and Hæphaistos of the Greeks, under which titles he is addressed in the Orphic fragments, and also as Protogonus, Phanes, and Ericepaios. One of these we give as an example: "Protogonus, I invoke, twofold, great, æthereal egg-born, rejoicing in thy golden wings; whose symbol is the bull, procreator of gods and men, renowned Light, far celebrated Ericepaios, ineffable, occult, impetuous, all-glittering strength; who scatterest the twilight clouds of darkness from the eyes, and roamest through the world upon the flight of thy wings, who bringest forth the pure and brilliant light, wherefore I invoke thee as Phanes." The fragments of Zoroaster make the hawk the symbol, and in the Egyptian hieroglyphics the hawk, the bull, and an eye, were all employed to represent this first principle.

The second of the primary elements, by the name of Wisdom or Counsel, by the symbol of four horns crossed like a star of eight points, and by the hieroglyphic of the sun, represented God in manifestation; as light is embodied in the sun, who appears to rule the heavenly bodies, and to educe and nourish life in the products of the earth. The Egyptian remains abound with ascriptions to the sun in this character; and from the earliest times there were temples to On, at Heliopolis, and other cities of Egypt. On one of the obelisks there are verses, the interpretation of which is given by Ammianus Marcellinus*: one of these runs thus, "I, the sun, the god and lord of heaven, have bestowed strength and power over all things, on king Rhamestes: he, whom Horus, the lover of truth, the lord of the seasons, and Hæphaistus, the father of the gods, have chosen on account of his valour, is the all-gracious king, the offspring and beloved of the sun." And from the Egyptians, it is evident that Orpheus derived the same notions both of Metis and of the sun, whom he addresses "Oh, all-ruling sun, spirit of the world, power of the world, light of the world" (Macrob. Sat. lib. i. c. 23)†. To this second corresponds the second title in the Cabalistic and Pythagorean arrangement of the attributes of God, the Scientia and Sapiaentia; the *Επιστημη*, the *ουσια*, and *λογος*.

The third of the primary elements, by the name of Love, Intelligence, or imparted Wisdom, by the symbol of two horns resting on a triangle, and by the hieroglyphic of the moon, or a re-entering serpent, represented God in operation or in influence.

* Ancient Fragments, by J. P. Cory, Esq., p. 169

† Cory, p. 300.

All these three Sephiroth occupied the *corona summa* of the Cabalists and Pythagoreans, and their symbols are engraved on the *forehead* of the bust of Isis at Turin; the seven next characters being engraved on the face and shoulders of the bust, and forming the corona inferior, or diadema, of the Cabalists. To these three the Jews attach the three highest names of God, Ehejeh, Jah, and Jehovah; and give all of them the attributes of infinity and eternity. In the fragments of Orpheus, too, the same attributes are indifferently and simultaneously ascribed to Phanes, Metis, and Eros, who are all comprehended in the one supreme Zeus, in forms of expression so mysterious and enigmatic, that nothing but the doctrine of the Trinity can explain or reconcile the contradictions; and therefore we conclude that they had received some imperfect tradition of that doctrine, which is distinctly perceptible in the remains of Hermes, more obscure, but still perceptible, in the Orphic fragments, but nearly obliterated in the time of Plato, and quite lost in the succeeding writers of Greece. In the first of the Orphic fragments quoted by Cory (p. 290), this appears: "Zeus is the first; Zeus the thunderer is the last; Zeus is the foundation of the earth and starry heaven; Zeus is the root of the sea, he is the sun and the moon; Zeus is the king, he is the author of universal life. One kingly frame, in which this universe revolves, fire and water, earth and ether, night and day, and Metis the primæval father, and all delightful Eros; all these are united in the vast body of Zeus. Would you behold his head and his fair face, it is the resplendent heaven, round which his golden locks of glittering stars are beautifully exalted in the air. On each side are the two golden taurine horns; the risings and settings, the tracks of the celestial gods; his eyes the sun, and the opposing moon; his unfallacious mind the royal incorruptible ether."

These remarks and extracts, which our space obliges us to make short, but which might be enlarged to a very great extent, are designed to shew, first, that the heathen idolatries are gradual corruptions of Divine revelation, increasing till they not only obscure, but become the very opposite of the truth; and, secondly, that merely carrying our inquiries as far back as we have authentic and sure historical records, the superstitions of heathenism were not greater deviations from the truth than are the superstitions of Romanism of the present day. And under the third form of idolatry, we shall have to shew that the idolaters of science and intellect of the present day cannot better stand the comparison with the heathen. We, too, are less excusable than they, for we sin against clearer revelation and greater extent of knowledge; but we believe that these shall be no safeguard. For the Scriptures declare, that an Antichrist shall

arise in the times which are now approaching, whom all the world shall worship, save those whose names are written in the book of life. From this idolatry neither intellect nor benevolence shall save a man, any more than Sir T. More and Fenelon were saved from Popery, or Plato and Pythagoras shook off the absurdities of heathenism. What began in error becomes infatuation, and issues in strong delusion, to believe a lie; from which perhaps recovery is impossible, and against which the only safety is faith in the true God.

The first three symbols being thus excluded from those used by the Babylonians in their calendar, the other seven were those of the sun, moon, and five planets, in the order now retained in the names of our days of the week. The signs, and an explanation of them, we must defer till another Number, when we hope to give figures, without which it would be incomprehensible, and for which there is not time at present. The flat bricks stamped on one side, found so plentifully at Babylon, were certainly monthly calendars. These, when out of date, were just as useless for their primary purpose as old almanacks; but they would answer quite as well the purposes of building, and were turned to that service when useless for the first. This is quite demonstrable to a careful examiner, who considers both the order in which the bricks are found, and the internal evidence derived from the inscriptions themselves. In the same portion of building, bricks of precisely the same description are found, and in the same state of preservation, impressed with the same stamp. From this Dr. Hager has inferred that the characters were only the maker's name—a supposition perfectly ludicrous and absurd. But calendars, being of their very nature uniform, and consequently all becoming obsolete together, would all be used up together in the building then going on.

The bricks hitherto found are of five classes; and in each of these classes marks of difference of age are observable, and some of the classes are manifestly altogether older than the rest. The classes depend upon the number of lines imprinted; these are, ten, seven, six, four, and three. Those of ten lines are most rare, and appear to be the oldest; and the most fresh, sharp, and abundant impressions are those of seven columns, but without *lines* of division between the columns. The inscriptions of three lines are the most simple: in these it is evident that there are thirty characters, arranged in three lines of ten, with occasionally a redundant character at the end of the first and last lines. On comparing these with the six-lined and ten-lined inscriptions, we find that they correspond in number of characters, and also in the form of most of the characters; and that the characters which agree in form uniformly occupy the same place in the series of thirty, whether arranged

in three, six, or ten lines. The inscriptions in four lines contain, in the first, second, and fourth lines, nearly the same series of characters as the three-lined inscriptions; but the third line contains four, and sometimes five, intercalary characters: and, in the seven-line inscriptions, the fifth line is generally intercalary, containing five characters.

These few data lead to the obvious conclusion that the thirty characters denote the ordinary month of thirty days; and the thirty-five characters the month with five additional days intercalated, in order to keep their reckoning of time in accordance with the seasons of the year. And, as it is probable that the people would not be at the trouble of bringing back their ponderous almanacks every month to be rectified or exchanged, the calendar was so constructed as to serve for the intercalated months of thirty-five days, as well as the ordinary months of thirty days, and even to answer this purpose for many years, till a change in the zodiacal signs rendered a change in the calendar necessary. In the bricks of Babylon we have only traced two, or at most three, of these changes; and in going back to the inscriptions from Nineveh, which are older than any that have been yet found at Babylon, only four changes: therefore these changes must mark very long periods or cycles.

The proof of the bricks being calendars, is corroborated by the fact already mentioned,—that there are properly but seven characters in these inscriptions; the first character recurring again as the eighth, fifteenth, twenty-second, and twenty-ninth. But each character has one, and sometimes two, substitutes or equivalents; and these at first appear to swell the number of characters beyond what is really the case: and two characters occasionally are condensed into one, which then at first sight appears a new and distinct character.

The character used for recording the astronomical observations at Babylon was, in its origin and elementary form, precisely similar to that used for the calendar upon bricks. It began with the same series of seven characters, with the first recurring as the eighth. But though the uniform purposes of a calendar could be as well, nay better, answered by this simple series; the complicated motions of the heavenly bodies, their observations of which they desired to record, obliged the Babylonian astronomers to complicate the character in order to record them. There are many fragments and short inscriptions of this kind; but incomparably the finest, and one which is in fact perfect in its kind, is in the Museum of the East-India Company—who, with that munificence which characterises all their proceedings, have spared no expense in having it most accurately engraved, of the size of the original stone. This stone was pro-

cured by Sir Harford Jones, when resident at Bagdad, and presented by Sir Hugh Inglis to the East-India Museum. It is very perfect, not a single character being wholly obliterated, but those which have been slightly injured still capable of restoration. This inscription contains nearly 600 lines, and more than 280 varieties of character, most of which are resolvable into the seven primary characters found on the bricks. Believing this to be a record of some portion at least, if not the whole, of that series of observations which Alexander found at Babylon and sent into Greece to Aristotle; and seeing how many points both of sacred and profane history, at present disputed by chronologists, the discovery of such a record would decide; and believing that we have the right clue for deciphering, not only the simple calendars, but this complicated record; we shall spare no pains in endeavouring to explain those characters.

But truth is what we seek for, and not self-gratification or applause; and if, therefore, it should happen that any of our readers have already made advances in such an undertaking, we would not seek to press before them, but gladly forward their researches. And if, on the other hand, any persons, into whose hands these pages may fall, should have collected materials for such an investigation which they do not mean to use, or have made detached observations which they have not the opportunity of putting together, we shall gladly receive, and would thankfully acknowledge, such communications, if made to our publisher, and bring them as speedily as possible before the public. Many seals are in existence, with Babylonian characters, which have not been published in Tassie's or any other collection: impressions of these would be very acceptable, and are most useful in such an inquiry.

The genealogical character, used for recording the dynasties and succession of the kings of Babylon, was very different from the preceding. One elementary character—which has been sometimes called an arrow-head, sometimes a wedge, but which more nearly resembles a straight horn—was multiplied and combined in various ways, to form all the characters of the calendal and astronomical inscriptions. We think it to have been the horn used for calling the people together (*καλεω*), to announce the calendar, as forming the most obvious instrument for exemplifying and recording the periods to be remembered by the people. The genealogical character, except where dates are to be recorded, avoids the horn-shape, and is made up of combinations of two elementary characters; one of which is very narrow, the other very broad—one like a mace, or the handle of a lance; the other like a funnel; or a pyramid, hollowed out to make its point more taper. A series of such combinations runs along the top

of these inscriptions in regular order as long as a dynasty lasts ; and bunches or clusters of like characters hang down, to indicate the descent, or passage to another dynasty ; and indications of the date or period seem to occur at the bottom. But of this character and its application we cannot yet speak with any certainty, for the specimens hitherto brought to England are very few, and in very small fragments : they are on glazed tiles about an inch thick, of very pure clay, most carefully stamped, and so well burnt that they are perfectly fresh, not having undergone the slightest decomposition.

The talismanic or magical character is very uniform, though very abundant, and we think was never designed to have a meaning ; being merely a confused medley of forms somewhat similar to those which were known, but so arranged as to be wholly unintelligible. The form of known characters was so far preserved as to have the appearance of meaning, in order to keep alive interest and induce the belief of hidden mystery ; while the disorderly clustering and crowding of random forms, and the monotonous repetitions of the same form from the very same stamp, demonstrate the one purpose, to mystify and deceive by opposite means. The talismans or amulets themselves are found in great abundance, and are of two descriptions ; one kind having *indented* characters, the other *raised* characters. The first description are the smallest, not exceeding three inches by two, and some of them not more than an inch long. They are not made in a mould, or with any exactness, but are square or heart-shaped lumps of clay, rounded at the edges, thickly stamped over with characters made from not more than four or five stamps, with no appearance of regularity in the lines, and no indication of beginning or ending ; and they are only sun-dried. The second description, with raised characters, are somewhat larger, being about four inches by three, and though made by hand, and therefore mere lumps like the preceding, are more square at the edges and corners, being made by rolling them out with an indented cylinder, but are less sharp in their characters, as being raised on all sides, and therefore necessarily flattened in the points of those sides on which they rested to dry, or by which they were handled. Portions of the flat tablet on which the lumps of clay were placed to be rolled, and many of the indented cylinders used for rolling them, have been found ; a comparison of which with the lumps of clay thus moulded can leave no doubt that they were designed to serve the purposes of superstition, mystery, and fraud ; never designed to be understood by those who possessed them.

The flat tablets on which the lumps of clay were placed to be rolled have generally eight lines of closely arranged characters, and they were long enough to hold several lumps at the same

time ; and the cylinders which rolled them have generally from sixty to seventy lines, and were rolled along the length of the tablet, over four or five lumps at the same time, each of which takes up the impression of the cylinder in succession, as it passes from one to the other ; the outer rows of each lump being either whole characters or parts of characters, according as the edge of the lump happened to coincide or not with the division of two lines on the cylinder. The lines consequently follow the *length* of the lump on the under side, which rested on the tablet, but cross the lump on the upper side, over which the cylinder passed ; and these upper characters are much sharper than the under ones, from the lumps being removed from the tablets and placed on a flat surface to dry ; and they were handled with so little care that the finger-marks, imprinted while the clay was soft, are generally observable.

These obvious facts shew that these lumps of clay were designed for no higher purpose than taking advantage of the blind credulity of the vulgar ; a manufactory and a merchandise for gain—exactly similar in its principle to that of the papal priesthood, with their crosses, their *Agnus Deis*, and their charms.

Characters similar to the talismanic are often found engraved on heads of granite or jasper of monstrous forms, and also on pieces of agate of small size ; but in these instances they have a hole drilled through them, to hang about the neck as amulets, and must not be confounded with the seals, whether cylindrical or flat, as these last contain real characters, which throw light on the other inscriptions.

The characters thus kept distinct at Babylon serve to illustrate the various purposes to which hieroglyphics were applied in Egypt ; and the study of hieroglyphics with this fresh light would, we doubt not, dispel all the remaining obscurity. In an inquiry which had been so long unsuccessful, as the investigation of hieroglyphics had proved, the first few rays of light were naturally hailed as harbingers of day ; and because a few proper names were deciphered it was supposed that hieroglyphics were deciphered ; and then, most unwarrantably, that hieroglyphics were primitive alphabets, and that the vulgar notion of the hieroglyphic origin of all alphabets was proved to be correct. But the modern discoveries prove no such thing : so far as we know, they only prove that names, which had been *previously* written in alphabetic characters, might be spelt in hieroglyphics in a very clumsy and round-about way. And we shall not come to the radical meaning and various applications of hieroglyphics till we study them in connection with the characters of Babylon, Nineveh, and Persepolis, and take for our guidance in studying them all the scattered memorials of their cosmogony, theology, and his-

tory, which have come down to us through the Greeks and Phœnicians. Of these memorials only fragments remain; but still we doubt not they would suffice for this purpose, if adjusted to the true record contained in the Bible. And a most important conclusion would be the result,—not only that the Bible is a true record (which none but those who are spoiled by philosophy, falsely so called, ever doubts), but that all science, all philosophy, and even the languages in which they are investigated and conveyed, came from Revelation;—a conclusion which we think attainable, not by assumption, like that of Hutchinson and his followers, but by regular deduction, supported at every step by incontrovertible facts, which all might comprehend, and which none could deny.

Scepticism on this point has been induced upon the public from three different quarters. Hutchinson and his followers too confidently assumed that all the truths of Christianity were known in detail from the beginning; and having ignorantly dogmatized in the first instance, boldly rejected as spurious and modern whatever was brought forward to contravene or qualify any part of their hypothesis. Another class, taking the very opposite course, have assumed that no knowledge of Christianity, or even of the Trinity, or a future state, existed before the preaching of the Gospel; and have as boldly rejected those writings which contained these doctrines, as interpolated or of modern invention: Warburton and Isaac Causabon may be considered as the leaders in this class. The third and most objectionable of the classes to which we allude, rests principally upon the learning of Sir John Marsham, and the multifarious research of Spencer, who in his elaborate work *De Legibus Ebræorum* endeavoured to prove that most of the Mosaic laws were borrowed from the Heathen, either because they were really excellent, or in accommodation to the taste for heathen practices, which the Israelites had contracted in Egypt;—a monstrous proposition, but one which still continues to infect the reasonings of many who are unconscious of its influence.

We do not stop to refute these three opinions, but will briefly give our own, of which the proofs will come out as we proceed in the statement: the substance being, that a certain portion of truth had been traditionally communicated to the Heathen, which they corrupted more and more till the time of Moses; when a fresh communication was made by the second Hermes, who derived it from Moses, and recorded it both in Egypt and Babylon; to which two sources all the science and all the superstitions of the Heathen world are capable of being traced.

In this statement, we must separate the facts from the mythology; and our information is derived from the fragments of Sanchoniatho and the old Egyptian chronicles; from the remains of

Manetho, in the time of Ptolemy Philadelphus ; and from Berosus, Hermes, and the Orphic fragments ; most of which are preserved by Syncellus and Eusebius, and are printed together in a most convenient form in "Ancient Fragments, by J. P. Cory, Esq."

All the names given by Sanchoniatho, before Taautus, or the first Thoth, are certainly fictitious, and belong to mythology, not to history—unless that of his father, Misor, be Mizraim, from whom Egypt took its name : and all the names given by Berosus before the first Belus are in like manner mythological, and are impersonations of facts concerning the Creation and Deluge. And in the chronicles of the dynasties of Egypt given by Manetho, Castor, &c., Hæphaistus, Ouranus, Chronus, the gods, and the fifteen generations of the Cynic cycle, are manifestly mythologic impersonations ; and the kings of Egypt properly begin with Menes, or Mineus, the Theban, who with seven of his descendants is said to have reigned 253 years. This Menes the Theban, of Eratosthenes, Manetho, and Herodotus, was certainly the first king of Egypt ; and is, by Syncellus, identified with Mizraim, from whom Egypt took its name. Menes is called by Eratosthenes *Διονύσιος*, which proves him the son of Ham, the Jupiter Ammon of Egypt. The son of Menes, and the second king of Egypt, is called Athothes by Eratosthenes and Manetho, and is undoubtedly the Taautus of Sanchoniatho. The Egyptian Thoth, the Theban Athothes, is surnamed *Ερμουργής* by Eratosthenes, and is generally regarded as the elder Hermes or first Mercury of the heathen. Mercury is represented as the messenger between the gods and men, as the inventor of writing, medicine, and music, and the patron of eloquence and the arts. The characters of Menes and Thoth are so blended together, that to each of them is occasionally given the attributes of Mercury ; and the same attributes are also given to the second Thoth, who was eighth in descent from Menes, who lived in the time of Moses, and who was the Hermes Trismegistus of the Greeks. The same confusion prevails in the Babylonian history between the first and second Belus : for Eupolemus, making Cronus the father of Belus, Chanaan, Chum, and Mestram, evidently alludes to Ham and his four sons, Cush, Mizraim, Phut, and Canaan ; which would make Belus the brother of Mizraim, or Menes, the first king of Egypt : but in the Chaldean dynasties we find no mention of Belus for many generations subsequent to this time, and most of them confound the first Belus with the second, who was father of Ninus.

The confusion began before the time of Sanchoniatho : for while he makes Cronus the son of Ouranus and Ge, and the father of Zeus, and deified in the planet Saturn, and giving the kingdom of Egypt to the god Taautus ; he also makes Hermes Trismegistus

his secretary, who was beyond question the second Thoth. The confusion is to be accounted for by considering, that, when the tribes of the earth were scattered from Babel by the confusion of tongues, each tribe would be able to trace its origin no higher than that scattering, in its own language; and being by the confusion of speech cut off from intercourse with the line of Eber, who alone retained the primitive language, would give to the names of the patriarchs such a form as suited its own dialect, and incorporate into its own superstitions such portions of the true history as each tribe might traditionally retain; all of which traditions would be greatly perverted by the corruptions in which they were embodied.

The time preceding the confusion of Babel was by all these scattered tribes made the mythological period, and all the preceding patriarchs or leaders were converted into gods or demi-gods; and the events before and after the Deluge, and the descendants of Adam and Noah, confused in a way which it is difficult to disentangle. The twelve greater gods of the heathen seem to have been originally the ten Antediluvian patriarchs, with Adam, in his double character before and after the Fall, and Noah, in his double character before and after the Deluge. These afterwards became connected with the signs of the Zodiac, and received their symbols; and in following times, when a king was complimented with divine honours, he generally gave another attribute to the god with whom he was associated. The correspondence between the children of Adam and of Noah, each family with their wives being eight, was another source of confusion, and gave occasion for the eight greater gods of some countries, and the frequent interchange of traditions, some of which belong to Creation, some to the Deluge; and these real persons again were confounded with impersonations of the primary elements, or of the attributes of God; which renders the successions and actions of these mythological personages wholly irreconcilable with any history, or any possible hypothesis of historic succession. The *supreme* dignity is ascribed to *several* of these impersonations, when it can only belong to *one*. Though Cronus is made the supreme by Sanchoniatho, Astarte is also called the Greatest, and Demarous is called Zeus, and Adodus is entitled King of gods, and Astarte bore the bull's head as the mark of sovereignty (Cory, p. 14); from whence we can only conclude that these names denote several modes of exercising the same power, or symbolize the same thing under several aspects.

At the confusion of Babel the division took place between sacred and profane history; and at that time is the war of the Titans to be placed, and the completion of the heathen pantheon. But Mizraim and Nimrod lived before and after the Confusion, and were therefore both called Zeus, as belonging to

the mythologic period, and also both reckoned founders of their respective dynasties; while Thoth, the son of Mizraim, and Belus, the Babylonian Nimrod, are the sources to which their arts and sciences are to be traced. The parentage of both Thoth and Belus has been rendered ambiguous by this double character given to Mizraim and Nimrod; and a still further obscurity has been superinduced by their subsequently calling men "sons" of those heroes or demigods whose qualities they possessed; or sons of war, of religion, and of science, according as they belonged to the military, priestly, or philosophical classes.

Led by these considerations, we believe that Misor and Sydyc, whom Sanchoniatho calls descendants of Amynus and Magus, and from whom he says Taautus and the Dioscuri or Cabiri came, are appellations of the military and priestly classes, not names of individuals. For Sanchoniatho interprets Misor *ελευτορ*, the Hebrew *מַצִּיר*, *deliverer*, or *protector*; and Sydyc he interprets *δικαιον*, *just*, *צַדִּיק*, or *just one*; and the appellations Dioscuri and Cabiri evidently bring them within the line of Taautus, the *Διος* and the *Καβιρ*, and forbid our making them a distinct line; and Sanchoniatho declares that they kept the records in obedience to the commands of Taautus, and that he himself was the first of the Cabiri.

The second Thoth was the Hermes Trismegistus of the Greeks, called thrice Great, from his eminence as a king, priest, and philosopher; and we believe that his predecessor, the first Thoth, was equally eminent in his day; and that their similarity of character, as well as of name, has led to that confusion of the one with the other which it is so difficult to adjust. In the canon of the kings of Thebes, and the Egyptian dynasties, eight names are given for the first or Theban dynasty, from Menes to the second Thoth. The sons of Sydyc, or the Cabiri, were seven, and had an eighth brother, Asclepius, who is one of the interlocutors in the dialogues of Mercurius Trismegistus, the second Thoth. But there was another, Esculapius, as indeed is said in the dialogues, who was the inventor of medicine, and had a temple in Upper Egypt, near the Lake of Crocodiles. But all antiquity has ascribed the invention of medicine to Hermes, or Thoth, and Clemens Alexandrinus enumerates the books of medicine of Trismegistus; which affords another argument for concluding that the same individual stands at the head of all science, though called by different names. Bishop Cumberland supposed Sydyc to have been Melchizedek, an idea which Jacob Bryant and Mr. Faber very properly condemn; but we believe that from Melchizedek the class took its name, though it was an idolatrous priesthood, and he was priest of the Most High God. An idolatry would not, of course, be stigmatized by its founders, but would receive from them some designation which was honourable

and respectable among men ; and what more honourable appellation could they take than that appropriated to the " King of righteousness " (Heb. vii. 2), by calling themselves sons of Sydyc ? We therefore consider the Cabiri, or sons of Sydyc, as the priestly class of Thebes, instituted by Thoth, and of which he himself was the first, being himself both king and priest, as was Melchizedek ; two offices so commonly united in those times, that in most of the early languages the same word was used to express both, like Cohen in Hebrew.

Holding, therefore, the seven sons of Sydyc to run parallel with the seven successors of Menes, and the two lines to combine, both at the beginning in the first Thoth and at the end in the second Thoth, we give an interpretation to an obscure passage in Sanchoniatho very different to the interpretation of preceding commentators, but, as it appears to us, fairly deducible, and perfectly satisfactory ; but we must deviate from preceding translations, as nothing but a literal rendering will answer our purpose ; and we request our readers to compare our version with Philo Byblius's Greek, as it stands in Eusebius (Præp. Evan. i. 10), or Mr. Cory's Ancient Fragments, page 16.

It should be carefully borne in mind, that Thoth had been deified before the records of the other Cabiri began, for he is called the god Taaustus ; and that he had invented both the symbols and the hieroglyphics in which those records were made : from which symbolic inscriptions, which were laid up in the temples, the second Hermes, the son of Agathodæmon, and father of Tat, extracted his information, and wrote it in books, in alphabetic characters, as Manetho has declared (Cory, 173 ; Sync. Chron. 40 ; Euseb. Chron. vi.) ; and that, before the time when the Cabiri consecrated the remains of Pontus, the god Taaustus had invented the symbols of the gods, and the sacred characters of the elements (Cory, 15.) The passage we translate thus :—
 " But Cronus, coming to the region of the south, gave all Egypt to the god Taaustus, that it might be his kingdom. And these things the seven sons of Sydyc, being Cabiri, and their eighth brother, Esculapius, first of all recorded, according as the god Taaustus commanded them. All these things the Theban (Thoth), the first son (of Sydyc), being hierophant of the Phœnicians who were of old, allegorized, and mixed up with the occurrences of nature and the world, and delivered them to the priests and to the prophets, the superintendants of the mysteries. And they (the priests and superintendants), in every way devising to increase the obscurity (smoke of these allegories), delivered them to their successors and to foreigners ; of whom one was even Isiris, surnamed Phœnician, the inventor of the three kinds of writing, the brother of the first Chna."

Clemens Alex. often calls Thoth, or the first Hermes, ο Θησαυρος,

and this, or *Θηβαιωνος*, should be read here, instead of *Θαβαιωνος*: and he inventing the symbols and hieroglyphics, the succeeding Cabiri purposely increased their obscurity, by multiplying and involving their forms, till the second Hermes transferred them from the hieroglyphics into the Phœnician alphabetic character, which he had learnt from Moses, and which, in the name and order of the letters, perfectly resembles the Hebrew, while the form of the character is as near an approximation as might be expected from one not a Hebrew, and wholly unaccustomed to alphabetic writing of any kind. The three kinds of writing invented by Isiris were clearly those three which we still find on the monuments and papyri of Egypt: first, linear hieroglyphics; secondly, sacred characters, which, though derived from hieroglyphics, were truly alphabetic; thirdly, epistolary characters, for common use.

It is a remarkable confirmation of the truth to which we have been led by so very different a path, that the earliest of the Pharaohs, whose hieroglyphic has been deciphered by Champollion, is Amenof I., the third king of the eighteenth dynasty; and in the time of Amos, the first king of that same dynasty, Manetho says that Moses went out of Egypt, and that Chebros, who intervened between the Exode and Amenof, whose hieroglyphic has been deciphered, reigned only thirteen years: so that Champollion's researches have led him to within thirteen years of the period when we believe Hermes learned writing from Moses, and when, in imitation of the Phœnicians, Isiris deduced from the hieroglyphics in common use among his countrymen, three kinds of alphabetic character, for the three purposes required in Egypt.

But if the names of earlier kings should be deciphered, unless it can be proved that the monuments on which they exist were engraven before the time of Moses, it would not invalidate our argument; for in a register made *after* the introduction of a new style of writing, the ancestors' names might be, for uniformity sake, registered in the manner then in use. Nor is it important to our argument to fix with accuracy who Isiris was, or when he lived: it is sufficient to know that he acquired his knowledge from the sons of Sydyc, the guardians and recorders of the Phœnician mysteries, the chiefest of whom were the two Thothis; and that the learning of Egypt, like that of Greece, came from Phœnicia; and that all the learning of Phœnicia came from the family of Eber, in two great streams—by the first Hermes, derived from Melchizedek; by the second Hermes, from Moses.

Castor says that Anubis Amusim, the first of the demigods, composed the Egyptian writings; Cicero (*Nat. Deor.* iii.) says the same of Thoth; and Pliny says that the Assyrians had letters

from the beginning. (Hist. vii.) But those who make this assertion either confound letters with symbols, or apply to heathen writings that which is true only of the Hebrew. The Hebrew character we believe to have been from the beginning, and to have been no human invention, but revealed by God to man; and we think that our familiarity with it, and the difficulty of really putting ourselves in a condition of ignorance of alphabetic writing, could alone have induced the supposition of its being an invention of man. It is related, by one of our recent voyagers, that, coming to a country where letters had never been heard of, he had an interview with the king, who was lost in astonishment at beholding what writing could do; that scratches which bore no resemblance to known objects could enable men to hold perfect intercourse; not only to speak the same words, but to maintain silent interchange of thought. He tried all means to ascertain whether deception was practised, by separating the parties to a distance, and, dictating to one of them what he should write, carried it to the other, who had been out of hearing; and finding that this last could by reading express exactly all that had been dictated, he turned the paper in all directions, endeavouring to discover some resemblance in the letters to the forms of the things signified. This pictorial resemblance he could not find, and therefore ascribed the art to some unknown or superior power, as many of the ancients attributed the invention to the gods, and only communicated by Hermes. And we think that philologists, if they reasoned correctly, would not seek for the origin of an alphabetic character in hieroglyphics. After the letters were known, hieroglyphics might clumsily answer some of the purposes of an alphabet, or might be used as a cipher, for concealment and ambiguity: but hieroglyphics can never be applied to all the purposes of an alphabet, nor attain the same degree of precision; and the whole process and end of hieroglyphic writing is so alien from alphabetic writing, and this last is so surpassingly wonderful an art, that the heedlessness of ignorance must first have broached the idea that an alphabet is a string of hieroglyphics, and the blindness of infatuation, approaching to folly, can alone account for deliberately maintaining such an opinion.

Literature among the heathen began with Hermes Trismegistus; and his first book was on creation, and called Genesis, after the First Book of Moses. Clemens Alex. (Strom. vi.) declares that Hermes left forty-two books, laid up in the temples, on creation, astronomy, hieroglyphics, geography, sacrifice, and medicine. Jamblicus and Manetho carry the number of the Hermaic books as high as 20,000, and 36,525; but these are evidently astronomical periods, or records of daily observations; and the first, reduced to real time, would be fifty-five years and a

half; the second only expressing the true length of the year, which Hermes fixed with accuracy.

Hermes wrote in the Phœnician language, as Sanchoniatho expressly declares, and as the names, which may all be traced to Hebrew origin, prove by internal evidence. Of his original writings no part remains, and of the Greek translations only fragments, excepting two dialogues—one entitled *Pimander*; in fourteen chapters, on the wisdom and power of God; the other *Esculapius*, in fifteen chapters, on the Divine Will. These dialogues have been, by Causabon, Sir T. Marsham, and many others, rejected as spurious, chiefly for the very reasons which incline us to think them genuine, namely, from the indisputable truths which they contain: which truths, say they, are imitations of Plato and Moses, by one who had access to their writings. If the truths contained in the fragments of Hermes were called his own discoveries, the argument were good. But whence did Plato and the Greeks get their wisdom? they themselves unanimously reply, from Egypt; and it being argued, first, that Hermes was contemporary with Moses, and learned wisdom from Divine Revelation, the stream he drank was pure and unpolled, though defiled by him, and still more by the Egyptians, before it reached the Greeks. And these fragments of Hermes do what no imitation could possibly effect; they explain and reconcile obscurities and contradictions in the mythology of Plato and Orpheus. An imitator would generally avoid that which is obscure in his model, or, if he touched it, would involve it in greater obscurity, like the Ossian of Macpherson, or the Rowley poems of Chatterton; but the *Pimander* and *Asclepius* throw light on some of the darkest and most mysterious passages of Plato and Pythagoras; while the thoughts concerning God and man are so true, and so majestically expressed, that scarcely any thing in the whole compass of human literature will bear comparison with some of these passages: nothing exceeds them but the word of God.

It is proper that we should give some proof of this, by an extract or two from these dialogues; which, however, we will make very short; and beg our readers to remember that we are only giving a bald literal translation from Philo Byblius's translation, and that the words of Hermes himself would be, of course, far superior. Hermes professes to receive all his illumination from a superior being entitled *Pimander*, and described as the Divine power or energy, and the derivation of the name in Greek should probably be *πῑμπρω ἀνδρὸν*, not *ποιμαίνω*. This being, we suppose, stands for Moses, through whom Hermes received his knowledge of God; and, however much debased by the superstitions and abominations prevailing among the heathen for whom he wrote, much sublime truth is to be still discovered,

which could have had no other source than Revelation. Hermes begins with contemplating the order and beauty of creation, and the source from whence it sprang; declaring the source to be another Being, no part of creation, but the Cause of all; incorporeal, and yet real; comprehending all reason, and yet above reason; the Mind of all things, and yet not an abstraction; not merely mind, but the cause of it; not merely spirit, but the Lord of spirit; not merely light, but the Fountain of light and existence. The God thus defined, Hermes calls the Father of all things, and the only and alone Good; declaring it profanity and error to speak of any thing good out of God, or to call any good but God alone. The order of creation he thus declares in the fourth chapter:—"The Creator framed the universe by his word, not by hands. But of the Creator himself think thus: Think him for ever present, effecting all things; the one God constituting all things according to his own will. This is his only form; it is not tangible, it is not visible; not diffusion, not distance, not the resemblance of any other thing; for he is neither fire, nor water, nor air, nor even spirit, but from him all these things proceed; and he is so specially good, that to him alone may goodness be applied. He also chose to adorn the earth with some display of the Divine operation: he therefore constituted man, body and soul, a mortal intelligence; a living world in himself, by understanding and reason interpreting the external world: so man became the contemplator of the Divine operation, inasmuch as while he admired the workmanship he also acknowledged its Author." He afterwards treats of the body and soul of man, and shews how these are fitted to manifest the Divine operations; illustrating, by the rapidity, extent, and power of thought in the mind of man, what the nature of God is, who bears somewhat of the same kind of relation to the whole universe which the soul does to the body of a man. "All things are in God; yet not like things in a *place*, for place is an immovable thing, and what is placed there has no motion; place in matter is one thing, place in idea is different. Think of God as containing all things; and think of an *incorporeal* nature, that nothing is more capacious, nothing more swift, nothing more strong; and that God himself is the most capacious, the most swift, and the most powerful of all. Then again, turning to meditate on thyself, send forth thy thoughts, and quicker than thou canst send them they fly. Bid them cross the ocean, and there before thy bidding is uttered they shall be, thou thyself never changing place. Bid them again ascend to heaven: they need no wings; nothing shall stay their course; not the heat of the sun, not the outspreading æther, not the turning of the spheres and the starry bodies; but they penetrate all things, they pass to the limits of space. If, moreover, thou wouldest pass

beyond space, and investigate that which is higher, this also thou mayest do. Think how great is the power of thy soul, how great its swiftness. Canst thou do all this, and cannot God do it? After this manner then contemplate God, As having in himself every kind of intelligence, and having also himself the universe, as if for a body. Unless you learn from yourself what God is, you shall never understand God, for like is to be understood by its likeness. Stretch out thyself, then, into space without bounds, escape from the body, pass beyond time—be eternity: thus mayest thou know God, without supposing any impossibility in thyself. Imagine thyself immortal; include in thyself all power, all knowledge, and all art; be higher than all height, be deeper than all depth; gather into thyself every sense and every act, fire and water, dry and moist; unite together from every region of the universe, from heaven and earth and sea; from every age; include all other bodies, think nothing gone to death: comprehend at once all these things, places, times, substances, qualities, and quantities; thus shalt thou understand God.” And after much more of the same kind, Hermes breaks forth in a song of praise: “Hear, O earth; listen, ye stormy tempests; be silent, ye forests: I sing the Creator of all things, the All and the One. Hear, ye heavens; be still, ye winds; and let those who surround the immortal God hear this hymn. Now sing I the Creator of all things, who spanned the earth, who balanced the heavens; who bade from the ocean sweet waters to flow forth for the refreshment of man, and appointed the flashing thunders above for the crimes of men and of angels: let us all with one voice praise Him. Praise Him that spread forth the heavens; praise Him that created the earth. He is the eye of the mind; he will graciously receive the praises of our powers.” “O all my strength, praise Him, the One and the All! be attuned to joy, all ye powers of my mind! O God of knowledge, which shineth by thy light, while I sing through thee the intelligible light, I exult in the joy of my mind. O all ye powers, sing together with me! O Constancy, sing with me. Justice within me, by me sings the Just One. Harmony in me, praises him, the Perfect One. Truth in me sings the Truth. All that is good in me sings the Good One. O our Life, O our Light, from thee to us all blessing flows. I give thee thanks, O Father, the expression of all power! I give thee thanks, O God, the power of all expression! Thy words in me, by me utter thy praise: by me the world offers this sacrifice of words: all my powers shout for joy; my whole being sings; they all do thy will. Thy will, though wholly beneath thee—this sacrifice of words—receive from all thy creatures. O thou that art the Life, save me wholly! O thou that art the Light, enlighten me wholly! thou God who art spirit. O thou spirit-giving Helper, let thy

word be my guide. Thou alone art God : man, thy creature, calls upon thee, by fire and by water, and by air and by earth, by spirit, and by all created things. I have found eternal blessedness, in the expectation of which I may rest contentedly in thy will."

There is much of the same kind in these dialogues of Hermes, which must have come from Divine Revelation, whether derived from Moses immediately, as we are inclined to think, or composed since the Christian æra from the Bible and the writings of Plato, as Causabon supposes. These passages prove nothing concerning the author of the work, and our opinion of its genuineness rests upon other grounds, which a few words will suffice to state. First, these dialogues explain incidentally the theology and philosophy of Orpheus, Pythagoras, and Plato, more clearly than we can gather it from their writings which remain : this no imitator could do. Secondly, they also throw light upon the cabalistic mysteries of the Jews, little likely to be known by an imitator living between the first and fourth centuries, when it must have been composed, if spurious. Thirdly, they throw much light on the Egyptian superstitions, from whence both the eastern and western streams of Pagan idolatry had their source. On all these points it takes a higher, a purer, and more consistent standing than we think any imitator could assume ; and from this height, after the time of Plato, the Greeks rapidly degenerated, till in the Romans it became sheer folly and total infidelity, as in Ovid and Lucretius.

Hermes wrote in the Phœnician language and character, and from the Phœnicians all the nations of the West derived both their letters and mythology. To their letters we shall have occasion to return for fuller examination, and would only at present point the attention of our readers to their mythology ; begging them to observe, how, from impersonating the powers of nature in the first instance, the deification of men began, ending in the grossest idolatry among the people, on the one hand ; and how, on the other hand, from resolving all creation into fixed laws, independent of the supreme God, fatalism and infidelity took root among the philosophers, and produced among them evils as great and more incurable than the stupid idolatry of the people. And the lesson is necessary ; for in Popery, on the one hand, and infidel science, on the other, idolatries of exactly the same kind are snaring this generation. The costume and the fashion is altered, to suit our time and country ; but the word of God declares the idolatry to be the same, and that all but the servants of God shall worship the beast and his image, and as many as will not worship shall be killed (*Rev. xiii. 15*). And though many who are abetting the idolatry, now spreading so fast, are doing it unwittingly, or in fear, this does not excuse

them, any more than Plato, or Socrates, or Hermes, for similar compliance; nor does it seem probable that any thing short of that stern, inflexible hardihood which Moses had from God, can enable any one to stem the tide of idolatry when it once sets in. Hermes appears to have known the true God, but, not having a Divine commission, backed with signs and wonders, he could not pull down the idolatrous systems which had grown up both in Egypt and Phœnicia. He did endeavour to bend them into some resemblance of the truth, and tried to inculcate through them allegorically, truths which might in some degree neutralize the most dangerous of the errors, but it seems to have been wholly in vain.

It was the same in all other lands: worshippers of the true God were found among the heathen down to the time of Moses, who kept alive among them some remnant of the truths once delivered to the fathers. Melchizedek being a priest of the Most High God among the idolatrous nations of Canaan, proves that there were some true worshippers at Salem; Balaam, from the mountains of the East, knew God, though his heart went after covetousness; Abimelech, king of Gerar, believed in God, though Abram thought in his heart, Surely the fear of God is not in this place: and Lot witnessed in Sodom, and Job in the land of Uz, and doubtless many more, whose names are not recorded in Scripture. But, above all, Joseph, who had saved Egypt from famine, and married the daughter of the priest of On, could not but be heard with respect, both by priests and people, in declaring his faith: and the Israelites, during their sojourn in Egypt, must have taught some knowledge of the God of their fathers. All which considerations convince us that some knowledge of the truth subsisted among all the nations down to the time of Moses, and especially in Egypt, the country of Thoth and Hermes. Moses also, in acquiring the learning of the Egyptians, could scarcely fail to communicate some knowledge of God in return: and though the heart of Pharaoh was hardened, and he proudly asked who is the Lord, the magicians were constrained to acknowledge the finger of God, and many of the servants of Pharaoh feared the word of the Lord (Ex. ix. 20);—yet all these causes had scarcely any effect in staying the progress of idolatry among the people.

But akin to and parallel with the gross idolatry of the people was the third form, which was confined to the priests in the first instance, and communicated by them with the greatest caution, and only to such as were deemed worthy of initiation into the higher mysteries, and of whose discretion and capacity they took cognisance by not communicating the higher doctrines till after long preparatory exercises in the lower and unimportant doctrines. These greater mysteries regarded not only the first

principles of created and visible things, but the Creator himself, and they inferred, from the workings of their own minds, the nature of that Eternal Mind from whence all things proceed. This, some may suppose, would be a most laudable pursuit; and so it would be with Revelation for our guide, and with the determination to limit and controul our inquiries within the bounds of that which is revealed; but these men, seeking to know all things, and thinking that they could know all things, became gods to themselves, and were snared, first, in mental idolatry, which is the most difficult of all to escape from, and then degenerated themselves into the most gross and puerile superstitions, and the most abominable crimes (Rom. i. 20—32). Our information respecting these mysteries has come down to us in three streams, all greatly polluted in their course, but in ascending which we come to one fountain, into which some rills of Divine revelation must have been infused, though soon lost in its turbid progress. The least pure of these streams, is that which descended from Babylon to the southern and eastern extremities of the earth; but this stream we have neither the wish nor the opportunity to trace. The next is that which came direct from Egypt, and only traceable in the scanty fragments of Jamblichus, Sanchoiniatho, Manetho, Berosus, and Hermes, preserved in the writings of the Fathers, and of whom scarcely a single treatise has come down to our time. Yet these fragments, scanty as they are, throw more light upon the subject, because less adulterated, than the third and most copious stream. From Phœnicia the third stream came, together with letters, and the seeds of every art: it fructified and civilized Greece, spread along both shores of the Mediterranean, and, issuing from the Straits of Hercules, reached the ultima thule of the old world. The mysteries taught by the Druids and Celtic priests were not committed to writing, but communicated orally, and after long preparation, like the greater mysteries of Eleusis; and of none of these have we any direct record, but have to collect the indications and infer the substance of them from historic facts, popular superstitions, or incidental allusions; and these chiefly in the earliest poetic fragments of Greece. The Greeks were the most conceited and egotistical people of all the nations of antiquity, but still they uniformly acknowledged that every art and every science they possessed was derived originally from Phœnicia and Egypt. From thence, letters, numbers, and astronomy came; thither, as to the source of knowledge, the sages had recourse; and the philosophers only professed to break down to popular apprehension, and accommodate to another clime, primæval truths, the gift of Heaven to man: and this they did by degrading mysteries, which themselves but imperfectly understood, to the level of the popular philosophy of the educated classes, and to the popular

superstition of the vulgar. This explains the phænomenon, which is so perfectly unaccountable on any other hypothesis, in the writings of Plato and the other luminaries of Greece. Their grand conceptions of some of the bearings of truth, and their glorious enunciation of these conceptions in all the splendour of the most perfect of uninspired eloquence, are strangely contrasted with the most puerile and contemptible superstitions, and the most vulgar and degrading immorality. The Egyptians had the truths in their mysteries, and symbolized them in hieroglyphics: the Grecian *sages* sought after the truths with labour and diligence: but the *people* of Greece at once took the hieroglyphics, took them vulgarly and literally, took them without mystery or explanation, made of them their bestial gods; and the philosophers, whose process was slower, who required time to understand and time to explain the mysteries under those symbols, found themselves anticipated by the people—found the idol already appropriated and firmly established; the people already worshipping the great goddess Diana, whose statue fell down from Jupiter; and ready to clamour down any one who would teach them better things, by crying out for two hours, at any time, Great is Diana of the Ephesians. To one who studies Plato, without knowing the sources from whence he drew his truths, it is a subject of admiration that he expressed so much which is true; but to one who knows the sources, it is matter of regret that he could not express more: that he should, in the first place, so often break down the heavenly things to the vulgar prejudice both of the learned and unlearned; and, in the next place, that in the endeavour himself to comprehend the Divine attributes, he just reversed the scale,—he made the human mind the standard for measuring the Divine; he made God the image of man, instead of man the image of God; he compressed the Infinite into the limits of the finite, and gave its last and most insidious form to idolatry, namely, self-idolizing. Before the time of Socrates, the philosophers were more retiring: they left the people to themselves, and confined their instructions to chosen scholars; following the precept inscribed on the Delphic fane γνῶθι σεαυτόν: and in studying to know themselves, knew God also, as out of them, and above them, and before all things, and only to be known by His own revelation of Himself. And the oracles of Zoroaster, and the rhapsodies of Orpheus, which seem like the ravings of delirium to a cold imagination working upwards towards them through the schools and the Pantheon, become intelligible and beautiful, and easily conformable with the truth, when looked down upon from the eminence of Divine Revelation, or the first step of declension in the writings of the second Hermes.

With this preliminary outline we leave the subject for the

present to the meditation of our readers, intending, if God permit, to shew, in a future Number, the purport of all, and the meaning of some, of the inscriptions of Chaldea and Egypt, in order to demonstrate that these, though prior to alphabetic writing among the heathen, are posterior to Hebrew alphabetic writing: and in doing this we shall also have to demonstrate that the several heathen alphabets are not derived from their knowledge of hieroglyphics, and gradually simplified into letters, but that letters of all kinds were derived originally from the Hebrew; and that, in the few instances wherein hieroglyphics or symbols have been used as an alphabet, the previous knowledge of an alphabet suggested this use of the symbols; and that hieroglyphics never could have been so used till *after* an alphabet was known.

The literature, and philosophy, and religion of all mankind, being thus shewn to come originally from God, He is glorified in the right use of them all, and the perversion and abuse of them are chargeable on the sin and folly of man. In proving this we shall incidentally shew that the pretensions of the ancients to an antiquity inconsistent with the Mosaic history, are capable of an easy and satisfactory explanation; and that it is ignorance of their meaning in us, and no intention to deceive in them, which has led us to suppose the heathen chronology irreconcilable with the Mosaic history. We shall thus endeavour to contribute all the assistance we can collect from Philology, Mythology, and Mysticism to fortify the position which Mr. Cullimore is maintaining by his astronomical and chronological researches, that the Hebrew Scriptures are in all respects the standard of appeal, and to be received with implicit confidence as the word of God.

ED.



RECENT PUBLICATIONS ON SUBJECTS CONNECTED WITH SPIRITUAL GIFTS AND MIRACLES.

The general Delusion of Christians, touching the Ways of God's revealing Himself to and by the Prophets, evinced from Scripture and primitive Antiquity; and many Principles of Scoffers, Atheists, Sadducees, and wild Enthusiasts, refuted. 1713: republished 1832.

MOST valuable service has been rendered to the cause of scriptural inquiry in general, and to the question of spiritual gifts in particular, by the well-timed republication of this important and interesting work. As the author's object was not so much the defence of any existing manifestations, as the statement of the general truth "touching the ways of God's revealing Himself,"

his work is now as appropriate and instructive as ever: or rather more so; for we cannot conceive a period of "grosser darkness," of a more "*general delusion of Christians*," in respect to the subject before us, than that of 1832. Certainly this book shews that there were arguments of a better, and oppositions of a worthier kind, brought against the doctrine and the cases of spiritual gifts in 1713, than we have been able to meet with in the present day.

The four-fold division of the work will give an idea of its purport and extent. (1) 'A minute inquiry into the Scriptures, touching the several ways of God's revealing himself; namely, the apparition of angels, Divine dreams, prophetic visions, voices heard, and inspiration; wherein the original text is carefully heeded, and illustrated from the most ancient and universally esteemed versions, and explained also from the most learned annotators. (2) Extracts from most of the writers now extant unto the time of Constantine; shewing from them that the spirit of prophecy continued to be publicly acknowledged, existing for three hundred years at least. (3) A defence of the position, That the spirit which was condemned by some churches, during the said ages, under the name of Montanism, for diabolical, was probably, by all that appears of it upon any good authority, the true spirit of prophecy. (4) An account of many prevailing principles, touching the spirit of prophecy, which are proved to be anti-scriptural, and which nevertheless are taken to be decisive in the trial of spirits.'

We call particular attention to the varied and direct evidence adduced from "primitive antiquity," to the subversion of the modern popular notions. Our opponents have laid great stress upon their own age and their own experience; let them give a portion of their consideration to the "*three hundred years at least*" mentioned in part the second. This book will go far to shew that our views have been as rashly charged with *novelty*, &c. as those formerly denounced as such, touching the Millennium. There is one testimony in favour of this work which may be of service to our Wesleyan friends, and mitigate some portion of that asperity which many of their body have prematurely displayed; we refer to John Wesley's Journal, 15th Aug. 1750:—"By reflecting on an old book which I had read in this journey ('The general Delusion of Christians'), I was *fully convinced* of what I had long suspected; (1) That the Montanists in the second and third centuries were real scriptural Christians; and (2) That the *grand reason* why the miraculous gifts were so soon withdrawn, was, not only that faith and holiness were well nigh lost, but that dry, formal, orthodox men, began

‘even then to ridicule whatever gifts they had not themselves, and to decry them all as either madness or imposture.’

It is rather entertaining, and very instructive, to find those now bearing the name of Wesley holding such contrary opinions to their founder, and upon a subject so important as the work of the Holy Ghost. “It is the *notion of some*,” says the Rev. R. Watson (in his sermon singularly entitled “*Charity superior to the Gift of Tongues*,” as if any one doubted it), “that it was the design of God to continue miraculous gifts in the church; and that if there had been no decline of piety, they would not have been withdrawn. I see no reason for entertaining such an opinion.”

Our readers will remember, that in one of our early numbers we introduced an ample and decided advocacy of the doctrines of the first resurrection, and of our Lord’s personal advent to establish a literal as well as spiritual kingdom on the earth, from the pen of the Rev. J. Fletcher, so justly deemed by the Wesleyans second only to the zealous and useful Wesley. Many were then surprised at the indifference of some and the hostility of others to the sentiments of one so much admired and respected by this sect, until it was discovered for them that he held the old-fashioned Millennarian views; and now we have to witness John Wesley himself set at nought by the best-informed and most influential of his professed followers. Formal reference is thus made to the strange discordance between Wesley and Wesleyans, chiefly because the modern preachers and publications of this body of Christians, instead of manfully meeting the opposite sentiments of Mr. Wesley, have conveniently concealed them, and, when respectfully mentioned by others, have treated the reference to them with unworthy contempt. The writer of these remarks has himself twice written to the editor of the Wesleyan Magazine, requesting him, for the sake of fair inquiry, if not of precious truth, to pay *some respect*, to make *one allusion*, to the written sentiments of the great and good man whose name is used for a title-page; but such a natural and suitable request was treated, like John Wesley, by this instructor of the Wesleyans, with “dignified silence.” So much for the fair and full inquiries after truth, of some religious teachers. The Scriptures in the first place, and the testimonies of departed wisdom and piety in the second place, have been dislodged from their legitimate authority, and the supremacy given to *this* rash denouncer, and *that* ignorant declaimer. Yes; they are hard words, but true; for he must be a “*rash*” man, who, bearing the name of Wesleyan, hesitates not to censure as “a notion having no reason in it,” the deliberate conviction of Wesley on so grave a matter as the Spirit’s work, *without*

even mentioning the grounds on which that conviction proceeded; and he must be an "ignorant" Wesleyan if he did not know them.

To return to the book (with John Wesley's favourable recommendation of it as our own) we would urge our readers to seek its perusal. In so elaborate a work, there must be a few objectionable points; but upon the whole it is a valuable body of divinity "touching the ways of God's revealing himself," a "treasury of things new and old," which cannot but enrich the mind that "searches for knowledge as for hid treasure," and that, with supreme reverence of God's word and Spirit, desires to know the will and do the work of God.

From the editor's powerful and appropriate preface we select the following passage, as containing wholesome advice to those of our friends who are under distress and temptation, on account of the present standing, or rather shaking, of church establishments.

' If God at this time be once more making his voice to be heard on earth by the mouths of holy men and women, it depends on the pastors whether that voice shall be heard in the churches, or excluded from them. According to the forms and ceremonies of the Church of England, to which her office-bearers cling with far greater tenacity than they do to what is more essential, the prophetic voice could not be heard; and therefore no minister who prefers his sect to God, as most do, dare permit its utterance. Hence the Church of England must come down, in order to make room for it. But no Christian will assist in her destruction. God will pull her down, and the instruments he makes use of for such ends are not his own people, but his enemies. It was not Isaiah, but Sennacherib; it was not Jeremiah, but Nebuchadnezzar; it was not Jesus, but Titus, who destroyed the church of Judea:— it was not the Spirit of faith, but the spirit of infidelity, which has destroyed the popish imposture: and as our Lord, and his disciples after him, continued to worship at Jerusalem after the temple was devoted to destruction, and a new dispensation was commenced, giving all due honour to the very last to those who sat in Moses' seat; so is it the duty of Christians now, while justifying the righteous dealings of God in destroying that church, and those pastors who reject his Spirit, and refuse to allow His Son to enter into His own house, to continue still to worship in the churches and to reverence the ministers for their office-sake, if not for their own, until not one stone of her walls remains upon another; or, unless, as is more probable, the Lord should have previously caught his disciples up to meet him in the clouds, to be with him, as his assessors in

‘ the judgment, and his companions in breaking the nations
 ‘ and the churches to pieces with a rod of iron. “ Even so,
 ‘ come, Lord Jesus: come quickly.” ’ pp. 31, 32.

*The Christian Dispensation Miraculous; with a Dedication to
 the Lord Bishop of London. Second Edition. By the Rev.
 Thomas Boys, M. A.*

MOST of our readers, we hope, perused with great satisfaction the paper of which the above is a reprint and enlargement, in the Jewish Expositor for Feb. 1831; afterwards published in a separate pamphlet, not now to be procured.

In addition to a very able and Scriptural defence of the general doctrine, so repugnant to the feebleness and faithlessness of the nominal church, the present publication contains much that is interesting and instructive on other topics therewith connected. The case of Miss Fancourt is treated scientifically as well as theologically; the singular suppression of the Jewish Expositor is narrated; the neological symptoms of certain religious societies are given; the “pseudo-pacifists” attacked; the Bible Society’s non-religiousness and conscientious-prayerlessness, &c., exposed; and various subjects of passing interest are well introduced, and applied to the truth at stake.

Of course, amongst so much miscellaneous matter a difference of sentiment may be expected; and we have to regret, in passing, that the respected author appears to have made up his mind unfavourably, and we believe unscripturally, respecting the human nature of our Lord. If, as we suspect from an expression p. 104, Mr. Boys has decided “the question as mixed up with doctrines which *have been reported* to him,” we trust he will reconsider the subject, apart from all “reports” and “mixings up,” which his experience ought to have learnt him to set at nought. His advice to Mr. Irving (p. 106), to do what Mr. Boys thinks would make “every lover of the truth rejoice, and the contrary stand confounded,” originated, we presume, in the latter’s altered, singularly altered opinion, “that there are many terms of censure, hitherto employed by him with a very comprehensive application to the religious world, which now demand qualification!”

Oh no! Let Mr. Irving take the advice of his Master; “Be thou faithful unto death.” By Mr. Boys’s own concessions, it would appear that Mr. Irving has been the means of “bringing to light the infidelity and ignorance of masses of professors, by whom Christ’s humanity was not (and is not) held.” Wherefore we say, let him not “make a movement in the rear like an able tactician,” as Mr. Boys recommends (p. 105), but let him

‘Go on,’ like an able soldier, ‘looking only and ever unto Jesus, ‘the Captain of salvation,’ regardless of this man’s “desire,” and that man’s “confounding.” Let him go on, and ‘bring ‘to light the infidelity and ignorance of masses of professors,’ &c.

The substance of the author’s sentiments on the present controversy, in which he has taken a manly and conspicuous part, may be gathered from his own statement, Pref. pp. 23 *et seq.* :

‘My views go chiefly to the three following points;—that ‘miracles have never been wholly withdrawn from the church ; ‘that miracles may occur now; and that in some instances, ‘miracles have actually been wrought.’ Again, p. 39: ‘Such ‘we conceive are some of the peculiar reasons for expecting miracles in the present day;—1. The miracles of Popery; 2. The ‘bold front of infidelity; 3. The slackness and timidity of the ‘church, in facing its opponents; 4. The mixture in the professing world; 5. The lowliness of the religious standards; 6. ‘The general forgetfulness or denial of the Divine government ‘and interposition; 7. The probable and apparent approach of ‘the latter-day glory; 8. Missionary exertions; 9. The prayer ‘of the church for a larger effusion of the Holy Spirit. Under ‘these circumstances, well aware of the penalties denounced ‘against such opinions, we cannot nevertheless refrain from expressing our conviction, that the views which admit of no ‘miraculous manifestations in the present day, are unsound and ‘superficial, and that they may be traced to the want of just ‘notions, and a due consideration of the present circumstances ‘and prospects of the church.’ And p. 46: ‘We own our belief, that on the footing upon which it was placed and left by ‘Christ himself, the doctrine of miraculous power in the church ‘still remains. The correct view we conceive to be, that miracles ‘belong to the ordinances, or standing means of grace, bequeathed by Christ for the use of his church in all ages: but that the ‘benefit of them is not to be had but by faith, and this a peculiar faith, of which miracles are the object; and also, that we ‘have little experience of miracles now, because such faith, as ‘well as saving faith, is low...If, on the one hand, any professing ‘to hold these views, allege false miracles, or miracles in support of false doctrine, try abominable experiments, &c. we can ‘only say, “What is the chaff to the wheat?” “The prophet ‘that hath a dream, let him tell a dream; and he that hath my ‘word, let him speak my word faithfully. What is the chaff ‘to the wheat? saith the Lord.” When we hear of extravagances, we are sorry for them; but the truth stands as it did. ‘Nay, the extravagances themselves, if any have really occurred, ‘may, in fact, be an evidence that there is some truth in the ‘matter; for where there is truth, *there* it is that the devil sets ‘up his counterfeits. If then, on the one hand, any professing

‘ to hold our views, have fallen into extravagances, we regret it ;
 ‘ but if, on the other, any opposing them deny all present mi-
 ‘ racles, we tell them, that they bring the very existence of any
 ‘ present church of Christ into question, for “ *these signs shall*
 ‘ *follow them that believe.*” * * * *

As the magazines and newspapers have laid so much stress upon what infidels may think and say upon the present controversy, we cannot do better than close our extracts with the following remarks on the “ *alleged consequences of the doctrine.*”

‘ It is said, that if we assert miraculous manifestations in the
 ‘ present day, infidels will make a handle of the assertion ; and,
 ‘ through modern miracles, attack the miracles of the Scriptures.
 ‘ But surely, ere we come to consequences of this kind, the ques-
 ‘ tion to be first considered is, whether the allegation is correct.
 ‘ Consequences are not to divert us from the investigation or ac-
 ‘ knowledge of truth ; and indeed it is generally found, that
 ‘ where truth is fearlessly pursued, and at length openly pro-
 ‘ claimed, the consequences menaced by those who would re-
 ‘ sist the inquiry, do not follow. But, meanwhile, both in point
 ‘ of theory, and in point of fact, the alarm seems groundless.
 ‘ Jesus Christ, the great Head and universal Bishop of the
 ‘ church, having placed it, with respect to miracles, on a parti-
 ‘ cular footing, and on that footing left it, there are some who
 ‘ maintain, that on this footing the church still continues. Is
 ‘ it likely, is it possible, that infidelity should find any advan-
 ‘ tage here ? Is it not rather to be apprehended, that the real
 ‘ advantage will be given by the opposite statement ? by *stating*
 ‘ *that Jesus Christ left his church on a certain footing, but that*
 ‘ *this footing has since been altered ?* and by all the unsatisfying
 ‘ pleas, forced constructions, and tortuous inferences, by which
 ‘ such a form of doctrine is commonly and necessarily supported ?
 ‘ It might be presumptuous to remind your Lordship’ (writing to
 the Bishop of London) ‘ that in the wretched system of divinity
 ‘ which upholds such views, and in the wretched arguments used in
 ‘ support of it, infidelity finds one of its chief advantages, as
 ‘ well as inquiring ignorance one of its chief stumbling-blocks.
 ‘ But let the appeal be made to fact. The writer has some op-
 ‘ portunities of knowing what is actually taking place amongst
 ‘ infidels ; and he is happy in being able to assure your lord-
 ‘ ship, that he has heard of no instance where any advantage has
 ‘ really been taken of the allegation of miraculous powers in the
 ‘ church, but that rather the contrary has happened. As the
 ‘ interesting occurrence which gave occasion to the present con-
 ‘ troversy respecting miracles has become generally known, reli-
 ‘ gious professors indeed have cavilled, but avowed infidels have
 ‘ bowed in silence, and scoffers have laid their hands upon their
 ‘ mouths. I have my information, my lord, from an individual

' whose daily occupations take him much into the company of
' such persons, and who with joy and wonder has reported to
' me the fact. They have asked for the particulars, they have
' earnestly listened, they have been lost in wonder. Oh! my
' lord, what if, amidst our alarm at infidelity, it should at last
' be found, that it is only some backwardness to declare the
' the whole scheme of Christian verity on our part; that it is
' only the shearing Christianity of some rays of the wonder or
' the mystery which properly belong to it; that it is only the sub-
' stitution of a low system of doctrine, which is error, for a higher,
' which is truth; that it is only the poor, deteriorated form of
' religion which is now preached; that it is only some defect of
' statement; that it is only some unworthy compromise, under
' the disguise of an allowable accommodation; that it is only the
' abandonment of doctrines which our fathers thought essential;
' that it is only our distrust of that Gospel which God has given
' us as an efficient instrument, accompanied by the substitution
' of another Gospel, which is not another, and therefore utterly
' devoid of efficiency; that it is only the keeping back of that
' truth which comes as our appointed weapon from above, and
' the thinking we can do the work better with weapons of our
' own; which has made so many infidels!

' Behold, we tell them of the wonderful works of the Lord;
' it is a "new thing" to them: and they are awed to silence.
' This surely, from miracles alone, is all that we can expect.
' Here the proper office of miracles, acting by themselves, must
' terminate. Let the preaching of the Gospel, *as in the first*
' *ages*, be added to this, and at any rate we have no practical
' grounds of fear that the one will hinder the other's success.

' But why dwell on the alleged consequences of our doctrine?
' Let us rather leave consequences to take care of themselves,
' and inquire, What is truth? What is the real state of the case?
' It is simply this: We maintain, as before said, that the Chris-
' tian dispensation still possesses that miraculous character with
' which it was invested in the beginning, by our Lord himself;
' or, in other words, that the Lord, having placed and left his
' church, with respect to miracles, on a certain footing, it remains
' on that footing now.' *Dedication*, pp. 40—42.

As this work was one of the foremost in defence of the truth,
and as the author has experienced much reproach for its sake,
we commend both to the prayerful attention and Christian
sympathy of our readers.

We hope to be able in our next Number to notice another
publication of this honest and able Minister; "The Suppressed
Evidence: or, Proofs of the Miraculous Faith and Experience of
the Church of Christ in *all Ages*," &c.

The Doctrine of the miraculous Interference of Jesus, on Behalf of Believers, both in the first and last Days of the Gentile Dispensation, asserted from Scripture, and proved from Facts. By Henry B. Bulteel, Minister of the Gospel.

THE title of this excellent pamphlet is sufficiently expressive ; and the contents are worthy of it ; comprising an epitome of scriptural, historical, reasonable, and practical proof, which it would be creditable in some of our opponents, who *talk* of “ discussion,” &c., to notice and reply to.

‘ The great reason with which men satisfy themselves, in accounting for the absence of the manifestations of God’s Spirit in the church, is, that such manifestations are no longer needed, and therefore no longer bestowed. And such reasoning may well do for those who have not a thought above and beyond the matter of their *own personal salvation* ; but it will not satisfy the man who has learned to value *God’s glory* above his own salvation, as Paul did when he said, “ I could wish that I myself were accursed from Christ, for my brethren according to the flesh.” Men in the present day are so blinded by selfishness, that they make God’s purposes stop short at salvation, and consider not the end of that salvation, which is, that, being placed in that condition, we might *shew forth the praise of his glory*. It is God’s wisdom and goodness, and our happiness, that he hath coupled together his own glory and our salvation ; but how many in these days are for severing the links, and who would deem themselves happy to be in a state of safety, and not have a thought to trouble them as to there being such a thing as a God to be glorified thereby ? To this low view of things do we owe almost all the *arguments* against the recurrence of miracles :—there is no need, say they, of any more miracles of Christ, or manifestations of the Spirit. But surely, if every miracle performed in the name of Jesus, doth give glory to Jesus, and to God through Jesus, then this “ argument ” amounts just to this ; “ There is no more need that God and Christ should be glorified in the earth.”

‘ Some men will also argue thus ; “ The word of God is given us, and that is sufficient ; that word contains the mind of the Spirit, and the Spirit himself can make no new revelation contrary to the word, therefore there is no need of the Spirit’s manifestation.” True ; the word is one complete witness for God, but not the only witness ; in the mouth of two or three witnesses shall every word be established. The Spirit beareth witness with the word ; and the church, being filled with the manifestation of the Spirit, becomes the third witness ; so that the word, the Spirit, and the church do all witness to the same thing ; and this was always God’s design, and in the first ages it was manifested, *after* that the inspired word had been given

' to the churches; and if the Spirit did remain and manifest himself in any one age after the word was given, why not now? It is a matter of as great probability, that he should shew himself in one age of the Gospel as in another.' pp. 10, 11.

The simple comments upon Scripture, with which this pamphlet abounds, ought to shame into silence "the strange efforts at definition, fictitious distinctions, imaginary lines, and canons coined for the occasion," of which Mr. Boys so justly complains. We wonder not at Mr. Bulteel's strong censure (p. 19) on the 'stupidity which could bring forward, as proof of the cessation of the manifestation of the Spirit during the dispensation of the Spirit, the text (1 Cor. xiii. 8—13), "Whether there be prophecies, they shall fail," &c.' The *torturings* of this passage have been sufficient to drive men, reverencing the written word, into immediate rejection of the popular creed as to spiritual gifts. It is refreshing to turn to the plain and honest dealing of the author with Holy Writ; and the advocates for the literal meaning and durable application of the promises of God in Christ, cannot do better than remember and repeat the simple expositions which so many of our friends have been enabled to give: such as the following, p. 36:—"I conclude this little tract, and strengthen your faith in calling upon the Lord for his Spirit, by recalling to your minds one portion of the word of God, which might more properly have been placed among those fore-cited texts which afford undeniable proof that the gifts of the Spirit were designed of God to continue always in the church. Peter (Acts ii.) exhorts his countrymen to repent, with this assurance annexed, "and ye shall receive the gift of the Holy Ghost: for the promise is unto you and to your children." Now, what promise is this? First, Jesus says (Luke xxiv. 48), "Behold, I send the *promise* of my Father upon you;" for which his disciples were to wait in Jerusalem: which promise was to endue them with *power* from high, and is explained (Acts i. 5) to mean the baptism with the Holy Ghost. This gift of the Holy Ghost, says Peter, ye shall receive, seeing it has already been bestowed on the man Jesus by the Father, and by Jesus upon us, his disciples; as it is written (Acts ii. 33), "Being by the right hand of God exalted, and having received of the Father the *promise of the Holy Ghost*, he hath shed forth this which ye now see and hear." By these texts we get the full meaning of *the promise*, even the Holy Ghost himself in power; and by what follows we are moreover assured, that he is intended for ourselves, who are alive at this present moment: "For it is unto you, and to your children, and to all that are afar off," Gentile as well as Jew, without distinction of country or of time; not to you of the present generation only, but to those who are yet unborn, to the utmost generations of the latter day, "even to as many as the Lord our God shall call."

An Inquiry concerning Spiritual Gifts. By the Rev. William W. Pym, M. A. Vicar of Willian.

A most temperate, cautious, and scriptural inquiry into spiritual gifts in general—the Baptism of John, and of Our Lord, as separately considered—the probable extent and duration of the gifts—the question of their re-appearance, with a trial of objections against them which are supposed to have re-appeared—and the duty of Christians respecting the same.

This is another of the publications in favour of the question, which is perfectly free from the charges of “bad spirit,” &c. so sweepingly made by opponents. The following is one specimen :—“ We see not our signs, there is no more any prophet, neither ‘ is there among us any that knoweth : How long ” (Psalm lxxiv. 9). ‘ Thus spoke the church in the days of old, when the Lord had ‘ visited her with judgment, and had withdrawn those marks of ‘ special love, which in these words she so feelingly laments. ‘ As a “ wife of youth,” “ forsaken, and grieved in spirit,” she ‘ mourned over the Bridegroom’s absence, and the loss of that ‘ favour which had made her face to shine, and was indeed the ‘ very life of her soul. Where do we discover corresponding ‘ feelings at the present hour ? Where do we hear words which ‘ harmonize with these complainings ? The church of Christ, ‘ after his appearing, were favoured beyond all former days. ‘ Her prayer then was, “ Let me see thy countenance, let me ‘ hear thy voice ; for sweet is thy voice, and thy countenance is ‘ comely.” He was then to her “ the chiefest among ten thou- ‘ sand.” She rested in his love ; and if at any time He hid, as ‘ it were, his face from her, “ Return, return, that we may ‘ look on thee,” was the earnest request of her lips. The tokens ‘ of his love accordingly abounded ; the manifestations of his ‘ presence were frequent ; her gifts were very plenteous ; her ‘ graces manifold. Hence her members, in themselves no better ‘ than we (Eph. ii. 3), were “ filled with the Spirit,” and ‘ abounded in “ love, joy, peace, long-suffering, gentleness, ‘ goodness, faith, meekness, temperance.” *Gifts and graces* ‘ were the handmaids of the Gospel, and God was glorified in ‘ each. But now we may cry, “ Ichabod”—her glory is de- ‘ parted, and who mourns its loss ? Her gifts are withdrawn, ‘ and whom does it concern ? Her graces languish, and who ‘ laments ? But if any one should say that her God is begin- ‘ ning again to manifest these tokens of former days—that “ the ‘ time to favour her, yea, the set time, is come”—that she may ‘ lift up her head, for her redemption draweth nigh—does not ‘ the heart of *every living* member leap with joy, and is not the ‘ bearer of such tidings gladly received ? “ Tell it not in Gath, ‘ publish it not in the streets of Askelon, lest the daughters of ‘ the uncircumcised triumph ! ” The word is rejected as false,

' the bearer is branded a deceiver, and all who refuse to join in this outcry, are unavoidably "brain-sick enthusiasts." Like the deaf adder, that stoppeth her ear, we are counselled to act in this thing; and to declare without reflection, and to glory in our saying, that with such proceedings we can have no concord. Though this mode of treating a question may suit the taste of the times, and possibly the state of the church, yet, as it is neither consistent with the spirit nor the letter of God's word, I refuse to adopt it, though sanctioned by the greatest names." pp. 59, 60.

Of the author's sentiments as to the general doctrine, and also as to the particular gifts, the following is an illustration:—

' As the Scriptures, which promise these gifts, actually put no limit to the fulfilment of the promise during *the times of the Gentiles*, and in one instance, as explained by the context, the promise is guaranteed to us "for ever;" and as experience proves that the promise was fulfilled to the church for more than four hundred years; *we have a right to suppose that no limit was designed; and therefore that the church was entitled to expect them, whenever it might please God to bestow them, during the times of which we speak.* It is notorious, at the present hour, that some of these gifts are believed by many to have re-appeared amongst us: we will therefore endeavour to examine into them and the evidence on which they rest, comparing them with those of which the Scriptures speak, in order to discover whether they have any and what claim upon our belief.' p. 62.

' The gift of tongues, as reported to have re-appeared, seems to harmonize with that view of it which we have before taken from the Scripture, of being given for a sign, and not to fit a man for preaching in unknown languages, which, at the most, could only have been one of its uses. This may be argued from the fact, that it was bestowed commonly as *the sign* that the Holy Ghost was given, on occasions when the gift could have been of no possible use for the purpose of preaching; namely, when all present possessed a language in common, by which they readily conveyed to each other the ideas and divine truths which were put into their minds. Such were the cases of Cornelius and his family (Acts. x. 44—46), and the disciples whom Paul found at Ephesus (Acts xix. 1—7). It appears also to have been sometimes used as the appointed prelude or sign of *prophesying* (Acts xix. 6).' p. 64.

"Prophesying," our author explains, in the words of the Apostle, to be "speaking unto men to edification and exhortation and comfort" (1 Cor. xiv. 3), though 'sometimes containing a revelation of future events;' and 'having recapitulated the gifts which are reported to have re-appeared amongst us,'

he adds—‘ We have found their features to accord with those ‘ which were manifested in the earliest ages.’—We have only space for the following reproof of the “ *bad spirit* ” of our opponents. P. 67 : ‘ But is it not a strange inconsistency, that, in ‘ an age of such extended and still extending toleration that the ‘ members of Christ’s church are required to give the right hand ‘ of fellowship to those who deny the Godhead of their Lord ; ‘ that hand is almost withheld from others, who would joyfully ‘ sacrifice every thing, by God’s help, rather than refuse to ‘ honour the Son even as they honour the Father, but who believe, and therefore honestly profess, that the extraordinary gifts ‘ of the Spirit belong of right to the church during the Gospel ‘ dispensation, and accordingly urge the members of that church ‘ to seek for the enjoyment of this their high privilege ? ’

A Word of Testimony ; or, a corrected Account of the Evidence adduced by the Trustees of the National Scotch Church, in Support of their Charges against the Rev. Edward Irving, and his Defence.

WE have only time to recommend this pamphlet to immediate perusal. It contains some important corrections of the Reported “ Trial ” (published by W. Harding) ; and the second speech or reply of Mr. Irving, which was considerably, and perhaps necessarily, curtailed in that publication, is here fully given. The importance of having this fairly before the church and the world is evident, as Mr. Irving in this part of his defence enters into the case of Mr. Baxter, which has been so hastily decided upon by many, without the least investigation.

MR. IRVING’S CHURCH THE SIGN OF THE TIMES.

“ HE that hath an ear to hear, let him hear.” The church which, with its angel, prophets, elders, deacons, members in full communion, and catechumens, was, as one perfect unbroken body, cast out of that part of the great Babylon called the Church of Scotland, found refuge, as our readers know, in the concert-and-ball-room of the infidel Owen. All ecclesiastical history does not furnish a parallel instance to this remarkable transaction. Individuals, at various periods, have been ejected from different sects, and those have sooner or later formed themselves into bodies for worship according to their several fancies ; but we repeat that there is no instance of a *church* being cast out, whole and entire, whether orthodox or heretical. Nothing could be more repugnant to the judgment,

taste, and feelings of all the members, than the asylum to which they were driven : a barn, or a cow-shed, would have been preferable ; but none such was to be procured. Ever since this church lost its former place of meeting, the splendid towers of Regent's Square, the members have been indefatigable in seeking to purchase, hire, or build a chapel ; none eligible offered for the former purposes ; and when it was resolved to erect a building, and money had been collected towards defraying the expense, the Spirit expressly forbid it, saying, that the Lord would provide in his own time. After waiting some weeks, the house and premises that belonged to the late Mr. West, the celebrated historical painter, in Newman Street, were offered : premises so eligible, and upon such advantageous terms, with accommodation so complete, in various ways, that it is doubtful if there be, within the bills of mortality, any thing comparable to them, were the whole at the option of the congregation ; and here will there be sittings sufficient to contain more persons than could be seated in the former place of worship in Regent's Square. Thus indeed the Lord has provided most abundantly ; blessed be His glorious Name !

Such being the history of the transaction, let us now read the spiritual interpretation of it. God, being about to destroy Babylon, would still not be without a church, visibly and openly bearing witness for his righteous dealings. When the Lord's servants had been cast out of the Church of Scotland by Satan instigating its rulers, no chapel should be allowed to receive them : He would not suffer his flock to enter any part of Babylon again ; but he placed them under the guardianship of the infidel power which is rising to destroy it. Neither would he suffer them to use one of its bricks in the construction of another tabernacle : they should not assemble in future in any thing called a chapel, or built for the purpose ; but He has provided the house of a painter, and the gallery whose storied walls discoursed of sacred themes ; and there will he establish his church. Nor is it to be altogether overlooked, that the very last and greatest work of the former proprietor, which was there exhibited, was the REJECTION OF CHRIST BY THE RULERS. There, in that very dwelling, will the Lord now work, with the only angel and with the only people who are content to let Him rule in his own house, and who are willing to let Him do his own work, while they are satisfied with being nothing ; to lie as clay in his hands, rejoicing that He shall mould and fashion them as he will.

The first place to which Mr. Irving was led for preaching in the open air to the people, is not less remarkable, although its typical character was overlooked at the time. It was on the outside, and with his back toward, but under the walls of, the

largest prison in London ; with his face to the fields ; and under the canopy of heaven ;—an apt type of the great prison of Babylon, from which he is delivered, and on which he has turned his back. This preaching in the open air has been continued by Mr. Irving, and by many members of his flock, with marked success, and is at this day one of the most important duties that can be performed, and greatly to be encouraged. It is very probable that some may engage in this work whom the Lord never sent, and who are very inadequate to the task they have undertaken—and we state the objection thus strongly in order to grant the point most favourable to the opponents—but, notwithstanding all this abatement, many have gone, and will go, who have gifts manifestly adapted for the purpose ; and they who do go, whether ill or well fitted, ought to receive the constant support of the prayers of those who do not. All the pastors in London are deluding the people as to the times in which they are living, and as to the nature of the judgments, besides the other false doctrines which prevail in most of their pulpits : so that there is no possibility of making the mass of the population aware that the Lord is at hand ; that all expectation of converting the world by religious societies, and of introducing political happiness and contentment to the labouring classes by reform bills, is a juggle and a lie ; but by going amongst them for that especial purpose. By preaching Jesus to them as the healer of the body at all times, nearly twenty poor people who were seized by the cholera have been recovered, and are now returned to give glory to God.

Strictly analogous to these striking signs of the Lord's hand in all this transaction, is the part which Mr. Baxter was impelled by the Spirit to perform. He was sent into the Church of England, where he arrayed himself in her full canonicals, mounted the places consecrated to her priests, and there, unauthorized by her rulers, desecrated and trampled upon her ordinances. And who was the Mr. Baxter that was made to do this ? was he a sectarian Schismatic, who wished to destroy the ecclesiastical institutions of his country ? was he even an Evangelical Latitudinarian, who had no respect for holy things beyond the amount of expediency which he might be able to discern by the dim light of his own reason ? No ; he was a distinguished champion of her rights and prerogatives ; who had within a few weeks previously produced the ablest defence of her doctrines and practices that has been written for many years. But mark what this same Mr. Baxter was not permitted to do in Mr. Irving's church : When Mr. Irving, paying too great deference to the gift in Mr. Baxter, and not reflecting that the prophet is still subject to the pastor, even as the Holy Spirit is subordinate to the Word Incarnate—when Mr. Irving

was ready and willing to invite Mr. Baxter to officiate in his pulpit, and take upon himself the office of pastor, the Spirit expressly forbade it to be done. Thus did the Lord shew himself more jealous of ordinances of His own appointment, at the very time, and with the very man, whom he was impelling to trample upon them in those churches from which he was about to withdraw His protection, because they were rejecting the voice of His Spirit from the midst of them; idolizing their own wealth, and learning, and power, and considering these sufficient—nay, better than his Spirit—for the edification of the people, and for the support of themselves. “He that hath an ear to hear, let him hear what the Spirit saith to the churches.”

Signs of the times are visible in every quarter, to an observant eye; and so obvious, that we constantly wonder how any can miss seeing them;—a wonder equal to that with which the Protestant regards the Papist, and the Christian regards the Jew. The blindness in all these cases may be in some degree attributable to the insufficient manner in which the truth is stated by its advocates; but we believe it may be only thus accounted for in a very small degree, and in a very few cases. In the great majority of instances the blindness is wilful, arising from the obstinate prejudice in favour of established systems and traditions of men: not dimness of sight, but hard winking of the eyes; which is at length visited with judicial blindness, “that they might go, and fall backward, and be broken, and snared, and taken; and the wisdom of the wise perish, and the understanding of the prudent be hid.”

To escape this fatal delusion there is but one course: Be direct with God and with man: take God's words as they are written, and judge for yourself; and take no report against a brother, but examine for yourself. If this straightforward course were followed, we should not have creeds, and confessions, and churches, and systems of man, set in the place of Scripture; and we should not condemn a brother by hearsay, or newspaper report, but follow the Gospel rule of personal expostulation. We know of innumerable instances where men dare not go honestly and fearlessly to the word of God, lest it should subvert the system in which they have been brought up, or contravene the writings of those commentators whom they have made their idols. One of these men resisted every argument from Scripture for the love of God to sinners (Rom. v. 8), and at length said: “Well, whatever you may say, I cannot believe it; for if I did, it would *destroy all my comfort*.” He had no comfort in the love of God; or the presence of the Comforter; but sought for it in the opiates of Calvinism—in sovereign, irreversible decrees.

We know also of two individuals at a distance, who have both received the Holy Spirit in manifestation and power; who speak in tongues and prophesy; but shun all connection with Mr.

Irving's church, and are even under erroneous impressions concerning his doctrines, having received them only at second-hand. To all such persons we would urge the justice—nay, the necessity—of examining for themselves, if they would escape the sin of bearing false witness against a brother; a brother through whom God has given new vigour to the church, and is about to do a still mightier work.

Let Mr. Irving's doctrines be judged of as a whole, and not in fragments; and in his own statements, not in the comments of adversaries: and if in any point he has failed in expressing himself clearly, or has so expressed himself that it may be understood erroneously, let charity give the favourable construction—charity, which rejoiceth not in iniquity, but rejoiceth in the truth, and which will not make a man an offender for a word. No divine of the day has been more extensively used by God than Mr. Irving; few of us as much so: at the torch lighted in him a thousand tapers have been kindled, and by these soon shall be kindled beacon-lights on a thousand hills. "Then shall the righteous man stand in great boldness before the face of such as have afflicted him, and made no account of his labours. When they see it, they shall be troubled with terrible fear, and shall be amazed at the strangeness of his salvation, so far beyond all that they looked for. And they, repenting, and groaning for anguish of spirit, shall say within themselves, This was he whom we had sometimes in derision, and a proverb of reproach. We fools accounted his life madness, and his end to be without honour. How is he numbered among the children of God, and his lot among the saints! The righteous live for evermore: their reward is with the Lord, and the care of them is with the Most High."

TO CORRESPONDENTS.

OUR readers will be happy to hear that MR. WOLFF REACHED BOKHARA IN SAFETY on the 15th of February. This information has been transmitted by Meerza Baba, Physician to the Prince Regent of Persia. We have not space at present for the insertion of Meerza Baba's letter; but it, together with a continuation of Mr. Wolff's Journal, will probably appear at the end of our next Number.

A Correspondent of the *Investigator*, in the number of that work for August, complains (under the signature of C. S.) that an "extract" from a paper of his "has by some means found its way into the Morning Watch"—is "materially garbled"—and "exhibits his views at very great disadvantage." As he refers to the page of our work in which the extract appears, we are enabled, at no great expense of time or trouble, to answer his complaint. The piece to which he refers was sent to us for insertion; and as we approved of the sentiments it contained, and found it convenient to introduce it into an article we were penning, we availed ourselves of the opportunity, quite as much in courtesy to the unknown author as for the merits of the composition;—but then we inserted it *entire*, without omitting a single word: the "garbling," therefore, of which C. S. complains, must have been the work of some other hand—possibly of some friend, who was not aware of any objection to its publication, and who extracted the portion which he considered most deserving of transcription. The matter is of no importance but as it regards the feelings of C. S.; and this explanation, we trust, will convince him that we are guiltless of offence in the affair. Our readers will find the lines alluded to, marked as extract, in p. 372 of our last volume.

Communications from R. N.; W. S.; and C. K., have been received, and will be inserted as soon as practicable.

Some extra copies of the two Tables of the Apocalypse which appeared in our last Number have been printed, and may be had separately.

THE MORNING WATCH.

DECEMBER 1832.

THE LANGUAGE OF HEAVEN.

THOUGH the image of God in man, which was marred by the Fall, is “renewed after the image of Him that created him” in the members of the body of Christ; yet is it needful, and very profitable, to refresh and invigorate the renewed soul by comparison with the height of its calling, and by recollection of the all-sufficient power with which it is endowed for attaining this glorious height.

Called to be “sons of God,” “heirs of God,” “joint-heirs with Christ Jesus,” we are roused by the call; but feeling around us and within us “the bondage of corruption,” under which the whole creation groans, we are constrained to cry out, “Oh wretched man that I am! who shall deliver me from the body of this death?” The answer is given by the Apostle; and any thing short of it comes short of a deliverance. The full answer is the subject of the whole succeeding chapter; but its substance is contained in the single assertion, that “the law of the Spirit of life in Christ Jesus hath made us free from the law of sin and death” (Rom. viii. 2). Yet the assertion of this, or of any other doctrine, is of no avail till it is rendered practical by such an application as leaves no room for evasion: without this it is of no avail to the believer, of none in the sight of God; it influences neither the faith nor the practice.

Now it is obvious, and would be verbally acknowledged by all, that the word “law,” which occurs twice in this text, must be taken in the same sense in both instances; the “law in the members” being a power which worketh to bondage and death, the “law of the mind” being a power which worketh to freedom and life. But nothing less than the broad, comprehensive sense of a power influencing the whole life and practice will equally suit both members of the sentence: the law which brings the natural man into bondage binds the whole man; the law which frees the regenerate, frees them wholly. The force

of this is evaded in two ways : first, by understanding the word "law" ambiguously, because it has a different sense in the context, and preceding chapter ; next, by applying the text solely to the members of Christ, without reference to their Head, and then understanding the deliverance in a limited sense, and as only partially attainable, while the bondage is allowed to have been unlimited.

This evasion of the simple meaning of the word of God is unknowingly practised by many pious persons, with no other injury to themselves than the loss of that full confidence, peace, and joy which the knowledge of Jesus Christ, as our Brother, and the real Head of his body the church, would bestow. But on others we know that the effect of weakening the force of Scripture is more injurious ; leading them, on the one hand, to deny the possibility of that holiness which the Gospel requires ; and, on the other hand, to deny our oneness with Christ Jesus by regeneration, his sympathy with us in our trials and temptations, and his power to give us the perfect mastery over them all. In each one of us, till empowered by the Spirit of life in Christ Jesus—as in all mankind before the Incarnation—the law is weak through the flesh, and we cannot do the will of God ; but now, after "God hath sent his own Son in the likeness of sinful flesh," not only to live a life of perfect holiness, but to die for our sins, sin is inexcusable in us : "God hath condemned sin in the flesh, that the righteousness of the law may be fulfilled in us, who walk not after the flesh, but after the Spirit." "Christ hath redeemed us from the curse of the law, being made a curse for us." "As many as have been baptized into Christ, have put on Christ." "Ye are all the children of God," who have "faith in Christ Jesus." "When the fulness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons : " (Gal. iii., iv.) "Led by the Spirit of God ;" "Suffering with Christ now, that we may be also glorified together" (Rom. viii. 14, 17). And those who live beneath their privileges as sons of God, have reason to be afraid of themselves, as Paul was of the Galatians, "lest they should have received the grace of God in vain : " nay, even lest they should "crucify the Son of God afresh, and put him to an open shame ;" lest they should "have trodden under foot the Son of God, and counted the blood of the covenant, which sanctifieth, an unholy thing, and done despite to the Spirit of grace" (Heb. vi. 6 ; x. 29).

We have referred to this passage, not with the purpose of enlarging upon it to shew how the standard of holiness is lowered, and the bonds of obedience relaxed, by evading the simple meaning of the text, but merely as an example, by way

of preface; while we endeavour now to shew the necessity of taking all the word of God in its simple and literal meaning—unless we think it a slight matter to be found false witnesses for Him who is the Yea and the Amen; which we shall find to be no slight matter in the Day of Judgment.

The 'word of God' is an expression which we all have frequently on the tongue; but few of us have considered how much is implied in the expression, and still fewer are so habitually under the influence of that which is implied therein as to do nothing derogatory to, or inconsistent with, the reverence due to the word of God. In some of Mr. Irving's early Orations this was finely expressed; and every pious person must feel with what deep reverence he would hear, and with what implicit diligence obey, the voice of God, if now uttered from heaven, as it was of old from Sinai, or Mount Tabor. Yet words change not their sense when we grow insensible to their meaning; and God "is not a man, that he should lie; nor the son of man, that he should repent:" the word of our God abideth for ever; one jot or tittle shall in no wise pass away, or fail of its accomplishment.

The word of God is from everlasting to everlasting the same. It varies not to suit the changes of the form or mood of the creature, but is itself the standard to which all creatures must conform themselves: the *fiat* of the Creator, which first called them into being, and gave them their present powers and places; and which by another *fiat* can exalt them to a higher or sink them to a lower sphere; can change the present constitution of things into that glorious Millennial dispensation which the whole groaning creation now earnestly longeth for. "By the word of God the heavens were of old, and the earth standing out of the water and in the water:" "the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment, and perdition of ungodly men. The Lord is not slack concerning his promise, as some men count slackness; but is long suffering to usward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come, as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat: the earth also, and the works that are therein, shall be burnt up. Nevertheless we, according to his promise, look for new heavens, and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent, that ye may be found of him in peace, without spot, and blameless. And account that the long-suffering of our Lord is salvation." (2 Pet. iii. 5—15.)

These things we, who have grace given us to receive the Scriptures as the word of God, "*know before*," and are enabled

to beware of being led away by the error of the wicked, so as to fall from our own steadfastness; but endeavour to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (ver. 18). And, on the other hand, in the increasing blindness and perverseness of those who are unlearned and unstable, and who wrest the Scriptures unto their own destruction, we see exemplified the chief characteristics of the last days; when, it is declared, scoffers shall arise, saying, "Where is the promise of his coming?" Men resisting the truth....of no judgment concerning the faith" (2 Tim. iii. 8): "Giving heed to seducing spirits, and doctrines of devils" (1 Tim. iv. 1). Men to whom the vision of all "is become as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee; and he saith, I cannot, for it is sealed: and the book is delivered to him that is not learned, saying, Read this, I pray thee; and he saith, I am not learned" (Isai. xxix. 11). Such is notoriously the state now of a large proportion of the nominal church; the blind leading the blind: "For the Lord hath poured out upon them the spirit of deep sleep, and hath closed their eyes: the prophets, and the rulers, and the seers, hath he covered; and to those that are led by them, the Lord saith, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men; therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid....and in a very little while Lebanon shall be turned into a fruitful field, and the fruitful field into a forest: and in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel: for the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off: that make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of no worth" (Isai. xxix. 10—21).

This terrible state of things, predicted of the last times, and which we see already at work, and in rapid progress to its consummation amongst us, is brought about by neglecting the word of God to follow the precept of men; by not fearing and serving God alone, but fearing man more than God. Many do this unconscious of its guilt, many even unconscious of the influence; and it is for their sakes that we would endeavour to shew that we have the word of God for our guide, and that it is an unerring and all-sufficient guide. The great controversy which we have had to

maintain against the professing church is simply this, that the Scriptures are the word of God, and that this word is an all-sufficient guide. For this, in reality, it is, that our names have been cast out as evil,—for maintaining the integrity and purity of the Scriptures, against those who would mutilate them by forbidding the study of one portion, or forbid the literal acceptance thereof; polluting the word of God by the glosses and false comments of men.

But, highly important as it is to vindicate the integrity and purity of the Scriptures, as an unerring and all-sufficient guide, we have a still higher end in view,—the highest end, the most ennobling contemplation which can exercise the mind of man. We would inquire, how through the medium of language man is brought into communion with God, and transformed into the Divine image; and how it seems to follow that this change can be effected in no other way than by the word of God; that hence we may see the necessity for the continual presence of the Word of God in the church, and prize it as the saints of old did, saying, “Oh how I love thy law! it is my meditation all the day. Thy word, O Lord, is sweeter than honey and the honey-comb.”

It is presumptuous and dangerous to pry into the secret things of God—into the mysteries of Godhead anterior to the creation—and we mean not to attempt going further than the light of Revelation extends. But as it is the glorious endowment of man to have been originally formed in the likeness of God, and to be capable of renewal after the image of Him that created him; so may we, by reflecting on our own nature, apprehend much of the Divine nature, and, “beholding as in a glass the glory of the Lord,” become “transformed into the same image, from glory to glory, as by the Lord the Spirit.” Much, too, is revealed on the nature of God, both in express terms, and in an indirect manner; and many points, which are not explicitly declared, may, by the comparison of different texts, become as fully established as if they had been revealed in the plainest manner.

Before man was formed, the Divine will was made known by an audible voice: God said, “Let us make man in our own image;” proving the interchange of discourse between the Persons of the Trinity: just as in the vision of Isaiah; “Whom shall I send? and who will go for us?” (vi. 8.) And this was not a discourse to the angels: after the likeness of angels man was not created, nor by the hand of angels: God created man in his own image, “in the image of God created he him:” God is the *Us*, the *Our*. But the word of God is not only the expression of his will, it is creative energy also: God said, “Let there be light, and there was light.” And to make the

formless chaos responsive to the creative energy of the word, the Third Person of the Trinity goeth forth : "The earth was without form, and void ; and darkness was upon the face of the deep ;" but "the Spirit of God moved upon the face of the waters" before the creative word went forth. And, in like manner, when God works his still more glorious work of regeneration, whether in the soul of man now, or throughout the whole creation hereafter, he sendeth forth the Spirit, which proceedeth from the Father and the Son, to prepare for the accomplishment of the will of the Father and the word of the Son, and bring into manifestation all the Persons of the Trinity in every act of the Godhead. "O Lord, how manifold are thy works ! in wisdom hast thou made them all. Thou sendest forth thy Spirit : they are created ; and thou renewest the face of the earth."

This distinction of the Persons in the Godhead, which we express by the term Trinity ; and this conjunction of the Three in the operation of every act of Godhead ; subsisted from all eternity. "In the beginning was the Word, and the Word was with God, and the Word was God." And by the Holy Spirit the incarnation of the Word took place : "And the Spirit of the Lord was upon him," the Messiah, the Anointed ; and "through the Eternal Spirit Christ offered himself without spot to God." So that we must be careful to preserve inviolable the unity of operation in the Godhead, while we distinguish the Persons of the Father and the Son and the Holy Ghost. The Word is the special designation of Christ ; and he is the revealer of the Father : yet he expressly says to his disciples (John xiv. 24), "The word which ye hear is not mine, but the Father's, which sent me ;" and the Father himself pronounced over him, repeatedly, "This is my beloved Son : hear ye him." Again, though "all Scripture was written by the inspiration of the Spirit," and "holy men of old spake as they were moved by the Holy Ghost," yet it is expressly declared of the Comforter (John xvi. 13), "He shall not speak of himself ; but whatsoever he shall hear, that shall he speak. He shall glorify me," says Christ, "for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine : therefore said I, that he shall take of mine, and shall shew it unto you." In confirmation of all which it may be remarked, that in the vision of the throne of God surrounded by the heavenly hosts (see Isaiah vi.), the Prophet recognises the glory of the Father in the voice of the seraphim, crying "Holy, holy, holy, Lord of hosts ! the whole earth is full of his glory ;" and, struck with awe, exclaims, "Woe is me ! for I am undone ; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips ; for mine eyes have seen the King, the Lord of hosts." This vision

of Jehovah is expressly declared by the Evangelist to have been of Christ (John xii. 41): "These things said Esaias, when he saw His glory, and spake of Him:" and by the other sacred penman (Acts xxviii. 25) is declared to have been the Holy Ghost: shewing that the three Persons of the Godhead were all then revealed, and all concurred in the message of the one Jehovah, which the Prophet received when he answered the invitation of the Lord, "Whom shall I send? and who will go for US."

And in the incomprehensible bosom of eternity, before all things, when God alone existed; even then we are warranted in supposing that intercommunication subsisted and was expressed between the Father, Son, and Holy Spirit, all equally and eternally God. Many passages in Scripture indirectly warrant the supposition, and Christ's address in Proverbs viii. seems not to admit any other interpretation. There, in the character of Wisdom, he declares that the Lord possessed him "in the beginning of his way, before his works of old;" saying, "I was set up from everlasting, from the beginning, or ever the earth was. When there was no depths, I was brought forth..... When he prepared the heavens, I was there..... When he appointed the foundations of the earth, then I was by him, as one brought up with him; and I was daily his delight, rejoicing always before him; rejoicing in the habitable part of his earth; and my delights were with the sons of men. Now, therefore, hearken unto me, O ye children: for blessed are they that keep my ways. Hear instruction and be wise, and refuse it not..... The fear of the Lord is the beginning of wisdom, and the knowledge of the HOLY ONES is understanding. By me thy days shall be multiplied, and the years of thy life increased."

And what was the language of Heaven? Through what medium did the Persons of the Godhead communicate and exchange their will and their pleasure? Surely through the same medium as that by which their communications to man have been made. When the Lord descended on Sinai, to make known his will to Israel, he spake that will in the Hebrew tongue. And God not only spake his will in Hebrew, but wrote his commandments on stone in the Hebrew character, to be kept as a memorial from generation to generation. Moreover, in the Hebrew language Moses wrote the Pentateuch, recording the whole history of man, and the work of creation; and in writing that which God revealed, Moses kept most strictly by the word of God, not one jot or tittle of which shall fail of its accomplishment. Before the creation of man, the Godhead spake, saying, "Let us make man in our own image." Reason, and its expression speech, is the noblest part of that image; and both reason and speech in Adam were, of necessity, the counterpart and reflection of the wisdom and word of the Godhead,

whose image and likeness he bare. The medium of communication between God and man is, therefore, of necessity, the same in both, and common to both. The Word of God, which at the beginning called creation into being, He alone could tell to Moses his own first acts of creation : what He spake Moses most religiously recorded : in Hebrew Moses wrote "God said, Let there be light ;" and in Hebrew, therefore, was the word spoken by God.

Pursuing this line of argument downwards, we know that God spake with Noah and the fathers of the old world ; and talked with Abraham as a friend ; and knew Moses face to face ; and fixed the language of his communications on the two tables of stone, written with the finger of God ; and these tables, laid up in the ark, together with the book of the law of the Lord, by the hand of Moses (2 Chron. xxxiv. 14), carry down the Hebrew language unchanged till the final destruction of the Temple, B. C. 623. David, therefore, penned his sweet Hallelujahs in the language of Adam and Moses : in the same language Isaiah heard the songs of the seraphim ; and in the same language, when God shall gather his people of Israel, they shall praise his name ; and not they alone, but all the people of God who sing the new song (Psal. xcvi. xcvi.) The name of the city shall be then Jehovah-shammah : there shall be one Lord, and his name one : all the nations of the earth shall worship the Lord with one tongue, and the confusion of Babel shall be reversed. Therefore wait ye upon me, saith the Lord for then I will turn to the people a pure language, that they may all call upon the name of the Lord with one consent." (Zeph. iii. 9.)

But the continuity of the Hebrew language is falsely supposed to have been broken at the Babylonish captivity by Ezra, whom they unwarrantably accuse of sacrilegiously exchanging the original Hebrew character for the character used by the Assyrians, and learnt from them by the Jews during their seventy years' sojourn in Babylon. In a former Number of this Journal we shewed the groundlessness of this supposition, which rests, in fact, wholly on coins which were supposed to be of older date than the separation between Judah and Israel. But all well-informed persons are now agreed that no coins with legends exist of that high antiquity : for the Persian darics, which cannot be earlier than Ezra, are without legends ; and the Hebrew coins called "shekels" are all either spurious and modern, fabricated to deceive, or of the time of the Maccabees and their successors. Of the spurious coins, as many exist in the square-formed character as in the rude Samaritan form ; and of the genuine coins it is difficult to say whether they were intended for square or Samaritan letters, the forms are so rude, and so little resembling the manuscripts of either.

Good men, who take up heedlessly such notions as these,

should be told of the disgrace they bring upon themselves, and the still greater dishonour they put upon the Scriptures, upon Ezra, and upon God, by the string of groundless suppositions involved in their calling the present square character Chaldee. Without a shadow of foundation, they suppose that the Assyrians had a character so superior to that of the Jews as the square is to the Samaritan; which last they, without foundation, suppose to have been the original Hebrew. They suppose that all the people of Israel, including the old men who had seen the Temple in its first glory (Ezra iii. 12; Hag. ii. 3), had wholly forgotten their original character, and wholly adopted the Assyrian, notwithstanding the presence of Ezekiel and Daniel among them the whole time. They suppose that Ezra had the hardihood to change the character of Inspiration, and still further hardihood to destroy the original record: they suppose that the succeeding Prophets acquiesced in and sanctioned the change: and, above all, they suppose that God wrote his Commandments in the barbarous Samaritan character, and that the heathen of Assyria invented the surpassingly beautiful square character!

The absurdity of building any hypothesis on such groundless and unreasonable suppositions is sufficiently obvious. But we are unwilling to let the question remain merely undecided; unwilling merely to say that the change of character is unproved; but would add a few remarks, in order to shew that this change cannot have taken place, that the question may be set at rest.

If the Assyrians possessed an alphabet so perfect and beautiful as every one acknowledges the square Hebrew to be—a character so well fitted for monumental inscriptions, and sculpture of every kind—it would have superseded every other character for these purposes. Sculptures we have in abundance, from Nineveh, and Babylon, and Persepolis; covering the whole time from Solomon to Alexander; including, not only Babylon's site, but that of the empires which preceded and followed it: but where, among them all, is an inscription in the square character? where do we find a vestige of that alphabet which the Jews are said to have acquired in Babylon? We have taken much trouble in the inquiry, and examined a great variety of inscriptions, cut on the hardest stones, and stamped upon brick; but have not been able to find or hear of any other character, found among the ruins of Nineveh, Babylon, or Persepolis, than the arrow-headed character—excepting coins of the time of Alexander, and a few Greek and Cufic and Pelhavi inscriptions at Persepolis. It has been assumed that the modern Hebrew was the only, the universal, character of Chaldea; and that the Jews were constrained to learn it during their captivity there; while the fact is, that this miserable handful of captives alone use the beautiful Hebrew character, and throughout the

mighty empire of the Chaldeans not a trace of "Chaldee" is to be found. Now, we confidently affirm that this could not have been the case on the vulgar hypothesis that the present Hebrew character is Chaldee. No other Chaldean character than the arrow-headed is known, which ascends into the remotest ages of antiquity—almost to the confusion of tongues at the building of Babel—and comes down to the age of Xerxes, whose name Champollion found written on an agate cup, first in hieroglyphics, then in the arrow-headed characters of Persepolis.

But the mistake is not even yet wholly exposed ; for not only do we maintain that the *character* has been erroneously called "the Chaldean character," but further, that the *dialect* called Chaldee was not spoken by the Chaldeans, but was merely a corruption of Hebrew, spoken by the Jews alone, and the consequence of their captivity. Chaldee is not a distinct language ; it is merely vulgar Hebrew : it is just that clipping of some words, and lengthening of others ; that slurring over of difficult utterances, and giving wrong emphasis to others ; which is practised by the common people in all languages. For this reason the decrees of Artaxerxes and Nebuchadnezzar, and certain other portions of Daniel and Ezra, and a single verse in Jeremiah (x. 11), are given in Chaldee, for the sake of the captive Jews ; but all the other chapters of Daniel and Ezra, and the whole of Ezekiel and the later Prophets, are pure Hebrew. Even the book of Nehemiah is in Hebrew ; and he explains how Ezra led the people back to the pure Hebrew of Scripture, by himself reading from day to day from the book of the Law, and appointing certain Levites to explain its meaning, and cause the people to understand (Neh. viii.) But when Ezra had thus read and taught the law, where was the need of transferring the whole Bible into the Chaldee character ? It was elementary teaching they wanted : they were as ignorant of writing in one character as in another. The explanation given by the Levites was probably just such a paraphrase as the Chaldee of Jonathan—nearly such an explanation as a missionary would give to slaves. But Jonathan's Paraphrase would not supersede the Scriptures ; nor would the missionary's explanation make the Bible less precious ; and Ezra's zeal was directed to bringing the people back to the standard of God's law : never would he have debased that standard in accommodation to the ignorance or corruptions of the people : they must be raised to it, not it sunk to them.

Every Christian believes, that as by the Word of God all things were made, so by the same Word they are kept in being, and made to work together for the glory of God ; and that this word is not merely the utterance of his will, but carries with it the power of God ; who hath said, "My Word shall not return unto me void, but shall accomplish that which I please ; and it shall prosper in the thing whereto I sent it." And every

believer in a God, though not a Christian, must acknowledge, that, inasmuch as he is God, "the Most High ruleth, and doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou?" That the Providence of God, in short, is the handmaid to his Word, and that not a sparrow falleth to the ground but by his permission. Let us apply this doctrine to the present question.

It is granted that God is the doer of all, and that he doeth all for the glory of his own great name. It is granted, in the present question, that the Jews were carried into captivity in fulfilment of the word of the Lord: "that in the land of the Chaldeans he set his eyes upon them for good" (Jer. xxiv. 6); "that when his own word was accomplished in their seventy years' captivity" (Jer. xxv. 11, 12), he moved the hearts of their oppressors to let them go; and brought them back again, according to his word. And when all these wonders were wrought for the verification of the word of God, would he not take care of the word itself? The mighty works done in attestation of the word imply the sacredness of that for which they were wrought; imply its inviolable purity, and the knowledge of that purity among the people; that, comparing the declarations of God with his dealings towards them, they might see that not one jot or tittle of his word had failed of its accomplishment. But the common hypothesis, which we are combating, asserts that every jot and tittle of the word is gone; that Ezra changed the whole Bible into Chaldee;—asserts it without a shadow of proof, and in the teeth of so many facts and arguments such as we have stated. Assertions confidently made, few persons have knowledge and boldness enough to question: an hypothesis often repeated becomes prejudice difficult to remove: and the change of the Hebrew character by Ezra has been asserted by divines of great authority, and inculcated in almost all elementary works, from Prideaux down to Horne's Introduction; and by commentators of almost all schools—such as Mant, Adam Clarke, and Scott;—but the thing is incredible, is impossible.

The dangerous tendency of this hypothesis—of a change in the Scripture made by Ezra—is too much overlooked: its tendency is wholly to subvert the authority of the word of God, by cutting it off from the Inspired source; which is as effectually done by one removal as by many, by one translation as by twenty. And though good men evade this objection, and quiet their consciences by saying that Ezra was guided by the Holy Spirit in his translation, this is but begging the question; first assuming that such a transcript was made, and then presuming that it was made by Inspiration. We have given cogent reasons for believing that no change was made by Ezra; and, if any.

remain unconvinced by those arguments, we require them to produce some command from God to authorize Ezra to change the language of Inspiration. God is very jealous of his word : he hath declared, that heaven and earth shall pass away rather than one jot or tittle of his word shall fail : and, before we admit that the holy Ezra, who was so zealous for the law of God, changed, not jots and tittles only, but every letter of the word of God ; before we admit this, we demand some proof of it, and some command to sanction it ; and till these are produced we hold such a charge to be slanderous to the pious Ezra. There is no authority in Scripture warranting this change in the language of inspiration ; and those who maintain that such a change was made, do, in fact, reduce the Hebrew Scriptures to the level of the Vulgate. The Papists assert that Jerome was inspired to make the Vulgate translation ; we demand proof of this, and, in default of proof, call it Jerome's Latin version—a good version, but the work of fallible man, and not the inspired word of God. Those who assert that Ezra re-wrote the Scriptures, are precisely in the same position ; and their charge against the Papists recoils upon themselves : they are appealing to a version of Ezra, the work of fallible man ; not to the word of God.

The unbroken continuity of the Hebrew language, from the Creation to the present time, is demonstrable to every scholar from the internal character of the language. The Hebrew words are not merely conventional sounds, arbitrarily imposed for distinction, as is the case in other languages ; but all its words are significant ; and each word, by various forms of inflection and punctuation, is rendered capable of expressing all the various limitations, extensions, and modifications of meaning, which conversation or reasoning may require. The radical and primary words in Hebrew are fewer than in any other language ; but, from the variety of meanings which each word is capable of receiving, the language becomes sufficiently copious for every purpose, without losing sight of the simple meaning of the original word. The words Hosea, Joshua, Jesus, Saviour, Saved-ones, Salvation, &c. ; as also the words Kinsman, Avenger, Redeemer, Redeemed, Redemption, &c.—and so every other class in the language—flow each from some one root, expressing an act, or state of being, which is included and referred to in all the derivatives. The judgment of the critic is therefore shewn in giving the right meaning to the original word, the root of the derivatives ; and the error of the Hutchinsonians lay in the fanciful meanings they gave to the roots, and in often outraging piety and common sense by forcing Scripture in accommodation to their fancies. The radical meaning may, in almost all instances, be positively fixed from Scripture ; and in the few instances where this cannot be

done it may be deduced, with almost as much certainty, by a careful comparison of the contexts, where the same, or analogous words occur. The important words Sin, and Sin-offering, which occur so frequently, and in so many forms, in Scripture, have their radical meaning fixed by the slingers (Judges xx. 16) who did not *miss* the mark; all sin being to miss the mark which God appointed as the end of our being; and its remedy causing Satan to miss his mark in the temptation and fall of man; the stroke of death being turned aside from us by the Great Captain of salvation. Such instances as this pervade the whole Bible, rendering each word, a mine for research, and a treasury of knowledge: it especially pervades the proper names; those of God containing all the depths of the mystery of his own being, so far as it can be revealed to the creature; while the proper names of men and of places record God's acts of grace and of mercy towards man.

Every one who studies the Hebrew will admit that its genius and structure is the same throughout Scripture; with no other difference than that resulting from patriarchal simplicity, and some few Archaisms in Genesis, and those additions which the alteration of clime and circumstances gave rise to, in the times of the later Prophets: the language of shepherd tribes cannot express all the thoughts of a polished people. Till the confusion of Babel, the Scriptures declare that the language of mankind was the same: in the sin which occasioned the confusion of tongues, none of the servants of God would join; and they would therefore be exempt from the judgment which was the consequence of the sin—their speech would not be confounded, like that of the builders of Babel. Among these servants of God we must certainly reckon Shem and Eber: Shem, who lived five hundred and two years after the Flood, and who was probably Melchizedek, the priest of the Most High, who blessed Abraham; and Eber, who lived at the time of the Confusion, and named his son Peleg, to commemorate the division of the earth by that confusion; and from whom the language of man, universal before his time, and by him transmitted to his descendants, was called Hebrew. Eber naming his son Peleg proves Hebrew to have been the original language; in the name he commemorated the confusion of tongues in commemorating the division of the earth; and commemorated it in that language which alone remained unconfused, and which was henceforth called, after him in whose line it was preserved, Hebrew.

After the confusion, we find but occasional notices of the languages of the heathen in Scripture; but these are sufficient to shew that the other languages were not slight variations, or as it were dialects, of the Hebrew, but wholly and radically distinct from it. The heathen names shew this; especially those changes of name

which are recorded : as, Joseph, for Zaphnath-paaneah ; Daniel, for Belteshazzar, &c. And Joseph spake to his brethren by an interpreter (Gen. xlii. 23) ; and the Syrian language was unknown to the Jews (2 Kings xviii. 26) ; and the Jews themselves, by intercourse with the heathen, were continually corrupting their speech—as by marrying wives of Ashdod (Neh. xiii. 24)—so that their children spake half in the speech of Ashdod, and could not speak the Jews' language.

The check upon this tendency to corruption was the word of God, which remained the pure standard of truth and of language, against all the waywardness and inconstancy of man. "The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the glory of man as the flower of grass: the grass withereth, and the flower thereof falleth away; but the word of the Lord endureth forever." "And this is the word which by the Gospel is preached unto you" (1 Pet. i. 25; Isai. xl. 6—8).

When Christ preached the Gospel, he declared that he came not to destroy the Law and the Prophets, but to fulfil; and the Apostles in their preaching continually refer to the Old Testament as the standard of truth, the infallible word of God. The New Testament is also the infallible word of God; differing nothing in its authority from the Old; differing only in the circumstances under which it was promulgated. The Old Testament, being given before the Word was made flesh, came forth as the word of Jehovah *to man*: the New Testament, being given after the Incarnation, is the Word in flesh, coming forth *from man*—from Christ himself in the first place, who was the Incarnate Word; from his members in the next place, who are temples of the Holy Ghost. The union of Godhead with Manhood in the person of Christ by the indwelling of the Holy Spirit at the Incarnation, was a new display of the glory of God, and of his love to man: and this, like every other display of his attributes, is not a passing act of a few years, but an abiding, an eternal manifestation.

The indwelling of the Holy Ghost in flesh, which was impossible till realized in the person of Christ, is now realized in all the members of his body, by virtue of their union with him, their risen Head. In him the Spirit dwelt in all fulness; God gave not the Spirit by measure unto him: He was all the fulness of God in a body. But in the members of Christ, though filled with the same Spirit, each according to his several capacity, the fulness of Christ doth not dwell in any one member, but is found only in the whole body; to which fulness each member contributes. In the members "there are diversities of gifts, but the same Spirit; and there are diversities of operations, but it is the same God that worketh all in all." In Christ dwelt wisdom, and knowledge, and faith, and healing, and miracles,

and prophecy : these are not all given to each of the members, but some to one, some to another ; yet all these worketh that one and the self-same Spirit, dividing to every man severally as he will, but giving to no one member the fulness and glory of the Head, that Christ in all things may have the pre-eminence.

The Word became flesh to manifest that glory which had been promised from the beginning ; to wipe off the stain of the Fall, to make an end of sin, and to exhibit man as the image of God ; not only the recipient of blessings, but pouring them forth on others. The coming of Christ in flesh gave no new revelation of word, but embodied it in a life. He came to fulfil the written word ; and, when he had done this, exclaimed, "It is finished," and gave up the ghost. Christ added not to the law of God : he only gave to it life and spirit : he reinforced the Law and the Prophets, adding love to their previous sanctions ; illustrating it in his own person, and comprehending all the commandments in the precept of Love to God, and love to our neighbour. The Apostles wrote no new commandment, but gave the new enforcement of all in the example of Christ : true in him ; therefore true in his members ; because the darkness is past, and the true light shineth (1 John ii. 7) : according to our Lord's words, "Love one another, as I have loved you" (John xiii. 34).

The inspiration of the New Testament may, in one respect, be considered as even more direct and immediate than that of the Old, since it was given forth immediately from God the Holy Ghost indwelling in Christ and his members ; the Comforter, who was promised by Christ to abide with his church during the whole time of Christ's absence, being specially given in order to teach them all things, to "bring all things to their remembrance, and to shew them things to come" (John xiv. 26 ; xvi. 13). By the descent of the Holy Ghost, God made known to his church the fulness of his purpose : they became the recipients of all the grace and glory which the word of prophecy had declared, and the types and shadows of the law had pre-figured. They became one with the Father and the Son by the indwelling of the Holy Ghost. They not merely saw the glory of God, not merely heard the voice of Jehovah ; but were themselves the temples of God, and spake the words of God. Every faculty of the man was possessed and used by the Holy Ghost ; the understanding enlightened, the memory perfected, the tongue employed, and the pen directed, by the indwelling God : man being then first shewn in the perfect image of God ; following the footsteps of the God-man Christ Jesus ; content to do the will of God ; dedicating all his powers and faculties to the Creator's service ; glorifying God with the body and the spirit, which are his.

In this state of things, and during this dispensation of the Spirit, the voice of Jehovah is silent : it speaks to the heart and conscience in the written word of God, which the Spirit taketh continually, and sheweth to the church (John xvi. 15). And thus it shall continue during the absence of the Lord, who is the living Word ; and who shall speedily again come forth as the Word of God, and in his new character of King of kings and Lord of lords (Rev. xix. 13, 16). At present the Spirit speaketh for the edification of the church, and therefore in that language known to the members, wheresoever they dwell ; but attested in general by the presence of the unknown tongue, and appealing continually to the Scriptures, as the one only standard of truth for the universal church of all generations : to which standard nothing can be added, and from which nothing can be taken away, but at the peril of the soul. For thus saith the Lord : " If any man shall add unto these things, God shall add unto him the plagues that are written in this book : and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things that are written in this book." (Rev. xxii.)

But a time is at hand when the dispensation of the Spirit shall be terminated by the second advent of the Lord, who at his first advent began it. The voice of Jehovah shall then be heard again : it shall ring through all creation ; and all his waiting people shall shout aloud for joy. " For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God." " The Lord shall roar from on high, and utter his voice from his holy habitation over all the inhabitants of the earth " (Jer. xxv. 30). " The Lord also shall roar out of Zion, and utter his voice from Jerusalem ; and the heavens and the earth shall shake : but the Lord will be the hope of his people, and the strength of the children of Israel " (Joel iii. 16). " And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, shall answer, saying, Blessing, and honour, and glory, and power be unto Him that sitteth upon the throne, and unto the Lamb, for ever and ever " (Rev. v. 13). " Let the heavens rejoice, and let the earth be glad ; let the sea roar, and the fulness thereof ; let the field be joyful, and all that is therein : then shall all the trees of the wood rejoice before the Lord : for He cometh, for He cometh to judge the earth : he shall judge the world with righteousness, and the people with his truth." (Ps. xcvi.)

In that day the bride of the Lamb, the heavenly Jerusalem, shall sing the song of Moses and the Lamb, for ever united to their Lord, and seated with him on his throne of glory. In

that day shall the Jewish people sing in the land of Judah, "We have a strong city: salvation will God appoint for walls and bulwarks." "A vineyard of red wine: I, the Lord, do keep it." (Isai. xxvi. xxvii.) In that day shall the glory of the Lord fill the temple on Mount Zion, and there shall he dwell in shechinah glory for ever: and the name of the place shall be Jehovah-Shammah. (Ezek. xliii. xlviii.) And in that day "shall the Lord be King over all the earth: in that day there shall be one Lord, and his name one" (Zech. xiv. 9). And in that day the kingdom of the Lord shall come, and his will be done on the earth as it is in heaven.

In preparation for this fulfilment of his promise, God commanded all his servants the prophets to write the words that he had spoken to them in a book (Jer. xxx. 2). And he hath commanded us to "seek out of the book of the Lord, and read: no one of these shall fail" (Isai. xxxiv. 16). And he will preserve his written word, to the end that it may be compared with its accomplishment; for "one jot or tittle shall in no wise pass" from the Law and the Prophets "till all be fulfilled." And even then the word of God shall stand the eternal record of his will, and his completed purpose stand the eternal monument of his truth, and all creation rejoice in the accomplished glory of God; all things reflecting some portion of the Creator's mind—the church "the fulness of Him that filleth all in all." ED.



UNACCOMPLISHED PROPHECIES NOW FULFILLING.

NO. III.

EGYPT was the most learned nation of antiquity; from it came the arts and sciences, and philosophy, to Greece: its characteristic in the Sacred Writings is Wisdom, and Learning: Moses is said to have been "learned in all the wisdom of the Egyptians" (Acts vii. 22); and the leading antithesis, which is preserved throughout all the Prophets who speak of Egypt, lies between the wisdom of God and the wisdom of man, as a ground of trust. Egypt stands for the very best things which man has; his intelligence, his prudence, his knowledge, his all that elevates him above the beasts. In the present examination of the subject we shall take Isaiah xix. as the basis, into which we shall weave the parallel passages from other prophecies relating to the same subject. The interpretation must be sought for in the most enlightened nation of Europe, the most famed for its wisdom, whichever that may be; and the question can only lie between England and France: but the former being the head of the system that protested against the Papal harlot; being *the*

house of God, nationally considered ; and the *church of God*, visibly seen ; it is in it, rather than in France, that we are led to seek for the antitypical illustration.

“ Behold, the Lord rideth upon a swift cloud, and shall come into Egypt ; and the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of it.”—The time of the fulfilment of the prophecy is marked as the time when the Lord comes riding upon a swift cloud. This cloud has a spiritual fulfilment in the mystery, before it has its true fulfilment in the letter, like all the other prophecies relating to the Lord’s advent. The expression refers to the cloud in which the Lord was concealed during the coming up of the Jews out of Egypt, in such a manner that his presence afforded a guide to them, while it was at the same time a source of obscurity to their enemies. Christ is now appearing in the cloud, and is seen by all his spiritual people ; while, to all who are not looking for him, his doings are becoming more and more perplexing. The “ idols of Egypt ” are the objects of trust and deliverance out of dangers and difficulties : these, amongst politicians of the present day, are cheap government, economy, emigration, reform bills, manufactures, education, &c. : amongst the churchmen, the idols are the conversion of the world ; missionary, Bible, and education societies ; learned commentators ; free dissemination of all religious and irreligious opinions ; equal encouragement to all sects, or rather no encouragement to any ; schemes for establishing universal peace, &c. &c. Now all these idols shall be found unavailing ; for, saith the Lord, “ I will set the Egyptians against the Egyptians, and they shall fight every one against his brother, and every one against his neighbour ; city against city, and kingdom against kingdom.” The only conversion they shall be able to make of the world will be into one great slaughter-house.

“ And the spirit of Egypt shall fail in the midst thereof ; and I will destroy the counsel thereof : and they shall seek to the idols, and to the charmers, and to them that have familiar spirits, and to the wizards.”—“ The spirit of Egypt ” may signify either the courage, or the wisdom ; and from the context it is probable that the latter is intended. The destruction of “ the counsel thereof ” is spoken of as already completed in ver. 11 : “ Surely the princes are fools, the counsel of the wise counsellors is become brutish : how say ye unto Pharaoh, I am the son of the wise, the son of ancient kings ? where are they ? where are thy wise men ? ” It is impossible to pay the smallest regard to public events that are passing around us daily, without feeling the fulfilment of this prediction to the uttermost. The people are mad with the self-conceit of their own wisdom. They think they have got the wisest rulers that they ever had. The ministers

of the King imagined that all the genius of the nation was concentrated in themselves; yet the famous bill, by which the whole power of the government has been transferred from the Crown to the mob, has been passed without their knowing its effects; and it is so full of errors that the law-officers declared it was a *perfect abortion*: the public treasury is at a lower ebb than it ever was in the memory of man; and the revenue is falling off. The country is more and more discontented every day, and the resource of the people is to idols of every kind and name, according to their tribes.

It has been already observed, that an idol is any thing which is looked to as a ground of confidence; of deliverance in times of danger, or of gratification in times of prosperity. All men in England are looking to the idols which have been enumerated above; but their hope is vain: “And the Egyptians will I give over into the hands of cruel lords” (אֲדֹנִים the mob); and subsequently “a fierce king shall rule over them, saith the Lord, the Lord of hosts.” This fierce king is no doubt the Assyrian, the last head of the beast, who will arise out of the turmoil of the revolution, after the people are sick of their cruel lords; as Napoleon did after the French were tired of their Robespierres, Barras, &c. &c.—The next verses describe the entire failure of the maritime wealth, and strength of the state; which couples this prophecy concerning Egypt with that relating to Tyrus, and which is applicable solely to Great Britain, as we shall shew in a subsequent Number. Ver. 9 points to the ruin also of the manufacturing interests: “Moreover, they that work in fine flax, and that weave net-works” (the margin reads “white-works,” peculiarly descriptive of cotton) “shall be confounded.”

After the declaration of folly and infatuation which has come upon the ministers of the king, and which we have already quoted, the Prophet adds, “Where are thy wise men? and let them tell thee now, and let them know what the Lord of hosts hath purposed upon Egypt.”—They are here directly charged with lack of wisdom because they do not know what the Lord of hosts has purposed to do with their country: so that Isaiah, at least, had no notion of the modern Evangelical doctrine, that religion had nothing to do with politics. The ministers of the king were bound to know what God purposed to do with their land: to be ignorant of that purpose incapacitates them utterly for governing the country: they may pass what laws they please; they may amuse themselves with interminable protocols, till they are the laughing-stocks of all Europe; they may strive to their utmost to benefit the people; none of their projects can or shall succeed, because they are not acting according to the purpose of the Lord of hosts.

“The princes of Zoan are become fools, the princes of Noph

are deceived : they have also seduced Egypt, even they that are the stay of the tribes thereof.”—In this passage, in chaps. xxviii. xxix., and throughout Jeremiah and Ezekiel, the blame of the ignorance of the people, and their guilt, is charged principally on the religious guides, who are denounced with an unsparing universality that is most terrific. We never could conceive until lately how this could be merited : we endeavoured to limit the application of such passages to the Papacy, or to the worldly-minded, or to heretics, or to schismatics ; but, still, there was no distinction or reserve in the passages to justify such limitation, and we were therefore obliged to leave it for the Lord to vindicate His own word in His own time. Now, however, that we see the whole body of preachers, of every sect, knit together in one band to refuse to admit the voice of the Holy Spirit into their assemblies, we feel the reason of this universality in God’s word painfully demonstrated before our eyes.

“The Lord hath mingled a perverse spirit in the midst thereof; and they have caused Egypt to err in every work thereof, as a drunken man staggereth in his vomit.”—This verse, and particularly the last clause, ties the denunciation on Egypt again on to Isa. xxviii. xxix., where the drunkenness is declared to be not of wine, but of human wisdom, which considers itself as sufficient without the Spirit of God. Since, therefore, it is clear, not only from the text itself, but also from the analogous passages referred to, that God’s controversy with the nation and system characterized under the name of Egypt, is on account of its learning, or human wisdom, in opposition to the sole wisdom in Jesus Christ, which is communicated by the Spirit of Jesus through his members, it becomes us to examine in what this nation is most vain of its wisdom, and the mode in which God is dealing with it at this time in these several kinds.

The universities are the schools of the nation, and the organs and expositors of its intelligence. In these there are three special studies, which qualify the proficient for what are termed *κατ’ ἐξοχην*, THE LEARNED PROFESSIONS—namely, medicine, divinity, and jurisprudence. It has been observed in a former number of this Journal, that one obvious end to be attained by that fearful pestilence, the cholera, is the bringing into contempt the skill of the doctors, and the science of medicine. All the modes of treatment have proved equally fallacious : one gives narcotics, and another stimulants ; one saline, and another spirituous, medicines ; one bleeds, and another injects ; and the amount of success and failure is equal with each. They are completely baffled ; while the simple-hearted people, who have faith to dismiss all doctors, to reject all medicine, and to cast themselves in utter helplessness on the power of Jesus, have been recovered. Thus, one of the great idols of the wisdom of

Egypt is set at nought. "Go up into Gilead, and take balm, O virgin, the daughter of Egypt: in vain shalt thou use many medicines, for thou shalt not be cured" (Jer. xlv. 11).

The Spirit of God has caused several young women, in different parts of Great Britain, to condense into a few broken sentences more and deeper theology than ever Vaughan, Chalmers, or Irving uttered in their longest sermons; and, therefore, more than all the rest of the Evangelical pulpits ever put forth in the whole course of their existence. Thus the pride and vanity of preachers, who have been followed by crowds of admirers, has been held up to scorn, and the foolishness of God has been demonstrated to be wiser than the wisdom of man. It is owing to this, among many other causes, that the popular preachers are found so bitterly opposed to the manifestations of the Spirit; and the schools of divinity are seen to be as inferior, when compared with the Spirit, to teach God's mind, as the schools of medicine are to preserve men's bodies, in comparison with faith in Jesus. A woman has no standing in the church but as subservient to the man; therefore she is not allowed to teach in the church; and, even when used by the Holy Ghost to prophesy, was to have her head covered, in token of her subjection to the man. She is, to all church intents and purposes, a "thing that is not;" and therefore we see why it is that the Lord has used women chiefly as prophets in these days, in order "to bring to nought things that are." The Lord is turning things upside down in the church, as well as in the nation: He will do it, however, in such a way as to glorify Himself in his ordinances; whereas man tramples upon God's ordinances, in order to shew his despite of God.

The last of the sciences is jurisprudence—that system which protects the acquired wealth of industry to the helpless, transmits it to impotent infancy, and secures by quietness that which could not be so well effected by powerful arms. This is likewise the science which defines and punishes crimes, measures the amount of their heinousness, and appropriates their punishment. The first table of the law of God must be the most sacred in every human, as it is in the Divine, code; and where that is purposely outraged, the sanction of the latter will be little regarded. God is publicly derided in the streets of London, and permitted to be so by our rulers: it is laid down as a maxim of government, that blasphemers are not to be prosecuted, if they are sincere in their blasphemy. Since, therefore, the wisdom of England's laws will not vindicate the honour of God, neither shall they protect England's idol, its property; and the most sacred rights of property, based upon the most ancient and on the best-established laws, shall be trampled under foot; and no law found to be valid against the caprice of a maddened people.

If there be one description of title more sacred than another, it was that which was founded upon a Royal Charter. In all disputes between the kings and their subjects, the violation of a charter by either party was considered a most heinous offence. Charters were held, in many instances, to be irrevocable even by an Act of Parliament: yet the Reform Bill at one fell swoop dashed into the sanctuary, and treated every charter in the kingdom with less deference than is shewn in ordinary cases to property resting on the most precarious tenure.

Thus will the wisdom of Egypt be proved to be folly in all its strongest holds. There is yet, however, another branch of the mystery of Egypt which it is necessary to consider; and that is, the *darkness* which is constantly ascribed to it. Wisdom is usually described as light; but God, who seeth not as man seeth, knows that the wisdom of Egypt is its darkness—is the cause of its not seeing the work of his Holy Spirit. Satan, the prince or ruler of darkness, the denier and opposer of Christ, has given men a light which he has contrived to make them believe will guide them better than the Spirit of Christ; so that the more of the light of Egypt they possess, the more are their eyes holden from seeing Christ working by his Spirit. This is a masterpiece of delusion; and we cannot sufficiently adore our God and wonder when we see any delivered from it. While this darkness pervades all Egypt, there is light in the dwellings of the children of Israel: they who have taken Jesus for their wisdom and for their light, measure all things by His standard, and are enabled to perceive how all is darkness around them: yet men say they see, and therefore it is their sin remaineth. Out of this Egyptian darkness, and false wisdom, does God call every one of his sons (Hosea xi. 1). “By a prophet the Lord brought Israel out of Egypt, and by a prophet was he preserved” (Hosea xii. 13). It has been by the voice of the Spirit of prophecy being restored to the church that we have now been delivered from Egyptian wisdom, which is Egyptian darkness. This mystery is declared by the Apostle in 1 Cor. i. 19—29, ii. 5—16, where we are taught that the discernment of spiritual things is not by the intellect, but by the Spirit.

The form which the delusion takes amongst some of the opposers of the present work of the Holy Spirit is this,—They refuse to place themselves under its teaching, or examine into it personally, but say, “Give me an external evidence, a sign that I can see; and then it is time enough for me to consider the character of the present manifestations: in the mean time I am pursuing a Christian course, and exhibiting the love which hopeth all things, by denouncing those in whom the work is going on, as maniacs or impostors.” The error which deludes such persons is that of supposing a work of the Holy Ghost is

to be apprehended by the intellect, and not by the spirit of a man. The error is fatal to their whole Christianity, but it was not developed till now. The doctrines of Christianity have served to augment the stock of intellectualism, and to change the current of their reason; but they have left them as far off from the life of God as they were before. These men are the true tares in the midst of the wheat; resembling so closely the genuine grain, that the accurate eye of the Omniscient Husbandman alone could discern the difference. This is one way by which the separating process of the harvest is carried on: the intellectual and spiritual were to man's eye alike; nay, the former appeared the better Christian of the two: God applies a test, which attracts the one, and repels the other; and thereby separation is produced.

A woe is denounced, in chap. xxx., "on the rebellious children, that take counsel, but not of God;that walk to go down into Egypt, and have not asked at My mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt! Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt your confusion." Since men will trust to human reasonings in the things of the Spirit of God, to those reasonings shall they be left; and under such guidance they can only end in perdition. The same is reiterated in chap. xxxi.: "Woe to them that go down to Egypt for help, and stay on horses, and trust in chariots, because they are many; and in horsemen, because they are very strong; *but they look not unto the Holy One of Israel, neither seek the Lord.* Yet he also is wise"—(this expression clearly proves that they thought themselves so very wise that they did not need the wisdom of God)—"yet he also is wise, and will bring evil, and will not call back his words; but will arise against the house of the evil-doers, and against the help of them that work iniquity. Now the Egyptians are *men, and not God*; and their horses *flesh, and not spirit*," &c. The point of distinction throughout is between God and Egypt, Spirit and flesh, as a place of trust and discovery of wisdom. In Ezekiel xvi. 26 the ground of God's complaint against Judah is, that "thou hast committed fornication with the Egyptians thy neighbours, great of flesh; and hast increased thy whoredoms, to provoke me to anger. Behold, therefore, I have stretched out my hand over thee, and have diminished thine *ordinary food*" (that is, the provision of the wife), "and delivered thee unto the will of them that hate thee," &c. The Spirit of God, the fountain of living water, has been diminished to the adulterous church; for she has despised it, and sought to fill her cisterns from the wisdom of Egypt: her ministers have ministered the letter, and not the Spirit: they have ministered a thing that was worse.

even than the Law : and she is delivered into the hands of those that hate her, the O'Connells, Joseph Humes, &c. &c.

There is another series of prophecies respecting Egypt which it is necessary briefly to notice : in these, the king individually is addressed, and not the country : pride is still the offence, and the erecting itself into an equality with God : the root, however, of that pride is not, as heretofore, the wisdom of science and learning, and commercial prosperity, but the power arising from the antiquity and fixedness of established institutions. For an illustration of these remarks we shall take Ezekiel xxix. to xxxii. At the commencement of the prophecy Pharaoh is called “ the great dragon ” (הַתַּנִּינִי) : by this term the destruction of Pharaoh in the Red Sea is spoken of in Psa. lxxiv. 13, 14 : and the past deliverance at that time, and a future deliverance, of which that was a type, is mentioned by the same expressions in Isa. xxvii., and li. 9, 10. The dragon is the symbol by which Satan is described in the Apocalypse as the secret instigator of all authority and power that is used against the church of the living God : wherefore, in calling Pharaoh by that term, the Holy Spirit intimates to us that he is but the visible representative and agent of the devil, “ the spirit that now worketh in the children of disobedience ; ” the spirit of pride, that sets itself up in competition with Jesus ; the father of “ the sons of pride.”

The pride and insolence of this prince expresses itself in saying “ My river is my own, and I have made it for myself.” The river of Egypt was its sole cause of greatness. The country is truly a plain of barren land ; but the banks of the river, which were overflowed regularly, produced sufficient corn for all the inhabitants ; and so much more than they could consume, that Egypt was the great granary which fed all the then known world ; and received back, instead of corn, the treasures of surrounding nations. This, therefore, is the most perfect figure of the stability and fixedness of institutions upon which the permanence of a crown and continuance of power to the state could be built. It would seem to be beyond the chance of change ; for that as long as the world endured, so long would the river endure, and continue its periodical overflowings ; and so long must the greatness of the empire dependent upon it last. But God takes this, the most improbable instance to man's sight, in order to shew that no dominion, founded even upon things as durable as the works of his own hand, shall stand, when the things are trusted in, and He is forgotten.

The river was of God's appointment, and therefore an apt emblem of institutions ordained by him for promoting the prosperity of any people. The whole history of the Egyptians illustrates this subject yet more forcibly, for its fundamental laws were established by Joseph. He entirely changed the

constitution, and made the whole land to belong in fee to the Crown, and to be held from it *in capite*, as existed in all countries in later feudal times (Gen. xlviii. 13—26); so that the laws and customs of Egypt were established by God Himself, A.M. 2300, and thus continued for above 1100 years.

The language in which the destruction of this monarchy is described couples it with all other places which describe the final doom of Christendom. Its overthrow is to take place in the day when God “causes the horn of Israel to bud forth,” and when the opening of the mouth of prophecy is to be again heard (Ezek. xxix. 21). In Ezek. xxx. 3, it is declared that its destruction is to take place in the day of the Lord. In xxxi. the greatness of the monarch is acknowledged, and that his beauty was made for him by God (vers. 8, 9). In xxxii. 2, he is portrayed by the lion, the sovereign master of the beasts; and by the whale, the greatest of the inhabitants of the waters. But his flesh is to be given to the mountains and villages (vers. 4—7); and the fowls of heaven and the beasts of the whole earth are called to feed upon it, as they are to the supper of the Lamb in Rev. xix. 17; and the rivers are to be full of blood, as it is said there shall be in Rev. xiv. 20, up to the horses’ bridles. From verse 22 to 32 it is declared that Assyria, Persia, Meshech, Tubal, and Edom are already destroyed, and that this fate has befallen them because they had “caused terror in the land of the living”—literally, in Immanuel’s land, Judea; and spiritually, in the church;—while the fate of Pharaoh is said to be on account of God’s people having leaned upon him and found him a faithless support. Moreover, the time is fixed with, if possible, still greater precision, in Zech. x.; for in “the time of the latter rain” of the Spirit, which is being now poured down, as the former rain was at Pentecost; in the time when “the goats”—the mighty, the strong, and the powerful—are punished; when the house of Judah is to be made the goodly house of Jehovah in the day of his battle; when Ephraim is to be summoned from his dispersion, gathered out of Egypt and Assyria—from human wisdom and infidelity—and brought to Lebanon; then it is—namely, in the day when these things are done—that “the sceptre of Egypt shall depart away.”

This is indeed literally the case: we are told continually, that it is presumptuous and idle to lean for teaching upon the Spirit of God, since we have now so much learning, such well-appointed teachers, and such freedom of discussion. When we have pointed to the destruction of the temporalities of the clergy, we have been told that that could never take place, for the number of lay impropiators was so great that they would look after the tithes for their own sake; and that, at all events, the church was so bound up with the throne that one could not fall without

the other. Poor consolation! for the wisdom of the church fails to teach her to know the voice of God, and her alliance with the crown has failed to preserve her wealth: her wisdom is her snare; her light is her darkness; her wealth is the bait which draws on her destruction. She "falls with the uncircumcised," cast off from her covenant with God. Woe, woe, unto her! howl for her shepherds: there is no prospect for her but mourning, lamentation, and woe. Yet the Bishops are talking of reform! saying, "in the pride and stoutness of heart, The bricks indeed are fallen down, but we will build with hewn stones; the sycamores are cut down, but we will change them into cedars;" and the new order of things shall be more permanent than the former.—We trust the readers of this Journal are better versed in the mind and purposes of God.

PROTESTANT APOSTASY.

Throughout mankind, the Christian kind at least,
 There dwells a consciousness in every breast
 That folly ends where genuine hope begins,
 And he that finds his heaven must lose his sins.
 Nature opposes with her utmost force
 This riving stroke, this ultimate divorce;
 And, while religion seems to be her view,
 Hates with a deep sincerity the true:
 For this, of all that ever influenced man,
 Since Abel worshipped or the world began,
 This only spares no lust, admits no plea,
 But makes him, if at all, completely free.
 Hence all that is in man—pride, passion, art,
 Powers of the mind, and feelings of the heart—
 Insensible to Truth's almighty charms,
 Starts at her first approach, and sounds to arms!
 While Bigotry, with well-dissembled fears,
 His eyes fast shut, his fingers in his ears,
 Mighty to parry and push by God's word,
 With senseless noise—his argument the sword—
 Pretends a zeal for godliness and grace,
 And spits abhorrence in the Christian's face.

THESE lines of Cowper contain better theology than poetry. It matters little whether a man be born in a Popish, Lutheran, or Calvinistic country; whether his education has been in a cloister, university, or Dissenting academy; the desideratum of his heart is to find a set of opinions which may still "the compunctious visitings of conscience," and allow him to continue at ease in the practice of sin. The nature of his education and the different intellectual powers he possesses will vary the

dose as well as the composition of the opiate necessary to produce the effect ; but an opiate he must, and will eventually, find. The whole Protestant world with one consent brings in the Papist guilty on the score of penances, and sees readily in him that by their means the most wicked practices may be persevered in ; but the Protestant does not so easily perceive the process by which he effects the same end ; and yet, as nature is still nature, there must be some means by which similar results are produced.

Passing by that large class of Protestants who are satisfied with not being Papists, and who are pure Deists in creed, as far at least as they can define that about which they never bestow a moment's thought, we come at once to that portion which does think on religious subjects, and which therefore assumes to itself the title of the Religious or Evangelical World. This title is just : it is, to all intents and purposes, a world : it has the same principles, pursues the same ends, acts through the same means, as the world ; but the two worlds differ from each other in words, and in some shades of practice : in essentials they are one, in non-essentials they differ. The point before us is to examine the process by which men may profess to be more religious or evangelical than the rest of mankind, and yet be ungodly, and justify themselves in the same.

It can scarcely be too often repeated, because we are prone to forget it, that there is as much of fashion in vice and virtue, as in politeness and rudeness. The language of the court of Elizabeth, albeit prude as she was, would scarcely now be tolerated in the mess-room of a well regulated regiment ; and no cabinet minister in these days is expected to be an elegant performer of a minuet, although such a qualification was greatly esteemed then. As the age has become refined, so has it become hypocritical ; it has knocked off the coarse angles which obtruded themselves in the olden time, both in language and in actions ; and this change is mistaken for an improvement in the material itself. Professors of religion, in all ages, must be more observant of avoiding outward vice than other persons ; if the standard of national manners rises, the standard of the religious professors is pushed up also. It however by no means follows, that, because the professors of religion now are more averse to appearances of vice than they were a hundred years ago, there is also an increase of real religion. Moreover, the vices of the heathen, with which the Apostles had to contend, were gross and animal ; those with which we have to contend are refined and intellectual. Vile and atrocious as are the debaucheries of Paris and London, these cities are models of purity in comparison with the scenes described by the poets and historians who were contemporaries of the Cæsars ; while on the other hand, " the march of mind " had not eaten faith in unseen and invisible agencies out of the hearts of the Roman, Greek, and African people.

The advantages, in a religious point of view, which were gained by the Reformers, have been greatly misunderstood, and in many ways overrated : and that such is God's mind upon the subject is clear from the fact that there is scarcely a trace of that work to be found in the Book of God : and hence the false notion, that " God hath forsaken the earth," has been greatly strengthened ; for men, affixing an undue importance in a religious aspect to that work, have concluded that it must occupy a prominent place in the Prophecies ; and not finding it there, have drawn the false inference that the Prophecies do not relate to the present state of Christian churches and nations at all ! The good done by the Reformers was confined to two points : First, they cleared the way to the cross of Christ ; and, secondly, they raised a protest against Popery, and shewed it to be an apostasy. By their own confession they only made the commencement of a work, and by the confession of all their successors that commencement has never been carried on. The Popish apostasy being exposed, it was impossible again to subject the kings who had thrown it off to prostrate their crowns at the feet of the Pope ; nor could the people be again brought to believe in lying miracles, nor in the infallibility of priests. Satan therefore must lay a snare of another kind. The invention of printing, which God about this period gave to men as a great weapon with which to expose the Papacy, would extend the intellectual knowledge of the mass of mankind, and the delusion in which they were to be snared must be suited accordingly. An apple was sufficient to destroy the simple-hearted Eve ; low animal desires were enough for fresh converts from Paganism ; but Protestants must be induced to rebel against and to hate God, by being furnished with reasons, excuses, and justifications for so doing. The doctrines of justification by faith, election, predestination, effectual calling, and final perseverance, were speedily woven into a veil as thick as that which now blinds the eyes of the Jews when Moses is read. There is, no doubt, a way of stating all those doctrines which is true ; but it is equally doubtless, that there is a way of stating them which makes them assert what is absolutely false ; and that this latter is the ordinary mode in which they are stated and believed, is what we mean now to shew. For example, the first, which means to set forth the efficacy of Christ's blood. Men very commonly use the Blood of Christ as a quietus to their consciences for committing divers things which they know to be wrong : each time this stifling and trifling with their convictions takes place, the conscience becomes by imperceptible degrees, blinded and hardened ; until at length it is made perfectly callous. They still hold to the doctrine ; they love sin : the light of conscience, which should have been to shew their sin, in order that they might flee from it, is extinguished : their love of sin is not known by them ; the love of sin and belief of the

doctrine grow up together : the man has no love for holiness ; he is fitted only for the society of sinful beings : his belief of a doctrine is found quite compatible with dislike of a holy God ; and his miserable end is everlasting perdition.

The five Calvinistic points above enumerated contain two principal parts of delusion : first, they make God, and not man, the author of evil, and of misery to the creatures ; and, secondly, they make Christianity nothing better than a system of fatalism. It is so easy to collect passages from the writings of the Reformers, as well as from those of modern Calvinistic divines, that it is needless to copy them here ; especially as to do so would carry the appearance of an attack on individuals, rather than on a system, which is the only object we have in view. That which we are anxious to shew is, that there is nothing in the forms or doctrines of Protestantism, which may not become as destructive to the souls of men, as the forms and doctrines of Popery. That there are many pious persons in both communions is an assertion rather confirmatory than otherwise of our position : and of such, in both, it is equally true, that their piety is independent of, and not consequent on, the forms of their respective sects.

The five doctrines of Calvinism do not express, in the remotest degree, the character of God ; yet to make this known is the end of all Revelation. Jesus Christ came into the world in order to tell out by act the character of His Father. The five doctrines declare, that a few individuals were *predestinated* to eternal life before the foundation of the world, are *elected* and *effectually called* to a knowledge of this purpose of God during some portion of their lives ; are irresistibly compelled by God to *believe* that Christ died for their sins, which *justifies* them in his sight ; and that from this belief, and eternal life, nothing which they can do can make them *fall away*. These doctrines Melancthon very properly called *fatum Stoicum et tabulas parcarum*. In the first place, the statement is false ; in the second place, if it were true, it is no more an exhibition of the character of Jehovah than of Jupiter ; and in the third place, there is nothing in the statement, even if true and if fully believed, to make men happy, while there is much to make them hardened in pride and wickedness.

The hideous assertion, that God had decreed the eternal misery of any of his creatures, is so little maintained now, that it is not worth the trouble of refuting, and may be therefore passed by : but in the famous discussions in the Synod of Dort, while the different parties could not agree on some parts of the doctrine of reprobation, they were unanimous in affirming,

“ 1. That the moving cause of reprobation is the alone will of God, and not the sin of man, original or actual.

“ 2. That the final impenitency and damnation of reprobates are necessary and unavoidable, by God’s absolute decree.”

That which it is of great importance to remark, and to which we beg the particular attention of our readers, is, that, all the Calvinistic writers mistake the thing to which men are predestinated ; some of these writers affirming that it is predestination unto life ; others, that it is predestination to faith, &c. ; but all missing the real truth, which is, that men are predestinated to be conformed to the image of Jesus Christ. It is true that this *may* be included in the other terms, but it is equally true that it need not. The life looked for is a thing after death ; while the image of Jesus is a thing to be obtained on this side of the grave ; and here lies the difference. In like manner, faith, or a man’s belief in a particular fact—such as the efficacy of Christ’s blood to atone for sin—does not necessarily induce a conformity in the life of the man so believing with the life of Jesus ; and thence it is that the high Calvinists, and especially those who have muddled their brains with the types and figures and false scholastic logic of the Non-conformist divines, generally express great wrath when pressed to be holy as Jesus was holy. Thus the importance of stating the doctrine of predestination as unto holiness—that is, unto conformity to the image of Jesus Christ—is brought out ; for, so long as it was expressed in the erroneous form of predestination to life, or to faith, &c., so long was it received only to the blinding of the eyes and conscience of the unhappy person who had been deluded by it.

Looking at the practical effects of Calvinism on a large scale, there can be no doubt that its tendency has been to justify men to themselves in living in the violation of plain Scriptural precepts, such as no other system, with any pretence of reference to the word of God, could have tolerated. We do not mean to charge upon the Scotch Calvinists as just, all the sentences of which they are accused in such works as “*Scotch Presbyterian Eloquence displayed* ;” but, looking only at the recent publications by them, which have been noticed in this Journal (and the number might be easily trebled), we defy any other system to be brought forward which shall be found to have produced as much defamation, ill-temper, railing, and scurrility, as this. Moreover, the most false and rancorous of the English religious journals—such as the *Record*, *Evangelical Magazine*, &c.—are conducted by, or under the management of, persons of the same creed. We could recite, if we pleased, many accounts of the conduct of the Scotch clergy, even of those professing to be the most pious, at their Monday dinners after the communion, which would astonish the ears of the Southerners. We have a public journal before us, in which the name of an Evangelical doctor is recorded at a dinner after a festival, at which one of the banners bore the

inscription, "The true rights of man are in the position of society where there are no kings, priests, nor lawyers." The *reverend* gentleman declared, that "for fifty years he had not enjoyed a moment of more pleasing feeling to his own heart than he did at that time ;" and in the course of his speech descanted on "the doctrines of grace according to the standards of the church," as the most popular, and therefore the most profitable. But in all these particulars it is sufficient for us to direct the attention of our readers to the facts, as illustrated on a great scale, of the tendency of the system, and they will easily find abundant proofs ready to their hand. It must not, however, be forgotten, that a very considerable portion of the Evangelical, and almost all the High-church, party, do abjure Calvinistic tenets. Such amongst them who, in their rejection of these, do not reject also the doctrines of grace, as Tomline and others did, are, we believe, the most truly pious and right-hearted men in the land. They are in general timid, and not well versed in theology ; but they know the seat of religion to be the heart, and not the head, and probably afford the largest portion of that salt by which alone the Church is kept from total corruption.

The only great point at issue now in the world is, holiness. This has indeed been ever the case, as Cowper justly says, in the passage quoted at the commencement of these remarks : but it assumes a doubly important character at the present time, in consequence of its being the last of a series of truths which complete the great scheme of godliness, and shall now fit the true church of Christ for the mighty work she has to do in flesh before she receives her crown of reward. The bride is now to be prepared to meet her Husband. Salvation, holiness, conformity to Christ, are synonymous terms. Satan knows this well, and against the attainment of holiness does he direct all his arts. We have contended and won the day for the great question of the truth and faithfulness of God's promises to the Jews, who shall all be restored to their own land, and for ever united in one under David their King ; for the establishment of the kingdom of Christ at the time of his personal advent, at its commencement ; for the then destruction, and not conversion, of all the nations of Christendom ; for the falsehood of the predictions of the Missionary, Bible, and other Societies, that their labours will help forward the Millennium ; for the true flesh of Christ, that the Son of God did verily take the fallen flesh of the Virgin Mary into personal subsistence with himself, and present himself in it to the Father ever a holy, spotless, sinless person : and our adversaries, being beaten on this truth, resorted to the scandalous subterfuge of falsifying our opinions, and then propagating them as ours to the world. On all these great points we have been triumphant : there remains yet this other, the most important

of all: the rest were inferior, because they bore more indirectly on the immediate business of the church, which was to prepare herself to meet her Lord in the air, by being one with him in counsel, mind, affections, and will. The clean linen which she must wear, and in which she must be found, is the righteous deeds of the saints—*δικαιώματα*.

There is one circumstance respecting Calvinists that is worthy of particular observation, which is, that they are the only sect that professedly builds hopes of salvation not upon persons but upon things. It is true, indeed, that a Papist *says*, "I believe all that mother church believes;" but he does not: and if he do, it is not upon that assertion, nor upon that belief, that he expects ultimately to get to heaven; but through the expiatory fires of purgatory making him pure, or through the power of his guardian saint. Cromwell on his death-bed built his hope of salvation on the doctrine of final perseverance: and we have met with many persons, most celebrated for their piety, whose hopes, when probed, were traced up to doctrines, and not to God; to words, and to texts of the Bible; not to the revealed and experienced character of God. The most ordinary delusion that besets those who, having long heard Evangelical truth, are yet uninfluenced by it, is, that because they believe that the blood of Jesus Christ cleanseth from all sin, therefore they are safe, let them live as they will, and as they manifestly do, without the life of God in them. It is a most precious truth that the blood of Jesus does cleanse from sin; yet not as an end, but as a means of making men love the Father, who gave him so to die, that they may rejoice ever to come into the presence of so kind and merciful a Being, and receive from Him his own life, and the indwelling of His own Spirit, to make them holy, and thereby happy. If the belief in the cleansing blood of Jesus does not lead to this end, it is used merely as a salvo to the conscience for ungodliness—that is, estrangement from the mind, purpose, and affections of God;—and for this purpose we know that it is used by the very far greater proportion of those who compose the immense multitude called "the religious world."

Holiness is the present subject of contention. The adversaries of Jesus are fighting for continuance in their sinful practices. We are not holy, but we are seeking after it, and they are not. By holiness we mean a perfect conformity in mind and affections to Jesus Christ: dwelling in his counsel, and thereby knowing what He is about to do with the nation and with the church, and the cause of his controversy with both; feeling his grief for the sins of men; bearing them continually on our hearts before the Lord; and pleading with Him for them; exerting ourselves all the day long to speak of him, to act like him, to love all men, to

benefit all men ; to labour incessantly by prayer, and by all other exertions, to draw out his members, our brethren, from the Babel of false systems, creeds, confessions, and Babylonish versions of the Gospel, that they may be builded up by the Spirit into a holy temple for the habitation of the Lord. Satan will not let Christ have a holy church, if he can by any possibility prevent it : he has got all men's love of sin on his side ; all their theology, all their preaching of holiness and love, all their sanctimonious substitutes, all their phylacteries, on his side : nay, he will even let them have a false holiness, so like the true, that nothing but the Holy Spirit himself could detect its falsehood. Against all these confederates God will prevail : He has sent his Spirit into the midst of us to be the standard, now that the enemy has come in like a flood. The Spirit shall sweep away all refuges of lies ; the Spirit shall make the separation of the chaff from the wheat ; the Spirit shall build up the ruined church, which the toil of man could never effect ; the Spirit shall bind men in unity of faith, which articles and confessions could never accomplish ; the Spirit shall fill their hearts with true love, and expose the false love of unsanctified benevolence, which cared not to stand in the counsel of Jesus to be directed : that Spirit, which the apostate harlot despises, shall be the leader of the church : the Spirit shall teach knowledge which all the wisdom of Egypt could never impart : the Spirit shall preserve from apostasy, into which Greek, Popish, and Protestant sects have all alike fallen ; and into which every form, sect, and party of man's devising must ever fall, unless it will take the indwelling God alone for its defence, its instructor, its corrector, its support, and its guide.

The danger to the better part of Calvinists—that is, those who reject the offensive parts, and adhere only to what is true, but perverted—arises from the very correctness of their system. Their system is so correct, and therefore so beautiful, that they trust to it, and not to God : their faith is in *it*, and not in Him ; their stay is on *it*, and not on Him. Their system is of necessity confined within certain bounds ; they must therefore reject every thing that will not square with it. If God will condescend to act within the limits of their system, they will admit him ; but if He act without the bounds of their system, they reject him. The five points say nothing about the great series of truths we have above enumerated, and therefore the Calvinists throughout the land disbelieve them all. God must come in second, and subservient, to the system. The system is the great idol which the theological tyrant has set up in the plain of Babylon, and commanded every sect, and tribe, and nation, and tongue to fall down and worship it : this command they all readily obey ; for, as the idol is composed of various materials, some precious and

some base, they who could' not be attracted by the iron and the clay, are allured by the gold, and fall down before the whole for the sake of the part they love; while others, who sympathize with the meaner materials, tolerate the splendid parts rather than offend the god as a whole. The proud High-Church stickler for Episcopacy, and the mean, levelling schismatic; the supralapsarian Calvinist, and almost deistical Arminian; each tolerates the other, provided only they worship system, and are true to their respective parties and factions: but when any Daniel ventures to reject every part of the image, and worship the God of heaven alone, then is the den of lions prepared by all; then does the sword of the ungodly, even sharp and bitter words, leap from its scabbard; then is the servant of God threatened to be sawn asunder; and one universal shout is raised from amongst them all, "Away with such a fellow from the earth! it is not fit that he should live."



AN INTERPRETATION OF THE FOURTEENTH CHAPTER OF
THE APOCALYPSE.

BY THE REV. EDWARD IRVING, M. A.

(Continued from p. 44.)

BEFORE proceeding further in this interpretation, I shall endeavour to present in a few words the new light which hath been cast upon the purpose of God and the future hopes of the church, by the word of the Comforter speaking from the bosom of my church, as also in other parts, to the end that all the church of Christ, and all the nations of the earth may with us give thanks to the God of our salvation, for the day spring from on high which hath visited us. There are many records from which to ascertain the point of advancement to which we had come before the Lord broke the silence of centuries, and made his voice once more to be heard on the earth. The various essays and interpretations which are to be found in the first four volumes of this Journal, the Dialogues on Prophecy, and the many tracts and treatises during the same period which issued from the press upon the subject of the Second Advent, are ample evidence to shew what we had been able to reach, through the study of the written word, the help of tradition, and the light of the Spirit of truth, which still lingered among the faithful, without any manifestation of the Holy Ghost, or supernatural ministration of the Lord Jesus Christ. We had come to know by the good hand of our God upon us, that the Son of Man was about to appear again on the earth in his own glory, and in the glory of his Father, and of the holy angels, never more to de-

part, but to abide and reign over it in righteousness for ever; that on the eve of this, his second coming, he would raise the dead bodies, and change the living bodies of his saints, and bring them all with him to partake of his glory, who had not been ashamed of his sufferings and reproach; that the church would decline farther and farther away from the love and obedience of Jesus, from the walk of faith to the enjoyment of sight, until she should be concluded in unrighteousness, and headed up for destruction by the man of sin, the beast from the bottomless pit; that the dispersed tribes of Israel, both those two that are known of, and those ten that are lost, should be gathered by the hand of him who scattered them, Jesus, their Messiah, coming in the clouds of heaven, with his spiritual body, the election gathered out of all nations, and being restored to their own land, and purified into faith and obedience by many trials, should have committed to them the rule and government of the whole world under the Son of David, seated on his Father David's throne. In one word, we stood for two personal comings of Christ, the one in suffering mortal flesh, the other in glorified immortal flesh, and a church gathered in the mean time of spiritual persons, to sit with him on his throne, and reign as his queen by his side for ever. The two extremes of the truth we saw; the one the dispensation of fleshly ordinances headed up in the Word made flesh, the other the dispensation of glory commencing in the Second Advent, and consummated at the end of the Millennium; but the middle space between these extremes, which chiefly concerneth us, the coming in and the going out of the spiritual dispensation which we are under, we knew little or nothing of, until the Holy Ghost, the Comforter, came to our help, and led us further into the truth, and shewed us the things which are about to come to pass. Let me endeavour, in that clearest light of His, to set out what I have learned of him, meekly praying for more and more discernment as I proceed.

Though there will be found throughout all the writings referred to above, scattered rays and forth-breakings of the light, we had not dared to give its proper name to the work of God begun on the day of Pentecost; namely, the manifestation of the man Jesus as the Christ of God and Lord of all. The Word was made flesh, and tabernacled amongst us; then he was declared to be his Son with power, according to the Spirit of holiness, by the resurrection from the dead, and taken unto his Father, and gifted with the Holy Ghost, and made the quickening Spirit to beget many sons unto God, and bring them unto glory. In our much conversation, discourse, and argument concerning Jesus in the flesh, we have been tempted to give it an undue preponderance in our creed, and to forget that we have no dealings with him in that form, but ought to know him altogether

and only in the Spirit, seeing that by baptism we are buried with him as to the flesh, and quickened with him as to the Spirit, and thereafter have working in us the very same power of the Spirit which sustaineth his feeble flesh in Almighty strength and uncreated glory. The Spirit hath accordingly borne testimony to his oneness in the flesh with us in the days of his flesh, but mainly for the end of leading us up into our oneness with him in the body of his risen glory, to eat of his flesh and to drink of his blood, and be his married wife, one with him, of his flesh and of his bones. The morning of Pentecost, and not the night of Bethlehem is the time of our generation, which we ought to keep in memory; for then did Jesus begin to beget spiritual children, and to have a seed royal upon the earth. Then a new form of life in flesh was manifested, the resurrection life of Jesus manifested in mortal life; and it spake the mystery of its new being in a new tongue, of its life of God, in a tongue which God alone doth understand, and those who dwell in heaven. Jesus the Head and Lord, being taken away out of the world, hath a body given to him in the world, whereby he may speak and act and do all his pleasure, until the time when he shall come into the world again, and bring his Father along with him to have his tabernacle amongst men. This body, the church, Head and members together, is the Son of God in the Spirit; Jesus was the Son of God in the flesh, coming to head up and complete the church in the flesh, which began from Abraham, and terminated in Jesus; but the Son of God in the Spirit, Emmanuel, God with us, begetteth to make his appearance on the earth at the day of Pentecost, and terminateth at the manifestation of Jesus in the Father's glory. Then two bodies are completed, for there is a body terrestrial and a body celestial: Mahanaim as it were, two hosts appear, the hosts of the heavenly creatures, which is the church, the host of the earthly creatures, which is the saints, that went before under the carnal ordinances; and these two rule all things, the one the heavenly things, the other the earthly.

So far forth as the right spiritual understanding of the several mysteries,—of the Jews, the body of Christ in the flesh, sanctified and cleansed by the washing of water by the word, and of the Christians, the body of Christ in the Spirit, quickened by the power which raised him to the throne of glory,—is concerned, the Lord had taught this to certain of his servants, who gave themselves to the work of faith, in meditating his word, and the labour of love, in preaching it to his church. In many parts of my own writings (poor and worthless as they are), these things may be found stated fully and clearly enough, before the voice of the Comforter was heard in the church. The form and fashion of the truth, the Lord had taught unto his ministers, and given them to expound it in word; and when the builders

rejected the testimony and those that made it together, God took the matter into his own hand, and by utterance of his Spirit cast it all into a clearer light. "For with thee is the fountain of life, in thy light shall we see light." He touched our eyes once, and we saw men as trees walking, he touched them again, and we saw more perfectly. The first application of the eye-salve left us groping for the way, and feeling the forms of things; the second hath revealed their places, and their order, and much of their spiritual beauty, and the various uses and purposes of their Maker. It hath pleased the Lord to give me perhaps the most prominent and the most important place of observation, and therefore I have felt called upon to report the things which were brought up to me from time to time, out of the mist and darkness of our Babylonian prison-house. Nevertheless it hath not been without fear and trembling that I have done this, lest I should be profaning the sacredness of the revelation, or making my own use of the secret of his mighty strength, which our Samson had revealed to us. And I have been much tried to find out whether it was right to continue my office of an Interpreter in this way of publishing or not, and being in a strait, and seeing it not impossible that I may withdraw from it altogether, I devote myself now to the shewing forth of what light the Lord hath given us, that my brethren may profit thereby.

The Lord hath shewn us, that it is his purpose, not only to restore the manifestations of the Holy Ghost to the church, in what form and variety they were enjoyed heretofore, but also the ministrations of apostles, prophets, evangelists, pastors and teachers, and hath so far proceeded in the work of designating to some of these callings by the word of the Spirit: but the power is still withheld, and the ordination standeth in the power; the calling in the word, the ordination in the power. And herein is a great mystery, from the lack of understanding in which many have held back, and some stumbled and fallen back; the mystery of the distinctness, yet unity of the Word, and the Spirit or power of God. The distinctness of these two persons of the blessed Trinity is shewn in this, that the word cometh forestalling and preparing every thing; the Spirit or power waiteth for a season, and then cometh fulfilling every thing. That they come not together, doth shew them to be distinct; that the one accomplisheth the other, sheweth them to be one. And meanwhile we are cast upon our faith of the word spoken, and by faith we are established. The word of revelation was given mightily amongst us, by one who was promised the power if he had abidden; but not abiding, he hath fallen into unbelief of the word which himself did utter. Jeremiah the Prophet stood trembling upon the same precipice; and not he only but every

other one who has had faith to reap the promises, has oftentimes been at the point of giving up in the horror of thick darkness, and mighty waves of doubt, which come swelling proudly in upon the soul. But he that abideth unto the end, shall be saved. Blessed is he who not having seen yet believeth.

The ministration of apostles, and prophets, and evangelists, and pastors and teachers, will be given to the church; the first to convey the Spirit of the risen Christ, the second to reveal the mysteries of the Father's word, the third to carry forth the Gospel, the fourth to feed the flock and rear them up in knowledge, and all together to nurse up the spiritual child, born by regeneration out of the tomb of the flesh, and to serve for the work of the ministry, for the perfecting of the saints, for the edifying of the body of Christ, that we be no more children, but grow up to the measure of the stature of the fulness of Christ. This they would have done for the primitive church, but she would not. After she had been made partaker of the Holy Ghost, she would not go on to perfection, but fell back unto perdition, and in the sinks thereof hath been lying embedded till this day. Into Jewish bondage sevenfold she hath come; not merely into the flesh, but into the flesh armed at all points with weapons stolen from the armoury of the Spirit, not merely into Egypt, but to be the Pharaoh of Egypt; not the weary bondsman but proud of her mire, delighting in her beastly vomit, the queen of the beast. And out of this to bring her is the great work of the Spirit, who is now labouring to reprove her sins of Sodom, and to break her bonds of Babylon. It is a perilous work, O such a work it is to extricate the heavenly child from the filth in which it lieth embedded. I have looked upon it, I have felt it in a measure, I have feared the Lord would weary of it, and go to the heathen. But he is very patient, he hath a purpose in it: its difficulty is his delight, that his grace may be more abundantly glorified. Oh! the depths, the depths of iniquity out of which he is digging the buried life of his church, which was imparted at the day of Pentecost, and is gone down into the depths of bondage and oppression. My love is kindled to my God and Saviour, while I write, who hath so long laboured with me and my flock, and that love overmastereth my shame that we should have been such a weariness to him: I am stirred up also to do my work of a pastor with double diligence, and to be a fellow-worker with my God.

When the resurrection life which groaneth and heaveth in the tomb is disinterred, and the child of the primitive church which died prematurely, and now stinketh, hath, by the rolling away of the stone of unbelief, been spoken by the voice of Jesus now in the church, into life again, then I believe that God will restore to her her nurses, as at the beginning, which are apostles

and prophets, evangelists, and pastors and teachers; and this second time he will not suffer himself to be defeated. The first time he always permitteth himself to be thwarted, in order to let wickedness shew its mountings up. And when it hath swelled to the brim, he ariseth in his strength like a giant refreshed with wine, and goes through with it unto the uttermost, and will in nowise be prevented. Now he is risen up out of his place, and hath set his hand the second time to gather the remnant of his people. And he will bring the child to perfection; the church to virgin purity, the life to celestial strength, and Jesus shall be seen in his church to be the Lord of glory. Concerning this nursing up, the Lord calleth us not to see much, because the manner of it is written in the annals of the former childhood, which are the acts of the Apostles and the Epistles, but concerning the occupations and achievements of the full grown men he hath shewn us much, by opening the book of the Revelations and the Prophets, where they are fully written. These doings of the perfected Christ, the church perfected through suffering, it is my present calling to expound.

The church will first come into form by the reawakening of the resurrection-life of Christ, and the stirring up again of the gifts of the Spirit, and the setting up again of the ministers of Christ which were bestowed upon us at the first, and continue with us still, after the same form and fashion in which they were given—"for the gifts and callings of God are without repentance." The Holy Ghost saith unto the church now as he spake by the mouth of Haggai, in the parallel time of the rebuilding of the temple, saying, "Yet now be strong, O Zerubbabel, saith the Lord; and be strong, O Joshua, son of Josedech the high priest; and be strong, all ye people of the land, saith the Lord, and work: for I am with you, saith the Lord of hosts: according to the word that I covenanted with you when ye came out of Egypt, so my spirit remaineth among you; fear ye not" (Haggai ii. 4, 5). Already the principal gift of prophecy, with its sign of other tongues, hath been reawakened from the tomb; and the ministries of apostle and prophet, and evangelist and pastor, have been all designated unto by the voice of the Comforter, speaking in that bosom of the church, over which the Lord hath placed me as the angel thereof. And as by these gifts and ministries, it was that the resurrection-life of the church was brought out of the fleshly womb of the Jewish synagogue (the Son of God made of a woman), so now out of the tomb of Babylon shall the same life come forth, by help of the same gifts and ministrations. It is not by books, nor by reasonings, nor by societies, nor by reforms, political or ecclesiastical, but by gifted men, that the church is to come again into life, and to be nourished up into strength. The fruits of the Spirit do all grow

out of the gifts and ministries of the Spirit. There are no fruits of the Spirit in the church at present, but fruits of Sodom and Gomorrah; because there are no manifestations and ministries of the Spirit; no ploughing, nor harrowing, nor thrashing, nor treading out of the corn. The hedge of fearful discipline must be made up around the vineyard, and the wild beasts of the field, and of the wood, driven forth and kept out of it; and the tower of heavenly communion, and the winepress of lowly suffering in the flesh, contrition of heart, and the responsible faithful husbandmen, having authority, and holding the power of the sword for Jesus, must all reappear, (and they are all reappearing, in the midst of us;) ere there will be any yielding of the fruits in their seasons into the garner of God. These rulers of Sodom and Gomorrah please themselves with saying that they possess the fruits of the Spirit, and so set light by the manifestations and ministries of the Spirit. Their fruit is gall and wormwood, heresy and schism, pride and covetousness, bondage and oppression, trampling of the blood of Christ under foot, and doing despite to the Spirit of grace. Fruits indeed of hell, and ready to be gathered by the hand of the angel of destruction; as it is written, "And another angel came out of the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine-press of the wrath of God. And the wine-press was trodden without the city, and blood came out of the wine-press even unto the horse-bridles, by the space of a thousand and six hundred furlongs" (Rev. xiv. 17—20). That is, the vintage of this time in these churches, which are vaunting themselves of their fruits of the Spirit, so much as to despise the manifestations and ministrations by which alone the fruits of the Spirit can be produced, "Howl for the shepherds."

The fruits of the Spirit—which are peace, joy, longsuffering, gentleness, goodness, faith, meekness, temperance, in one word, faith, hope, and charity—will reappear wherever the manifestations and ministries of the Spirit are present amongst the people, and looked up to as the husbandry of God; and as they appear in their loveliness, as the woman puts on the clothing of the sun, and casts the moon under her feet, and crowns herself with the stars of heaven, there will arise from the false church, clothed with power terrestrial, all manner of hatred and persecution, and conflict on every side, even as we do already prove. Until it shall become manifest to every right-hearted man, on which side Christ is the leader, and on which the devil; and being

convinced every one who hath any life of God in him, will come forth out of Babylon, who shall be rifled of her treasures, and spoiled of her jewels, and the prophecy of Maher-shalal-hash-baz (Isai. viii.) shall be accomplished. So also the prophecy of Shear-jashub (Isai. vii). For this is the returning of the remnant unto the mighty God. The ransomed of the Lord come forth from all the lands of their captivity, and return unto Zion with songs of joy upon their head. And thus in making haste to the spoil, he hasteneth the prey. Out of the spoils of Babylon shall the temple of the Lord be built; out of the riches of the Egyptians the tabernacle of testimony be reared up. The forests of Lebanon shall be stripped bare, and her choicest cedars be planted in the house, and flourish all in the courts of our God. This work of pulling down the walls of Babylon, in order to build the walls of Jerusalem, is begun. Every stone must be quickened before it can be used, and then laid in his place by the great Master-builder, which is Christ. This work is now proceeding around me, and let all the saints of God rejoice in it; for great is the work which the Lord God is doing in the midst of us.

By Babylon I mean the whole system of doctrine and discipline and customs, actually existing and practically governing Christians in this and every land upon the earth. For it is of very small consequence in the sight of God, whether the ambition and pride, and envy and covetousness, and other forms of the natural man be administered by a Pope and his cardinals, by a Lord Chancellor and his bishops, by a General Assembly and her presbyteries, by Dissenting ministers and their congregations. So that they do with a common consent, and with a rival zeal imprison the truth of God under empty forms and lifeless traditions, and constitute a worship in fear and bondage, in order to ingratiate themselves with God, and keep on good terms with him, and comfort their souls in their works and experiences, they are alike hateful and abominable in his sight, their new moons and their appointed feasts, yea, and their solemn meetings, their vain oblations, and their abominable incense, smoking from the grave's mouth of the corrupting flesh: but the incense should ascend from the living members of the risen Christ, broken and bruised, and consumed upon the altar of the passive flesh, kindled by the fire of the Holy Ghost, sent down from heaven, which is the love of God shed abroad in our hearts. He who doth not discern that the people around him are in Babylonish captivity, and that their service is the service of fear and bondage, not of love and freedom, and that the ministry is a ministry of the flesh, and not of the Spirit, and the whole an edification of the natural man, and not of the body of Christ, let him be assured that he himself is bound hand and foot in the captivity

himself, and is blinded by the twilight and midnight wherein he hath dwelt so long. The bondage is fear, ignorance of the liberty we have in Christ: the worship is of Moloch, not of God, because it springeth from dread, and not from love, to conciliate God, and not to glorify God and Christ for the reconciliation which they have wrought for all men; and the ministry, instead of being the word of that reconciliation, is every thing and any thing from radical politics, up to transcendental metaphysics, any thing which may please and profit, may clothe and beautify, may exalt and deify, the natural man, the corpse, the stinking dead body of the natural man, which our Nazarite in glory may not touch with any of his members. But his ambassadors and representatives, his ministers in all the churches, have betaken themselves to be the high priests of the natural man, of the body of sin and death, which he took and hanged on a tree. What booteth it whether this be done after the fashion of the Vatican, of Lambeth, or of the General Assembly? Every city of Judah hath its own idol, and worshippeth after his own fashion; for there is no Judge in Israel, and every one doeth what is right in his own eyes.

To prophesy all this in sackcloth, to eat the book of it, and to be embittered in our bowels with the bitterness of death, and to minister it forth with sighings and breakings of the loins, with agony of heart, and with floods of tears, to walk, the living among the dead, to prophesy to the very many and exceeding dry bones in the valley of vision, and all the while to feel it as the prophet to whom the grievous burden of Babylon was revealed: "Therefore are my loins filled with pain: pangs have taken hold upon me as the pangs of a woman that travaileth: I was bowed down at the hearing of it; I was dismayed at the seeing of it. My heart panted, fearfulness affrighted me: the night of my pleasure hath he turned into fear unto me" (Isai. xxi. 3, 4):—this surely is the first work to which the church, awaking out of the sleep of ages, is called. A heavy work and a doleful, yet not without its joys, the joy of hope, the assurance of gathering a great remnant out of the destruction which is determined, and that a remnant overflowing with righteousness. Thus it is with heavy strokes and frequent bruising that the cherubim are to be beaten out of the pure gold of the truth, to get their form, and be prepared for receiving the glory between their wings, and bearing the government upon their shoulders. And those who will not observe this, the way of the Lord, but think without hammering and forging, to be molten at once by the fire of devotion into form, do not stand in the counsel of the Lord, and may chance to miss the way in the dark, and altogether lose the mark of the prize of their high calling. We are not set to found the church, whose foundations are laid in the twelve apostles of

the Lamb. The apostles whom the Lord will now give will never supersede or renew the labours of these, but be employed along with the other spiritual ministers whom the Lord our God raiseth up, to extricate the life from the miry clay wherein it is sunk, to unbind the grave clothes, to loose him and let him go. I can discern a temptation of this kind arising among those spiritual brethren in the North, who, in coming out from the church, have not been willing to lay themselves under the hammers of Babylon, to be beaten by the hands of her lusty bondsmen into the form which the Lord desireth: but the Lord's ways are divers with divers kingdoms. Scotland hath always been a nation of prophets for conservation of the word, England of apostles for ordering and constituting the church, and it may be that God, in the great restoration which he hath now in hand, may continue it so; giving to the one the honour of being the one wing and the other the other wing of the great eagle, which upbearth the woman aloft above the reach of her enemies. O Lord, I have waited for thy salvation; let mine eyes see it, and thy servant shall depart in peace, or abide until thou come, as seemeth to thee meet. Let me keep a door in the house of thy glory, and be found ready and in waiting to receive my Lord, and see thy face in peace: I will be satisfied with thy likeness, when thou appearest, for I shall see thee as thou art.

This work of prophesying in sackcloth ariseth immediately upon our receiving the little open book out of the Angel's hand, who descendeth from heaven to take possession of His inheritance, and to announce the conclusion of the mystery of God, and the opening of the book of the revelation of all which had been hid from ages;—the going out of the shades of night, the coming in of the light of day; the clothing of the church with the sun, the casting of the moon under her feet. And so hath it proved that along with the knowledge of Christ as the rightful possessor of the earth, and the much preaching of the termination of the mystery of Babylon, hath come in the opening of the book of the purposes which God is now ready to accomplish within the three years and a half. Unto my church, wherein the coming and kingdom of the Lord was most fully declared, God sent his servant (whose mouth, like Zacharias, is now shut; I trust only till the time of the circumcision of the child), and by his mouth did open to us the contents of that little open book which was in the angel's hand. And the church straightway became pregnant with the hope of the man-child, who is to rule all nations with a rod of iron. The Lord had before this opened amongst us the mystery of Emmanuel, the spiritual manifestation in the church of Christ the Lord, according to the measure of his fulness; and also the mystery of the bride amongst the other daughters of Jerusalem, as the same is set forth in the Song.

But we had as yet no other than the symbolical interpretation of the little book in the angel's hand, though we had begun to expect a literal accomplishment of it also, within the brief period of the three years and a half. That chosen servant of the Lord now stumbling upon the dark mountains, while reading the last verses of the prophet Malachi, had his mouth opened amongst us in the spirit of prophecy, and straightway began to prophecy of the witnesses who are to go forth clothed in sackcloth, and from one mystery proceeded onwards to another, until the contents of the little book were discovered; which is the history of the spiritual ministry which the Lord is about to send forth. We were not prepared, and he was not patient, to abide until the coming in of the power, and the purpose of God was frustrated by our common unbelief; but the Lord hath arisen the second time to work his work, which hasteth and will not tarry.

The actings of the church during the three years and a half are set forth by divers symbols, each exhibiting the same mystery under a different aspect; of these, the first is the two witnesses (ch. xi.), which are the apostolical and the prophetic offices: the one, holding of Christ in the spirit; the other, of Christ in the word: "Rejoice over her, ye holy apostles and prophets:" and both together containing the complete testimony of the Father and the Son by the Spirit in the church. To the Father, it appertaineth by the teaching of the prophets to lead unto Jesus (John vi.), and to teach the Son (Matt. xi.); to the Son, the risen Christ, it pertaineth by the ministry of the Spirit through the Apostles, to testify of the Father: the Old Testament is the prophetic, the New Testament is the apostolical witness; the one, the Son as the cleansing Word, the other, the Son as the quickening Spirit; and both together, the completeness of the revealed God: which, being all embodied in the church, and in her word living, shall constitute such a prophecy of the truth of God as the world hath never seen nor heard of;—the Father and the Son coming into the church and therein abiding. Against the profaners of the outward court of the temple and the holy city, against the nations of Babylon which have trodden under foot the church of the living God, shall these separated men arise and testify both in the spirit and in the power of Elias, covered with shame and reproach, hated as the troublers of the earth, and only not destroyed, because they have in them, and before them, that power of God which preventeth their enemies from doing them harm. Their wounded love, their rejected testimony, their words of sealing judgment, shall make every one of them to be like Jesus in the days of his flesh, a man of sorrows, and acquainted with grief. They shall breathe forth the very sorrow of God, the utmost depths of his love shall they utter, and the extremest limit of his patience

shall they set forth ; and all the while possess the utmost extent of his power, which they keep slumbering and sleeping under the sackcloth covering of sorrow and reproach, and never deal out, save upon such as would meddle with the liberty of their word and work. And so shall they carry their testimony far and near over the wide world, ministered to of angels, as was Philip and Elias, until their time be fulfilled and their change come ; whereupon the beast who cometh up from the bottomless pit, and headeth up and leadeth on all wickedness, shall have power against them to make the snare in which his own feet shall be taken. For as it was with Christ when put to death, that by death he destroyed him that had the power of death, so shall it be with the witnesses, that being slain of Antichrist, the beast from the bottomless pit, they shall arise to his destruction, being invested with all the power of Christ, no longer to suffer and die, but to triumph over all the power of the enemy. Being raised again, their enemies shall behold them, when in the greatness of their power they go forth to tread the nations down as the dust under their feet. They mount up with wings, as eagles, into the cloud of glory ; they run to and fro upon the earth on their errands of mercy and of judgment, and are not weary, they walk up and down in their uprightness, setting all things in order for the coming of Christ, and are not faint. They are his witnesses, first, of power manifestly restrained and humbled of mercy and love ; then, of death, submitted to for the end of manifesting death, swallowed up in victory ; then, of the resurrection holiness and majesty and judgment and government of Christ.

Though this prophesying of the two witnesses hath been of old standing even from the beginning of the ministration of the Spirit after the day of Pentecost, these particular things which they have to do and suffer are reserved until the very end when time shall be about to be no more, and the mystery of God to be ended, and the seventh or last trumpet ready to be blown ; and the beast out of the bottomless pit, with the false prophet and all wicked kings, ready to go down into perdition. Just as the prophecy of Joel began to be conspicuously fulfilled at the day of Pentecost, so this prophecy of the two witnesses who trouble the whole earth, is now ready to be conspicuously accomplished. It shall have a ministration as remarkable and a consummation much more glorious than had the prophecy of Joel, whereof it is in truth a complete development. Of what complexion and character their witness shall be is sufficiently declared in different parts of the Apocalypse. It consisteth of the contents of that little book which was bitter in the belly of him that ate it ; because it containeth the strange and terrible work of judgment which God is about to pour out upon all flesh, whereof he causeth these witnesses to be the bearers unto " many people,

and nations, and tongues, and kings." And forth they fly with it through the midst of heaven, saying with a loud voice, "Woe, woe, woe to the inhabitors of the earth, by reason of the other voices of the trumpet of the three angels which are yet to sound." They are the angels of Michael, who by blood of the Lamb, and word of the testimony, and carrying of their lives in their hand, do cast Satan and his angels forth of the spiritual region of the church, falling thereupon into the earth and the sea, the governments and the people, and stinging them into madness. "Woe to the inhabitors of the earth and of the sea, for the devil is come down unto you, having great power, because he knoweth that he hath but a short time." Now the bearers of these doleful tidings are men full of mercy and pity, like Jeremiah, like Jesus, and weep and lament as they go, over the deadness, the impenitency and wrecklessness of mankind, making ready to do battle against the bosses of the Almighty's buckler. Therefore are they figured as being clothed in sackcloth all the days of their prophecy. I do pray continually that the Lord would prevail in me and my flock to put an end to levity and laughter, and mirth and enjoyment, and bring us into the fellowship of Christ's sufferings, by making us to drink abundantly of his love. For the love of God being imbibed into the heart of a holy man, doth come forth in streams of sorrow. The heart of Jesus is the fountain head of sorrow. In God it is love, in Jesus it turneth unto sorrow. Flesh is the harp on which God telleth out his sorrow over his lost children. And these witnesses shall be broken-hearted men, they shall mourn like doves, they shall sorrow as over a first-born, they shall weep as Rachael wept in Ramah over her children, and would not be comforted, because they were not. For what is it but God weeping over Israel his first-born, "How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? Mine heart is turned within me, my repentings are kindled together!" I would I felt more of this in my heart, I would I saw more of it in my brethren; then surely would the Lord begin to blow his blast of woe: but not until he can get such a mellow heart-subduing, instrument, shall he begin; for the woe which he expresseth cometh forth from his own agonized bosom. It will cost us much of trouble who utter, and much of pain and fear will it bring to them who hear it, but far more of grief and anguish doth it cost our Saviour, who gave his divine life a sacrifice of love for every man. Ah me! to destroy those whom he ransomed at such a price of love. It is terrible for him to think and speak of it; how very terrible for him to do it! Is God of iron, O men! or is he of passive tender love? Look at Jesus, and ye shall know; for what is he but God manifested in the

flesh : look at the witnesses, and ye shall see ; for hereunto are they set, even to tell God's coming judgments with the outburstings of God's own tribulation of heart. Where will the Lord find such men ? Surely he must make them for the purpose. And how shall he make them ? By giving them to eat that little book which was in the angel's hand. That food celestial, food of Christ's body, words of his Spirit and life shall prepare and furnish those who eat it for the sorrowful undertaking, and they shall go through with it to the Lord's own contentment, and to the salvation of many people.

Besides this, there is a great deal of their sorrow and suffering which ariseth from the contempt and reproach of men. Jesus doth not feel it beside his high calling, nor beneath his Father's notice to complain of the reproaches and contemptuous usages of men towards him,—the wagging of the head, the song of the drunkard, the mockery of the judges who sat in the gates, the desertion of his friends, and mother's children, and dear neighbours, yea, even of his enemies,—their rage and violence were as spears and sharp swords entering into His soul, which loved and delighted in all men, and for every man did surrender the delights of his Father's bosom, and the glory of the heavenly places. And so these witnesses, who are every one predestinated to be conformed to the image of his sorrow, shall feel, with child-like simplicity and tenderness, every act and word of unkindness and enmity ; for love is exceedingly desirous of love, and ill brooketh, though she patiently beareth, the evil workings of enmity in any man, regarding every man as a brother, a part of herself, near and dear to her as one of the members of her own body. The power of sin hath so benumbed and petrified the fibres of the heart of man, that we know not what man was originally, or is to be when sin shall be purged out of us by the spirit of judgment and the spirit of burning. In Jesus is man seen, and what a sight of sorrow ! In him man is seen as man ought to be stationed, in this world of suffering and sin and death,—where he is the king weeping in his desolate palace, the priest in his desecrated temple, the father in his sick and dying family, the Creator in his marred and corrupted work. Methinks I feel the springings within me of that tide of sorrow which the witnesses shall pour over the earth and the sons of men, whose mirth and merry-making shall be so hindered and broken in upon, their pride so humbled, their ways of working so ashamed, their schemes so dishonoured, and their glory so consumed, that there will be no enduring of it ; but if stripes and imprisonments, if spears and swords, if stonings and crucifixion, if wounds and death, could do aught to silence them, they should not be wanting, worked by all the artillery of earth and hell. But all availeth nothing to stay the work or quench the voice of these harbingers of woe ; who hold on their doleful way, and lift up their wail-

ing from land to land, until the whole earth is weary to bear it. There is no form of contempt, contumely, and indignity which they shall not be exposed to; and being all passive to suffering, as the child for its mother, or the mother for her child, or the lover for the beloved of his soul; think ye, oh think ye! what occasions, what heart-rending occasions, shall arise over all the earth, through all the days of their prophesying, for outpourings of heart's anguish. And then the burdens, the thick-coming woes, the plagues as of Egypt, the famines, the slaughters, and the deaths, brought on by this three-times-annealed temper of scorn and blasphemy to which the world is come, shall strike such deep cords of sorrow in the heart of their Creator, who loveth and longeth over his creatures, and would rather die himself, than that one of the children of men should die. My heart containeth not itself while I write; and the thoughts of my head, as I present the matter, do trouble me very sore; yea, at times I have seen it before me in such horrors as have made me almost to cry out aloud in the midst of the congregation, Who shall live when God doth thus break the nations with the rod of iron in the hand of the Man-child?

And as concerneth the substance of their witness, it is three-fold, answering to the three voices of the angels which follow one another in this xivth chapter of the Apocalypse; which bringeth me to my work of interpretation again. I shall soon have finished my testimony to the church in this kind, and shall wait for further instructions and other instruments at the hand of my Master. (Rev. xiv. 6.)

Like all the messengers of God, from Enoch unto these witnesses, they bear the everlasting Gospel of his grace and love to all men, to every creature under heaven, and to them that dwell on the earth, and to every nation and kindred and tongue and people. At length the all-comprehending love of God shall find a tongue able to utter it all in the ears of all people that upon the earth do dwell: from land to land, from shore to shore, from pole to pole, through the heavens speedeth the voice, and into every house it entereth, and in the high places of the earth it soundeth, and swelleth through the valleys, and by the hills is reverberated again, and in the entering in of the gates, and in the chief places of concourse, and in the streets and market-places; in the wilderness and in the solitary place; and every where over the wide habitable world, floweth the mighty river of the voice of our God: it prevaieth over the voice of multitudes; the waves and water-floods are subdued by its mightiness; and the howling winds are hushed before its majesty; and the cedars of Lebanon are rent by its force; and the hinds of the fields part with their young ones at its terror. Oh! but it is a mighty and a terrible voice which goeth forth from the Lord Most High out of his holy

temple : they stagger and reel before it ; armies melt away, and the kings of the earth tremble, and all nature shrinketh back into her native nothingness at the voice of Him who called her thence into being ; and withal it cometh forth to bless, but conscious guilt maketh all nature to tremble, and all flesh to wither : the holiness of it doth scatter the vain-glory and pomp of man ; and the goings forth of his pride rush back upon him at the majesty of his Maker ; and he is in utter dismay, by reason of his blood-guiltiness : for " this is He whom they have crucified afresh," and whom all the world is risen up to cast out of their mind, and abolish from the memory of all creation. ' He is gone out of the world,' say they, ' and let us keep him out ; he is gone to the Father, and let him stay there ;' and the false prophet saith, ' He is never to come back again. Therefore govern the earth, oh ye kings and people, how best ye may : take your will, and your way with it ; for he is above meddling in such low and trifling concerns.' And so, with full swing, they proceed to set it in order, according to the common sense of man, casting down and building up, as seemeth best to the natural understanding of the people ; and when their proud working is at its height, and the Tower of Babel reared up to heaven's gate, and the blaspheming people ready to shout over the top-stone of it, suddenly the Creator breaks in upon them with his voice ; he shouteth like a giant refreshed with wine ; he scattereth them in the proud devices of their hearts ; he driveth back the waters of their folly into their fearful hearts, and they are confounded : they stagger like men drunk ; they reel to and fro, they are at their wit's end ; they would fight, but they dare not, their hands find not their strength ; they would blaspheme against the heavens, but their tongue cleaveth to the roof of their mouth : the voice, the awful voice, of the Creator, bindeth them in fetters of icy coldness : fear and the snare and the pit takes hold of thee, oh thou inhabitant of the earth. ' Oh the breaking of the silence ; oh the lifting up of the voice, as when a lion roareth ; oh the seven thunders uttering their voices. All this shall God have to do, in order to get an ear for the words which he is about to speak ; as on the day when he came down on Sinai, to enter into covenant with the children of Israel ; so in this day, when he openeth his last overtures of salvation. He shall get an ear ; he will have it : business shall stand still, and bustle shall cease, and armies on the edge of battle shall drop their weapons, and ships upon the ocean stay their course, to hear ; for the Lord hath a last word with his creatures, and he will be heard by every one of them : the ear of the deaf shall be open to hear, and the eyes of the blind to behold ; yea, disease and death shall stand still, and the raging beast from the bottomless pit, the red dragon, shall crouch back into his den, for God is risen up out

of his temple to have a last word with men ; and let all the earth keep silence before him. And what are the words whose voice striketh dumb the voice of the multitudinous world ? " Fear God, and give glory to him ; for the hour of his judgment is come ; and worship him that made heaven and earth, and the sea, and the fountains of waters " (Rev. xiv. 7).

You will say, What so terrible in these words ? The terror is not in the words, but in the tone and temper they are uttered in. They are peremptory, they take no refusal : either gird and obey, or gird and fight against them. It is the last summons. The knell is rung. The weird of the world is worded. And man must obey or perish, throw all aside and hide in the dust, abase pride, and enter into the cleft rock of mercy, or perish. That is the terror of it. — It bideth no refusal, it brooketh no delay. There is no doubting of it, no disbelieving of it any more. Arise, obey, or to perdition. To be taken thus aback is what they abide not. To be thus spoken to without any speculation, straight-forward obedience, without parley or condition, without provision or refuge of any sort, to bow the knee and submit to Jesus, to confess to him,—this is the trial of men. It is easy, you will say. The event proveth whether it be easy or no ; for after the probation of days is run out, the time needful for dispatching the messengers and delivering the message of the king, and permitting every one to send up his submission, behold they are meditating war against heaven, and mustering their hosts to the battle : they have sought to hell for counsel against heaven, and hell hath undertaken their cause ; and the beast from the bottomless pit cometh up, enveloped in smoke, and attended by legions of the locusts of hell, whose spawn when they have married the daughters of men, are horsemen armed with fire and brimstone and smoke, mighty men, men of renown. He cometh up, and the false prophet introduceth him as Lucifer, the son of the morning, the god of this nether world, and the kings of the earth come trooping to his hand ; and they set up an image of him to worship, and they quicken it with fire stolen from the heavens, and they prepare to do battle for its honour, against the God of heaven and his Christ, against the Lamb and those that are with him. Such is the consummation of the witnessings of God ; such the fruit of the Gospel upon the earth ; such the fell doings of Satan, the triumph of his delusions and deceptions over the sons of men ; such is the acceptance which these words spoken by the witnesses receive. The witnesses say, " Fear God ; " men reply, ' We will fear no god but the god of reason, whose image is ever before us.' The witnesses say, " Give glory to God ; " men reply, ' We will give glory to the work of our own hands, and behold, here it is in all its glory.' The witnesses say, " For the hour of his judgment is

come;" men say, 'The hour of his casting out of the earth is come.' The witnesses say, "Fear him who made heaven and earth, and the sea, and the fountains of waters;" men reply, 'We will worship the beast, and him only will we serve.'

But though this be the temper in which the ruling powers of the church and world shall receive the message of salvation, the Lord's end of grace and mercy shall not be defeated, but shall accomplish itself in the gathering of the remnant out of Babylon, which shall overflow with righteousness. The glad sound shall visit every land, and great shall be the gathering of the people unto the standard which the Spirit of the Lord shall lift up against the enemy, who cometh in like a flood. Reuben, who was the first-born, marched under a banner bearing the figure of a man; and the banner which our Reuben, the excellence of dignity and the excellence of power, shall lift up, is the man-child, his body, the church, come unto the measure of the stature of the fulness of Christ. To this shall the Gentiles seek and his rest shall be glory. God shall have the first word with the nations, and Antichrist shall come after; and the question shall be, Which of the two will you have to rule over you, my son, whose form and measure of blessing you have seen in the witnesses, or the old serpent the devil, whose form and measure of deceiving ye have seen in the beast and the false prophet. Therefore are they called witnesses, because in their mouths and in their works God taketh a witness of every man on the face of the earth, before he cometh to judgment. The same generation which heareth and seeth their testimony for God in the Spirit, shall see and hear the testimony of Antichrist for the glory of flesh; and when each hath set forth his cause, Christ in the man-child, and Satan in the beast, the judgment shall sit and the books shall be opened. And the question shall be to every man in the world, "When these came amongst you naked and hungry, when they were cast into prison for my name's sake, and were sick unto death for the afflictions of the world, did you come to their help and succour? Inasmuch as ye did it unto one of the least of these, ye did it also unto me." The judgment shall be a real transaction for which great and solemn preparation is made over the wide world, and a true summons lodged in every house and in every heart. No one shall be able to say, I knew not of it, I understood not that it was so near. Nor shall any one be able to say, 'My case was helpless and hopeless; it hath overtaken me like blind fate, God is not righteous;' for verily these witnesses with the everlasting Gospel and with the little book of prophecy shall come to every one, and deal with him concerning his soul. The witness shall not be taken in a corner, because the judgment is not to be done in a corner. Solemn and sublime shall be the coming on of judgment in the awful

march of these witnesses over the whole earth. Surely as it was in Egypt's evil day, that boon nature turned bitter at the bidding of Moses, and before Samaria's fall, that the heavens withheld both rain and dew at Elijah's prayer, so shall it be in the days of the witnesses, that the elements shall give testimony on whose side the truth is: the air we breathe, the water we drink, the green herb, the fruit trees, and the cattle, we feed on, shall all give witness unto the God whom the witnesses preach. They preach Him, the God "who made the heavens, and the earth, and the sea, and the fountains of earth," and the heavens by withholding their rain and dew, the earth by refusing her fruits, the sea by ceasing from her roaring, and anon bursting forth with overflowings, and the fountains of water by staying their streams and turning into blood, all at the bidding of the witnesses, shall seal to the truth of the doctrine which the witnesses preach, ever saying, Fear God our Maker; worship Him, O ye sons of men.

My heart longeth to see the fulfilment of all these words in which the Lord hath made me to believe. And I would not spare the time for recording these things, but devote it in prayer unto my God, were it not for the hope that the truth may hereby visit many souls, and kindle prayer upon the altar of many hearts. Oh, my brethren, pray without ceasing, for God will speedily avenge his own elect, though he bear long with them. Cease not to cry that God would set these watchmen upon the walls of Zion who will not hold their peace, who shall see eye to eye, and sing together with their voice in joy because our redemption draweth nigh. Oh cry out for it, ye children of Zion; give the Lord no rest till he fulfil it; for great, great shall be the harvest of souls in that day. It shall be greater than there shall be room to hold them, and Zion shall enlarge the curtains of her tents, and lengthen her cords and strengthen her stakes. The beast shall be enraged because of the multitude which no man can number, and he shall raise against them fierce persecutions, in the midst of which they shall wash their robes and make them white in the blood of the Lamb. These converts shall be as the sand of the sea for multitude. They are the harvest, and the witnesses are the sowers of the harvest; and the reapers also; for the sower and the reaper shall rejoice together. They are the guests gathered from the hedges and the high ways, and the witnesses are the servants, more than the first, who go forth to bid them to the marriage supper of the Lamb. But the witnesses who stand faithful and true, and are not subverted by the wiles of the dragon who with his tail doth draw down the third part of the stars of heaven, shall be of the bride prepared with robes of righteousness to meet her bridegroom. And among those whom they call, some shall

be wise to redeem their time, and shall fill their vessels with the oil of the Spirit, understanding what the mind of the Lord is, and these shall enter in along with the bride and the bridegroom ; but others who were in like manner called and entreated, for we are called with one hope of our calling, shall not prepare themselves, thinking to do it at the time, but they shall not be permitted, and shall be cast back upon the spears and swords of Antichrist, to witness by blood and to be purified in the fires of judgment. To whose help when they cry from the jaws of the lion and the horns of the unicorn, Christ shall come riding on his cherubim, and shall draw them out of many waters. The Lamb and his host of faithful called and chosen ones, who heretofore stood upon the mount Zion, shall come forth from heaven in battle array against the beast and the false prophet, the kings of the earth and their armies, and then shall he give unto every man according to his deeds: to the merciful he will shew himself merciful, to the upright man he will shew himself upright, to the pure he will shew himself pure, and to the froward he will shew himself froward.

Such is the mystery of the witnesses, as it is figured forth in the angel flying through the midst of heaven to preach the everlasting Gospel unto all nations upon the earth ; but this is only one-third part of their testimony, one note of the song which they sing, the note of mercy. There are two other parts of their message, which are very heavy.

The next concerneth Babylon, the mother of harlots, and of the abominations of the earth, the false church which falling from her heavenly glory and liberty buildeth upon the earth a house of bondage like Egypt and Assyria, for the people of the Lord, and hath the brazen forehead to call it the city of our God. And the poor deluded votaries will not believe but that it is so. They will call Babylon Zion, because she was Zion once. They have lost their discrimination, and do think that because they see the priest, and hear the sound of the service, and behold the rich and costly stones of the temple, it is the worship of God in spirit and in truth which therein proceedeth, and so being wedded to their Sabbaths, and their new moons, and their appointed feasts, which God abhorreth, and having forgotten the Lord of the temple, and the Head of the ordinance, they are willing to sink with her, instead of fleeing out of her, and falling away to the Chaldeans, the men skilled in the times and seasons, who have prognosticated her downfall, and are come up against her. They will not go forth of her, they will not allow their captivity ; they will not hear of it ; and so are they coming to be like the evil figs which cannot be eaten, they are so evil. But as many as will look upon the captive estate of Zion, and see that she is in Babylonish

bondage, and enter into her captivity, and weep over it, and sigh and cry over it, these shall be, like the first ripe figs, first-fruits unto God and the Lamb. But the children of my people are blind, they know not the times, they hear not the voice of the Lord, nor when they hear do they know it, and destruction come upon them unawares from the presence of the Lord. Yet not so sudden but that they shall have a warning, yea and an invitation to the feast, which if they reject, turning, one to his farm, and another to his merchandize, and another to his cieled house, and newly-wedded wife, behold the king shall send forth his armies and destroy them and their wicked city together. "And there followed another angel, saying, Babylon is fallen, is fallen, that great city; because she made all nations drink of the wine of the wrath of her fornication" (Rev. xiv. 8).

This is the second chord of the prophetic harp which the witnesses strike. The first is the Gospel of salvation to every man, through the fear and the worship of the living and true God; the second is the note of downfall to Babylon, that great city which hath corrupted the whole earth with her false religion, her bondage, her fornication. For the world is lying captive in her arms, deceived and seduced by her falsehoods, expecting from her that redemption and glory, which is not to be obtained but by fleeing out of her, and fighting mightily against her, doubling unto her double for all her sins. Blessed is he that afflicteth her as she hath afflicted us, yea happy surely shall he be who taketh her little ones and dasheth them against the rock. If you go to speak to men labouring under the spell of a sorcerer, you must first disenchant them, and having gained their reasonable ear, deliver into it the message of their God. So go the witnesses forth with the word of Babylon's downfall, to the end they may reach the hearts of those whom she hath fattened for the slaughter. Babylon in Christendom, in all its parts, and under all its denominations of Papal, and Protestant, and Dissenter, inasmuch as these are but prisons of the truth of God, houses of bondage to his people. But inasmuch as they are giving birth to a new zeal, a principle of reform, a spirit of change called improvement, new schemes, new ends, and new confederacies, societies of all sorts, speculations of change, and reasonings infinite towards another and improved state of the Christian church, behold it is the germ of Antichrist, the bud-dings and branchings of infidelity in the church, the hatching of the fiery flying serpent, which proceedeth from the egg of the cockatrice. For I hold it as a simple axiom, that every change in the civil and ecclesiastical state of Christendom, is a change for the worse, however much it may pretend to the contrary. Those who advocate it are abettors of the beast, those who oppose it are abettors of Babylon, let them fight it out; let the

dead bury their dead ; but for us let us prepare to preach the everlasting Gospel, which the witnesses have to carry forth into all lands. Out of Babylon the beast ariseth, he made his first essay out of Papal Babylon in infidel France ; he will make his second essay out of Protestant Babylon in this our island, where it hath been testified that the witnesses shall be slain.

And here lieth the great burden of this witnessing, because our fathers and mothers and all we hold dear, are lying in the lap of the harlot, satisfied with her false beauty, and commending her as the chosen one of God. To whom we must testify without reluctance, freely and fully of the anger of God, which resteth upon them, and the day of destruction which gathereth over them. And therefore our foes shall be the men of our own household, and they shall think they do God service in seeking to cut us off. Moreover the powers that be are all found conspiring together, both king and subject, priest and people, how they may bring about the grand restoration of all things, by turning Babylon into the beast, by hatching the egg of the cockatrice ; and the witnesses come in upon their busy benevolence and soaring pride, and glorious liberality, saying, ye are working iniquity with greediness, ye are fighting against God with both hands. Ye are converting the prison-hold of saints into the den of dragons, turning Babylon, that sty of swine, into a pandemonium of devils ; ye are opening the bottomless pit, and covering the minds of men with sevenfold darkness ; ye are setting up devil-worship under the pretence of reasonable service ; ye are making Babylon to become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. What reforming king or parliament, what bishop or general assembly of the church, full of their own ways, will stand such denunciations from me or any man. They will first despise it, and when they see it prevailing against their despise, they will fight against it ; and excommunications and imprisonments and persecutions and death shall fly thick as the hail around our heads ; but it shall not come near us to destroy us, though to afflict us in a thousand ways it shall fearfully prevail, to wound us in our hearts, to cut us short in our means of livelihood, to prevent us of our rights and privileges, to deprive us of our consolations, to separate us from all sympathy and love and Christian fellowship. Hence the innumerable blows whereby the cherubim shall be beaten into form. And he that shunneth this hammering for the truth's sake, shall not be one of those whom the Lord will call up to the chief rooms at the marriage feast.

The effect of this ministry against Babylon will be as the sound of the rams' horns, and the shout of the people against Jericho, and to the Lord's people it will be as the proclamation of King Darius to the Jews, who went up laden with the vessels of

the temple to build the temple, whose glory is to be greater than the glory of the former house. That same Cyrus who burst the two-barred gates and dried up the river and smote the king in his palace in the midst of his glory, did also issue the decree for the going up of the Jews to rebuild the temple and for carrying up thither again all the vessels which pertained to the house of their God. And so our vessels, apostles, prophets, evangelists, pastors and teachers, and others by whom the ministry of God was carried up in the church, have we appropriated to the service of Babylon, who useth them in her feasts of pride and blasphemy, building up a system of pope, cardinals, legates, metropolitans, bishops and others, vessels of the sanctuary turned to the service of Satan, which shall be all recovered and set up in their proper places and turned to their right use in the service of Christ the Head of the church. And out of Babylon shall come the men who are to minister in their several orders before the Lord; for there are no men who are not captives in Babylon, whom the Lord may take. The work which God is setting his hand to, is not of reconstituting the primitive church, but redeeming his church out of the captivity of Babylon, and serving himself with her to accomplish the great and gracious purposes which are yet unfulfilled. This is a great stumbling stone to many. They look into the word of God, and they say, Thus it was at the beginning, and thus it is not now; therefore there is no church. I am no pastor, I am no preacher, I am no baptized man; and straightway they go to the work of baptizing afresh and setting up churches according to their liking; and saying, Here now is the true church amongst us. We are not captives in Babylon, but are abiding in Jerusalem. To whom it fareth that they become lean and naughty like the evil figs which Jeremiah saw, and which were not fit to be eaten they were so evil. Such are the dissenting churches, bearing the worst fruit in all the vineyard. Nay but the true men are those who have abidden in Babylon, there built houses and planted vineyards, and prayed for her peace, and waited their Lord's time of coming forth, which being now arrived, they come forth strong and hardy men, well favoured and fit for the Lord's service of rebuilding the walls of Jerusalem. I perceive another stumbling block, which the enemy is preparing against many who are now coming up out of Babylon, that they will have our ordinances and our offices to be exactly as they were upon our coming up out of Egypt. That is to say, they will have every thing to be as it was on and after the day of Pentecost; and because the work goeth not on with the tongues of fire and in the hearing of the assembled nations, and with multitudinous conversions, they are dissatisfied, and stand aloof, and have no advantage of the Lord's grace. Just as if nobody should have followed Ezra

and Nehemiah, because they did not strike the blows of judgment, or order the tabernacle of testimony, as Moses and Aaron had done. This all springeth from lack of faith to be led of God by a way we know not, nor our fathers have known; from lack of the discernment of love to know our Father's voice, and for lack of obedience, from being pre-occupied with other things. The Lord hath shewed me these things, for he only is my Guide. I guide not myself, but walk after him day by day; and I seek to keep myself from all forecastings and prejudgments, for I am not able nor will take upon me, to counsel my God. Oh, my God, make me obedient to thy voice of love. I remember thine own word, "For judgment am I come into the world, that they which see not might see, and that they which see might be made blind." On earth have I no confidence, but this alone, that thou wilt not lead astray those who trust in thee. I desire no other confidence, I believe there is no other to be found within the whole circle of creation, at least within the noblest region thereof, the region which man doth inherit as his own; and therefore though I write these things concerning the future, it is only to set out the object to faith and hope, it is not to set it out to sight or natural understanding, not to prognosticate or fix the future, so that a man shall be able to say, thus and thus must it be, now I will look and challenge the Lord to fulfil his word. Such a one shall be defeated utterly. The word of the minister is unto faith, the word of the Spirit is unto faith, and to hold it to any other tribunal is to grieve the Spirit, to quench him and finally to scare him away. The Spirit leadeth unto Jesus the great Believer, and Jesus the Believer leadeth unto God, whom no man hath seen nor can see, who is only to be by faith apprehended. Without faith it is impossible to please him, for he that cometh unto him must believe that he is and that he is the rewarder of those that diligently seek him. Therefore, O reader, if thou peruse these my writings, thinking to guide thyself by my teaching, or the Spirit's utterances, thou preparest a net for thine own feet; do it not, I beseech thee, for I am a minister unto thy faith and not unto thy sight; and the Spirit is a Comforter to thy faith, and not unto thy sight. I fear lest I should at any time have offended in this kind. I pray God to forgive me if I have, and to guard my readers from being by my frailty or errors misled. My desire is to open and clear up the object of a Christian's hope, which is, that the Lord cometh; and to report as seemeth to me most meet, the substance of what the spirit uttereth in the open church concerning the same. For all this breaking down of Babylon the harlot's power, is to prepare the way of the New Jerusalem, the bride of the Lamb. And with this caution I bring my present labour to a close.

ON THE JUDGMENT BEFORE THE GREAT WHITE THRONE.

THE vision of judgment before the "great white throne," described in Rev. xx. 11—15, is generally considered to represent the judgment of all men at a resurrection after the Millennium, and to be (by the students of prophecy), consequently, the last portion of the revealed purposes of God. The object of the following remarks is to submit in all humility to the wise, the probability of such a view being erroneous.

The descent of the New Jerusalem, seen in chapter xxi., evidently takes place before or at the commencement of the Millennium, for many reasons; of which, perhaps, if not the strongest, quite a sufficient one is furnished by xix. 7, "The marriage of the Lamb is come, and his wife hath made herself ready:" which wife is that city "prepared as a bride adorned for her husband." No new arguments on this subject need be offered to the readers of this Journal. The point is taken to be established: nor do we think, indeed, that it can admit of a doubt.

Assuming, therefore, that the new heavens and earth, and the New Jerusalem coming down from God out of heaven, describe a Millennial glory, what we have to submit is, that the judgment before the great white throne describes a pre-millennial judgment.

A very simple observation will suggest that this must be the case; and a little examination of the passage will shew that it contains nothing militating against such a supposition, but rather much favourable thereto.

The observation to which we allude is upon ver. 5 of chap. xxi.: "And He that sat upon the throne said, Behold, I make all things new," &c. Now, who said this? and upon what throne sat he? No other is mentioned since Him that sat upon that great white throne; nor other throne is mentioned since that throne, xx. 11. The inference, therefore, should be, that the "great white throne," with Him that "sat thereon," persisted in John's sight from xx. 11 to xxi. 7, inclusive; and that, in respect of the vision, thus it was. The seer saw such an One sitting upon a white throne—then saw the heavens and the earth flee away before Him—then saw the dead judged before Him—then saw new heavens and earth appear in the place of the former, before Him—then saw the New Jerusalem coming down before Him—and then heard Him, even Him, before whom all this was successively displayed, say, as concerning the display of all these things, "*Behold, I make all things new,*" &c. And so it was: old heaven and earth fled away; the dead were raised to newness of life; old death and hell were given to the flames; a new heaven and earth appeared; a New Jerusalem came down

all at the presence of Him that sat on the throne : and He saith, "*Behold, I make all things new.*" To transpose the order of these things must be, therefore, a violence against the text, unless upon some strong warrant, which the passage, we think, does not afford. Either the whole passage, from the throne coming in sight (xx. 11), to the word "*Behold*" (xxi. 5) from Him who sat upon it, concerns occurrences beyond the Millennium, or occurrences which usher in the Millennium. But the descent of the New Jerusalem ushers in the Millennial glory, by admission : therefore the judgment before the throne precedes the Millennium.

Though this may appear at first somewhat startling, a little examination of the text will shew its reasonableness, we trust. The following observations are submitted to the reader.

1. In Rev. xx. 6, it is written, "Blessed and holy is he that hath a portion (*εχων μερος*) in the first resurrection : on such the second death hath no power, *but* they shall be priests of God and of Christ, and shall reign with him a thousand years." Here the power of the second death, on the one hand, and the glory of the thousand years, on the other, are contrasted by the adversative "*but*," and are made essentially exclusive of each other ; as when we say 'Such a one is *not* dead, *but* liveth.' If, however, the "second death" have not place till after the thousand years, the living and reigning for that period is not essentially exclusive of it, but the exclusion is in something extrinsic, or ulterior, not specified ; and the adversative "*but*" is grammatically powerless.

2. There is a "second death," which is "a lake of fire," to come upon the end of this dispensation, and to be co-existent with the Millennial glory (Jude 12, Rev. xix. 20—xx. 14). And the two states (of death and life) shall confront each other, and be co-exclusive of each other, during that period. The "beast" and false prophet are cast into the "lake" at the commencement of the period.

3. "Death and Hell," which are cast into the lake before the white throne, are not abstractions, but a portion of mankind. In Rev. vi. 8, he that sat on the pale horse was "Death," and "Hell followed him." In Isaiah xxviii. 2, 15, 18, 19, there are who shall "make a covenant with Death," and think to be "at agreement with Hell," that so they may escape "the overflowing scourge" of Antichrist. And of the Antichrist of Habakkuk it is written, "Who enlargeth his desire as Hell, and is as Death," &c. And here, in this vision before the throne, Death and Hell are made, like jailors, to surrender up all their prisoners, and are *themselves* cast into the "lake of fire" (vers. 13, 14).

4. In Isaiah xxvi. 21 it is written of the resurrection of the saints, "The earth shall disclose her blood" (the blood she hath

shed), "and shall no more cover her slain" (those whom she hath slain). In like manner here, Death and Hell are made to "deliver up their dead" (those whom they had killed, and had power over, thereby, to keep down in death and hades from troubling them upon the earth).

5. Death and Hell themselves (not the dead which they were compelled to give up) are the main parties cast into the "lake of fire" (ver. 14).

6. The expression (ver. 15), *καὶ εἰ τις ἔκ ἐνθεθῇ*, &c. either does but specify who Death and Hell are (viz. all whose names are not written in the book of life), or is, at most, but a subjunctive exception to the deliverance of those whom Death and Hell were made to give up. The verse reads, to all intents, supplementary and explanatory. At any rate, it can present no more difficulty than what has already been met in Dan. xii. 2, which is undoubtedly a pre-millennial resurrection. And for our own part, we cannot but think that Dan. xii. 2 does most plainly declare the arising of some of the wicked synchronously with the righteous, before the Millennium. Nor do we perceive that Rev. xx. 4, 5, necessarily excludes at all the arising of the wicked; for, properly speaking, it does not describe the resurrection, or *act of arising*, at all; but only represents the life of the righteous subsequent thereto. These were risen, judged, and rewarded with thrones. And John saith of these "*ἐζησαν*," for he saw them living: but of "the rest of the dead" he saith "*ἐκ ἐζησαν*," for he did not see them living. And seeing that the vision is not of the act of *arising*, but of the subsequent living and reigning of those who were *arisen*, the comment in the next verse, "This is the first resurrection," is only convertible into "These are the first risen ones;" not in anywise to the exclusion of others having possibly arisen with them, according to Daniel. It would appear, then, that some shall awake on that morning merely to perceive that they are not; and that there is an important distinction between arising at the first resurrection, and the "having a portion" therein: for "Blessed and holy is he that hath a portion (*ὁ ἔχων μέρος*) in the first resurrection: on such the second death hath no power," &c. With this distinction, under the above observation, all appearance of discrepancy between the two prophets seems easily to vanish, and the view which we are suggesting of the judgment before the great white throne acquires increased probability.

7. "We must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, whether it be good or bad" (1 Cor. v. 10). Those enthroned ones, therefore (Rev. xx. 4), had appeared before his judgment-seat to receive their reward: and we believe his "judgment-seat" to be this "great white throne;" and that these are they whom Death

and Hell give up, with others besides them. And these others (probably the *εἰ τις ἔχ' εὐρεθῇ ἐν τῇ βίβλῳ*) are cast, with Death and Hell, into the lake of fire.

8. "They were judged every man according to their works" (vers. 12, 13). "Unto thee, O Lord, belongeth mercy : *for* thou renderest to every man according to his work."

9. Again, in this judgment "the books were opened" (ver. 12). We have in Dan. vii. a judgment set to destroy the fourth monarchy; that is, a pre-millennial judgment; and there, before a great throne, "the books were opened."

10. From the face of Him that sat on the throne "the earth and the heaven fled away, and there was no more place found for them" (ver. 11). The thing represented to John by this would seem to be only the rapid and utter removal of all the worldly and ecclesiastical fashion of things present at the epiphany of the Lord. For in the new earth, which succeeds this removal (xxi. 1), there is "no more sea:" whereas in the physical world to come we know that there shall be a sea, by Ps. viii. as applied by Paul in Heb. ii. The physical earth, heaven, and sea, are consequently not meant here, whatever physical changes they are to undergo, as elsewhere revealed. The thing seen probably depicted summarily what is elsewhere described more deliberately.

11. "And there was no place found for them" agrees with many Scriptures:—"Thou shalt diligently consider his place, and it shall not be:" "The former things shall not come into mind, nor be remembered," &c.

12. To conclude: it is submitted that this whole vision of the great white throne, which is from Rev. xx. 11 to xxi. 5 and onwards, is really the counterpart of Daniel's vision of the Ancient of Days: what John was made to see being fit to represent the facts, and the aspect of them, most concerning the church of Christ; what Daniel saw being fitter to represent the facts, and the aspect of them, most concerning the Jewish people; in that day when the combined representations of the two visions shall be realized, during the epiphany of Christ in the glory of the Father. It follows, as a matter of course, if the above remarks be correct, that Rev. xx. 10 must be looked on as the last intimation of the revealed purposes of God. To whom be glory for ever and ever. Amen.

I will just add one observation more, which hath struck me a long time, and perhaps hath struck others also. In Dan. vii. (where the Ancient of Days is Christ in the glory of the Father), that one "*like* the Son of Man," who "came with the clouds of heaven and came to the Ancient of Days" (ver. 13), seemeth without doubt to signify the saints' being caught up in clouds (*ἐν νεφέλαις*—not, into the clouds) to the meeting of the Lord, into the air (*εἰς αἶρα*). 1 Thess. iv. 17. Σ.

MOAB, EDOM, AND AMMON.

WE have only time and space at present briefly to point the attention of our readers to the changes now taking place in the East, in preparation for its becoming the theatre for displaying the literal fulfilment of all the glorious promises made to the Jews, at the same time that all the judgments threatened on apostate Christendom shall be fulfilled in the West. The prophecies which refer to these events give a prominent place to Egypt, Moab, Edom, and Ammon; as *Isai. xi. 14, Dan. xi. 41*; and these powers come under judgment in their literal representatives in the East, while the several forms of wickedness in the church, which are spiritually designated by these titles, shall be put to shame and utterly come to an end. Egypt, which is now rising so rapidly into power, and before whom the empire of the East is crumbling to dust, typifies Science and Learning in Christendom, before which we vauntingly assume that the Papal empire in the West is speedily to come to an end. The Pasha of Egypt at present affects great liberality to Christians and Jews, and has lured them into his service, and has removed all imposts and disabilities; and our learned and scientific Egyptians profess great liberality for those who profess religion, and to desire nothing further than removing all disabilities and impediments; that each man may follow the dictates of his own conscience, responsible to God alone, and unmolested by man. The ulterior end which the professors of Liberality have in view is not yet developed; but it is easily surmised, and has been often insisted on in former numbers of our Journal. But Egypt, it is stated in Scripture, shall become wealthy in the latter day, and become in consequence the spoil of the lawless and godless king who shall then arise, who shall have "power over the treasures of gold and silver, and over all the precious things of Egypt" (*Dan. xi. 43*). And in like manner the Egypt of the West shall be delivered into "the hand of a cruel lord, and a fierce king shall rule over them" (*Isai. xix. 4*). Edom typifies Rome: and at the same time that Arabia and the countries south of Judea are visited with war and bloodshed and temporal judgments, greater than they have hitherto experienced, the Western apostasy is the special subject of the sword of the Lord, which shall come down upon Idumea and upon the people of his curse to judgment. This vengeance exceeds that of the East in the degree of aggravation of guilt incurred by a greater abuse of far higher privileges; in the degree that spiritual exceed natural obligations. "The Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea: it is the day of his vengeance, and the year of recompences for the controversy of Zion" (*Isai. xxxiv. 10*).

The spiritual antitype of Moab has never been fully made out

till of late, when it has been shewn to belong to the Evangelical church of the present time, as we hope to shew out at large in our next Number. Moab is commanded to hide the outcasts of the Lord, and to be a covert to them from the face of the spoiler (Isai. xvi. 3). And the judgments on Moab are spoken of in precisely the same terms as the judgments on Christendom (Isai. xxiv. 17; Jer. xlviii. 43). But Moab, in the pride and haughtiness of her heart, refuses the counsel of the Lord; and her foundations are stricken, till every one howls for Moab; at the very time that the throne of the Lord shall be established in mercy, and he shall sit upon it in truth, in the tabernacle of David, judging and seeking judgment and hasting righteousness" (Isai. xvi. 5).

Ammon comes into judgment with Moab, Tyre, Edom, and Damascus, in many parts of Scripture (Amos i.; Jer. xlix.; Isai. xv.): her guilt is similar, and her judgments the same. Its antitype is to be sought in the half-brethren of the Evangelical church, the Presbyterians of the North. Ammon offended in the same kind as Moab against the children of Israel: and the only two classes who shew determined hostility to the people whom the Lord is now bringing into the inheritance of all his promises, are the Evangelical church of the South, and the Presbyterian church of the North. Theirs is the only active hostility; they have the greatest resemblance to the hostility of Moab and Ammon to the returning Israelites.

The events to which we are referring are proceeding with equal pace in the East and in the West: to which we wish to direct the special attention of our readers, as we expect that in the interval between this Number and our next these events will be so far developed, both in their literal and spiritual aspects, as to give us much matter for comment and for instruction. We have referred above to the principal passages containing the judgments, but may particularly mention Dan. xi. 43 and Isa. xi. 41, for the literal peoples; and to Isa. xvi. compared with Isa. xxiv. to xxix. for the character of these adversaries of the people of God. And should we seem to any seeking for fanciful and invidious comparisons, to wound the feelings of those who may be opposed to the doctrines we hold, let them give some weight to the assurance we give them, that this is not the case; and let them examine for themselves whether these characters do not, in very many cases, apply beyond contradiction to the persons to whom we have applied them. And let those who still think that the judgments on Edom, Moab, and Ammon, cannot come down upon the churches of the present day, be very careful to study the characters of those people, that they may avoid the sins which call down those judgments.

COMMENTARY ON GENESIS, CHAP. III.

THEY who esteem it a cardinal point of sound doctrine to maintain that the Word made flesh, unto eternity is, by the will of the Father and the work of the Spirit, constituted the voluntary head of all things for the church, and destined to reduce all things, by life or death, under God, when the end shall come, will, in contemplating the work of creation, be the first to admit, that for Christ, and through Christ, and unto Christ, the total universe (*τα παντα*) did once acquire and yet retaineth a being (Heb. ii. 10, Eph. iii. 9, Col. i. 15—20): insomuch that, in the boundless embrace and steadfast foreknowledge of that purpose which the Father, Son, and Spirit have from everlasting entertained concerning the Son incarnate in due time unto glory, the things made did proceed into existence through the Word incarnate, with an unvarying and ceaseless reference to that redemption under God in the flesh, for which alone they were created. And such persons will deem it no mere imagination, that this work of universal exstition, or putting forth by creation, should, in the features of its detail by the Spirit, typically bespeak the yet vaster work of constitution, whereby are to be resumed all things—the subjects and the theatre at once of redemption—the objects of the deed and the receptacle of Him that enters to do it—made and delivered alike, not for their own sakes, but for the sake of an eternal purpose.

Creation thus gives us the parallel of redemption—an amalgam of subject and work from which to educe a visible token of his will, and a foreshadowing of futurity to that faith, which, not content to grope round the prison-house of things natural, breaks forth to expatiate, under the teaching of God, among the glorious plenitudes of his counsels, the mighty progress, the eternal building, whereof things seen do afford but an abridged sketch and miniature lineaments.

As I have already elsewhere traced the correspondence between the record of creation given in the first two chapters of Genesis, and the narrative of redemption afforded by the Scriptures at large—the latter being the archetype rather than the antitype of the former—an observation or two may here suffice. On the fifth day, the type of the ungodly, the sea; on the sixth, the type of the church, the earth; bring forth. At the end of the former, and the beginning of the latter, stands the birth of Jesus Christ, the great first-born of the church. The transactions of the sixth day, which fall under the biography of the Word incarnate, and reach to the giving up of the kingdom at the end—and therefore to the commencement of eternal rest at the marriage of the Lamb to that total

church, which as a bride the Spirit now under him prepares—are expanded into much greater detail, from the sixth to the twenty-fifth verses of the second chapter. We have the lordship of Adam, and his generic inclusion of his whole race as the offspring of the great *earthly one*, made to represent the lordship and generic comprehension of Christ. We have his dust informed by the breath of life into a living being; as our natural man is informed by the Holy Ghost into that spiritual man whom Adam never equalled. We have set forth the various offices, the humiliation, the resurrection, the marriage of the Lamb, the origin of his bride from himself, her education until meet for glory, her share of power—her eternal wedlock (Gen. ii. 24. Eph. v. 31). Finally, we have the Sabbath—that glorious ceasing; the meaning of which has a latitude and character consonant to the latitude and character of the works so closed, and the sanctity of which, in all its senses, results, under the recognising authority of God, from this very character of cessation. The Jewish Sabbath and the Gentile, alike, are tokens of God's present rest from creation, and coming rest from redemption. I believe, that as each holds a type, each will hold an antitype also; the Jew, as the representative of the total church; the Gentile, as the thing represented. And as the representative is himself but a type of that which he represents, so I believe that the true Jewish rest will come before and be supplanted by the true rest of the total church. As the Jewish Sabbath, on the last day of the week, precedes immediately the Christian, on the first, so the antitype of the former, commencing with the restoration of God's own people, will comprehend the Millennial period of Sabbatism, through the Jews; unto the world the fulfilment of the Jewish type, but itself a type only, because a fulfilment to representatives only. Then will come the end, at once, of the last antitype day, and of the last antitype work. The representative Millennial Sabbath will give place to the represented rest of God, as the Jewish Sabbath type has now given place to the Christian day. And the first day of the week of the new heavens and new earth will there stand forth the antitype, at once, of the rest from creation, and of its now Christian token. The seventh day's rest, appointed by God to be after him observed by man, stands the voucher of God's title to a *reserved* eternity in the Son. In rapid cycle it re-challenges from the universe a stern memento of the saints' expectancy—of the link not to be dissolved between the origin and the end of things. And so they stand identified who prize the type, with them who prize the antitype; by a continued experiment through the former, upon professions regarding the latter, God has, indeed, ceased from certain works, but certainly not from working. There is a work on hand which such cessation no way slackens; yea, rather forwards much.

That work has yet to take end ; God has yet to cease his doings in the Son. They began with things made : them no present Sabbath may impede. Christ declared, " My Father worketh until now, and even I too work " (John v. 17). Now the same is true as then ; and true it will remain until the man Christ Jesus, for whom the Sabbath was made at the beginning, shall institute the Sabbath indeed.

On the seventh day then of creation, Adam, the earthly one, stood, in himself and Eve, the good work of God, the lord of the creatures, the inhabitant of Eden. But the scene soon changed. And, if Christ, and not Adam, was the end of God, so it behoved to do. Were the redemption but a remedy, then the fall of Adam marred the beauteous work of an unforeseeing Deity. But if creation be the appointed stepping-stone to redemption, the fall is no longer a marring, but ministers to the purpose of God. The creature could not stand out of God. It behoved to be redeemed through fall. The type behoved to become dim and broken, that the antitype might rise out of it fulfilled and gathered up into glory for ever. It must be important, then, to consider the features of the fall—the life and death thereby contrasted—the two characters of Adam as the type and the converse of Christ—and the much neglected distinction between the punishment and the prevention to which the fall of Adam led.

In the first place, we read, that " God breathed into the nostrils of Adam the breath of life : " the effect of this was, his becoming a living being ; a state precisely the same in the original with that of all the animals around him. Hence we conclude, that he had not the Spirit dwelling in him ; that he was not a spiritual man ; and that, as destitute of spiritual life, he could not stand. The story of his constitution is wholly silent as to any such indwelling ; and 1 Cor. xv. sets the question entirely at rest. In that chapter, corruption, dishonour, weakness, and mere animality (*ψυχικόν*), the characters of the body of man, even though degenerate, as the fallen body of a fallen creature, are contrasted directly with incorruption, glory, power, and spirituality (*πνευματικόν*), the characters of the resurrection body of the saints. And in immediate illustration of this doctrine, " The first man Adam (or earthy one) came into being, or became unto a living being. The last Adam (or earthy one) unto a life-giving Spirit." (1 Cor. xv. 45.) Of these two terms, the former is associated with the corruption and dishonour of death ; the latter with the incorruption and glorious resurrection of the saints. Now, it is because Christ has been raised to life, that we shall live also. And as life by Christ is made the contrast of death by Adam, it follows, not only that our death is by Adam, but that the author of our death is contrasted with the Author of our life, by being called a living

being, and *no more*; — a being infinitely inferior to God manifest in the flesh, and infinitely lower than they who in Christ are heirs of salvation, and who are above those ministering angels whom once they underlay. His state, then, as such, is the cause of our death. But as we should not have died, had Adam not sinned, it follows, that the sin of Adam was the fruit of his being a living being merely, contrasted with a life-giving spirit, and which alone hath power against sin.

As, therefore, the inference would appear to be, that the constitution of Adam originally involved his fall, it becomes proper to compare this inference with the statements of Scripture regarding that event. That a creature can fall without visible temptation, is evident from the state of fallen angels, of whose company Satan, our prime tempter, was himself a member, and whom, as far as we can learn from the Bible, we are bound to regard as self-deluded reprobates from that allegiance to which the remainder by election in the Son adhere. That Adam would not have fallen had he not been tempted by Satan or otherwise, in no way follows, from the fact of his having been tempted; because such temptation may have been not the cause but the occasion merely; and an occasion selected for ulterior and various ends. And that Adam did, in spite of, or free from temptation, live during a period of time in a state of created innocence in Eden, is a statement to be found indeed in many human writings, but nowhere, as I conceive, authorized by the word of God. That word assigns no interval between the perfect constitution of Adam in Eden, and the commencement of the work of Satan, and the fall of man. The assent of Eve, and of Adam through her, to the foul propositions of Satan, was immediate: and we are informed of no one act, or word, proceeding from our first parents between their complete formation and their fall, which may give evidence of any *endurance* in a state of innocence. Had such an endurance been established, it might have been required to prove the dependence of their fall, not on exterior agency, but on original constitution. But, in its absence, we are bound to hold the fall immediate. And, however completely we may admit the undoubted doctrine that the creatures were created good by God, we are constrained to admit, not only that a creature may, consistently with that original goodness, fall untempted, but that the temptation of Adam by Satan was only an occasion immediately applied to a nature, which, though created good, was, by being without the Spirit, and out of the Son, necessarily incapable of continuing to stand at all.

From this it would appear, that the creation of man in the estate of Adam was *virtually* a creation of a falling creature. And if the manifested purpose of God in so creating him, was not merely to create a being good at the time, but to create one

permanently good, that purpose was manifestly defeated. But if the purpose of God was to manifest not the stability of the creature, but the stability of the Son; not its independence, but its need; not its power, but its weakness; not its endurance in bliss, but its immediate overthrow; then the constitution of Adam, liable to fall, and free from it only by not continuing to be, was just the very constitution best calculated to exhibit, in striking characters, the purpose of God in regard to the redemption of man. In no way better than that detailed in Genesis could the utter inadequacy of the creature to obtain eternal life through obedience be proved; in no way better the negative assertion of that prerogative to the Son: and, accordingly, while before the creation of man, the elect angels stood in the many, approving indeed of God's paternal purpose in Christ, yet not members of the body, and the reprobate angels fell in the many, rebelling against that purpose; the fall of man, the necessary vestibule of redemption, the fall of that one nature which Christ was destined to invest with peerless majesty, as the connecting link of universal being with the Godhead, came to pass, not in the many, but in the One; just that there might emerge an occasion for God's redemption through One. Fall is the unavoidable issue of every creature not established by Jehovah; and, therefore, the fall of unestablished humanity in One, instead of in many, so far from being (according to the rebellious reveries of those who submit not to God, and know neither their own incapacity to stand, nor the depths of his wisdom and mercy,) an act of arbitrary oppression, exercised on beings who should have been allowed to peril each himself, was an act of the most profound compassion and mightiest promise. To recommend our fall in Adam on the grounds that Adam was much more favourably situated for the resistance of temptation than any other can be, is a very legitimate thing; but it is obviously what will do little to satisfy the man whose very objection to the Fall arises from confidence in his own inherent powers, and a preference of even discomfiture in trial, to no trial at all. The true aspect of the Fall in one, is our aspect of promise. The true statement is, that as redemption from Fall can only be by one—that is, Christ—the mysterious ordination where humanity fell in one, was that which gave fullest assurance that it, at least, would, through a counterpart headship, be redeemed. And nothing, I think, can more powerfully vindicate the Fall, and show the fearful guilt that attaches to them who speak evil of it, than the solemn fact, that to the fallen angels, who have fallen in the many, there is no redemption, no hope, no promise, because no fall in one.

The tree of life stood, as appears from the second chapter, in the midst of the garden of Eden, along with the tree of the

knowledge of good and evil—a plain demonstration that the true use of the former by him who should have title to it, was associated with the use of the latter. No one at all conversant with the mighty purpose of God, can compare the description given of Eden, of the tree of life, and of the fourfold river, the excellent river, or river of God, with the description of the New Jerusalem, in the xxiid chapter of the Apocalypse, without perceiving that the former, the habitation of the first Adam, before any curse was, is the type of the latter, the destined habitation of the Second Adam, “when there shall be no more curse.” (Rev. xxii. 2, 3.) We read nothing of the tree of life during the vast interval between the first Adam of the earth, earthy, and the Second Adam, the Lord from heaven. The former was the type of Him to come, and was therefore placed in a situation typical as well as real. The demonstration intended was that of the monopoly of life by the manifest Godhead. And that demonstration was effected by the exhibition of a typical person, gifted with a typical monopoly, and because but a type, failing to possess life. It was not the purpose of God that Adam, or any creature, should possess life in himself; that was the prerogative of the Heir of all things, by whom all, and for whom all things were made. David was called the man after God’s own heart, who should fulfil all the wishes of the Lord. Throughout the whole Psalms he pleads as his argument before God for resurrection unto life, the clearness of his heart and hands; his obedience and service unto God. And were it not for the introduction of confessions and prayers concerning personal sin, men might have conceived, that, because he was a type of Christ, and spake by the Spirit the words which Christ would adopt as his own, therefore he must have been a perfect type of a perfect man. But David was a sinful man. He inherited no life in himself; and his peculiar well-pleasingness in the sight of God, arose from his being the type of the well-pleasing One. That type he was; yet he did not inherit as the antitype. And so with Adam; he was the type, as universal heir; yet he failed to attain the true inheritance: had he done so, he would have possessed; the true Heir need not have come: and, therefore, while the tree of life is made to appear just and true in the revelation of God to man, first to demonstrate who should not, and who should crave it; and secondly, to exhibit its mighty assertion, we thus obtain an invaluable key to the history of the Fall, and a true explanation of that peculiar sin of Adam which he sinned as the type in aspiring to be, and to exclude the antitype; and *therefore*, after the similitude of which none of the children of men have sinned (Rom. v. 14).

• That the tree of life, thus apparent in Eden, and reserved for

him who was the life of men (John i. 4.), was an eternal life, and a spiritual life, is a matter almost too clear to need demonstration. Fall bears the same relation to sin that death does to condemnation. As fall saves, for regeneration infers sin, so does death save; for resurrection infers condemnation. We know that there is a second life and a second death: and we also know, that though their exhibition is not now, their essence is. The death in Adam is the precise converse of the life in Christ; that life is the tree of life in the New Jerusalem; and unless we are prepared to maintain that humanity, fallen in Adam, is not the heir of hell, we must allow that the life of the tree of the garden sets forth explicitly eternal life, that life which being eaten in the bread of life, exists now hidden; and, gloriously permeating the valley of the shadow of death, holds on in unbroken and eternal continuity, and verifies the word of God, that whosoever, even of all mortal men, "eateth the bread from heaven, shall not only live for ever, but not die" (John vi. 50. 58).

To the possession of this tree of life, that of the tree of knowledge appears appointed, as not only the indispensable, but the unfailing requisite. They stood together: the latter alone was directly prohibited, as being the sole possible introduction to the former. Of the latter alone our first parents partook: and as we have it most explicitly stated, that they, having eaten of the latter, were expelled from Eden, as the sole method of preventing their use of the former, we are entitled to infer, that the possession of the tree of knowledge in Eden must necessarily have given the possession of the tree of life (Gen. iii. 22); and, that had our first parents remained in Eden, they would have had life, at once polluted and misadjudged; the reward of sin, and the prize of usurpers, for whom it was never destined. The Fall lay in the disobedient attempt to arrogate; the sentence went forth in punishment of the disobedience, in prevention of the arrogance. And, while Adam was constituted, and yet, though sorely marred, abides in his children, the type of God's eternal Heir, this is the point at which Adam became the converse, as well as the similitude of Christ, at which he to his ruin sought to be as well as to betoken, at which he commenced his hellward career, and hence his foreordained antitype his willing and glorious travail to up-turn, reintegrate, and far exceed.

We have seen that the prohibition to eat of the tree of knowledge, pointed also to the tree of life (Gen. ii. 17, iii. 22). This prohibition was indeed a trial of obedience, — a trial of the most favourable kind, actual or conceivable; a trial, the minuteness of which only served to leave the more unencumbered the great moral and abstract question of man's obedience, then solemnly pending. Nevertheless, as creation, however fair and noble, is

but the handmaid and offspring of that eternal redemption, the features of which hers but shadow, and to which subject she ministers, this prohibition must be regarded, not more as a trial of obedience, than as a method of fall. Make creation the great subject, and redemption but the remedy, and you have creation spoiled, and at best no more than repaired. But make redemption the eternal subject, and creation the mere instrument, and you discover at once the use, the righteousness, the mercy of the Fall: and if so, the penalty also must have been in some sense a method of redemption. The tree of knowledge was death by virtue not of quality, but of barrier. Death was not more a consequence of disobedience, than a mean to deter any creature-attempt at the tree of life. And on nothing but the fact that the penalty had been incurred, even by man in the image of God, could have been reared ever the fabric of redemption through the Incarnate Word, or the mighty demonstration of his single worthiness to assert that tree of life, which for him Jehovah had so solemnly reserved. When the law was given, "Thou shalt not eat of the tree of knowledge," Adam had that knowledge of sin by the law, which is essential to the cognizance of sin. His immediate guilt was that of simple disobedience: but his mediate guilt was a thing more solemn still. Furnished as he was with a law, he was yet ignorant of the distinction between good and evil; for while his possession of a law demonstrated the possibility of his transgression, that law did not become the measure and test of sin until sin was; and we are expressly given to understand that the knowledge of good and evil was peculiar to the Godhead (Gen. iii. 22). In the Godhead, that knowledge is attended with the supreme love of good; for the will of God is the good. Man impiously grasped at the attribute: he got the knowledge, indeed, but he got it not as in the Godhead; for in its very acquisition he preferred the evil. He found not the tree of the Eternal. That tree, accessible by the tree of knowledge, was indefeasible life for ever. And *in Eden* the tree of knowledge indefeasibly secured the tree of life: it was equally certain, that no creature could have attained the latter: yet it was so, just because every attempt would infer immediate banishment from Eden. It is *in* the Word made flesh, in Him who as God has right to the tree of life, and as a creature has capacity to taste it, and in none other, that any creature can obtain the tree of life. The Word alone asserted it from the first, enjoys it to the last; and as it now stands in the New Jerusalem, so once it stood in Eden, fenced by death for its great proprietor, according to that eternal purpose in the Son before all worlds, whereof the Sabbath prefigures the final evolution. And if Adam, eating the one tree, had not been cast out of Eden, he might hence have derived life as

a rival Godhead of evil. Such was at once the necessity and the mercy of his expulsion. Unfallen he could not eat it, and therefore could not take possession of life for ever. Attempting, he disobeyed and fell. The crime was at once anticipation and arrogance. He was carried in mercy from the scene where alone he could have completed its foul perpetration. And the great function of the Eternal, yet Incarnate word: of "Him by whom and for whom are all things;" of Him who, born the Son of Adam, our earthy head, shall yet be seen his contradiction in respect of history, his antitype, nay archetype, in respect of investiture: thus hath remained as unsullied as ever by mortal assumption.

The essential condition, then, in which the serpent found our first parents, was that of simple goodness; devoid of preference; holding no debate on obedience; mentally instinctive in morals, as matter in physics; having in them neither the Spirit lusting against the flesh, nor the flesh against the Spirit; having no membership in Christ. So that, in that work whereby the first Adam lost Eden by his spouse, in contrast to the Second asserting it for his, the tempter had to overcome no preference for good. He needed to do no more than present temptation; for no unsupported creature, even though made the type of Divine stability, can resist the first motion to sin. Flesh can stand in no way but with respect had to the union of flesh with the Word; its occupation by the Spirit, its new vitality from the Father. Satan himself is a creature in regard to whom we are warranted to believe nothing else than that he with his angels fell untempted. And, therefore, while the interposition of Satan in Adam's fall only removes us back to the question, How did Satan fall? the example of his apostasy, without temptation, grounds on fact a great practical argument to show that his assault was not the independent agency, but the selected mean, in the apostasy of mankind.

The prophetic sanction of disobedience was, that of death. That the word of God must have been verified, and this sanction felt on the occurrence of this disobedience, is evident. And yet how it was so, they who maintain that no more than natural death lay strictly within the sanction, have ever found it most difficult to shew. The words are, "In the day that thou eatest thereof thou shalt surely die" (Gen. ii. 17). And while some have supposed the *day* to express the whole duration of fallen humanity, as Adam's children are constantly eating the tree of knowledge, others have with little, if any less violence, conceived that to Adam the commencement of toil and suffering and strife, destined to end in unavoidable death, was, in the very day of eating, the death threatened. But it is obvious in point of fact, that the sanction "Thou shalt die — death," was one of

the most solemn and comprehensive kind, peculiarly illustrated by what we read in the New Testament, of the death in trespasses and sins, and the second death ; and admitting of the most exact contrast with the life which is in Christ. Now we know that this life, which we all understand to mean life eternal, and to regard the soul as well as the body, although the simple word life be used, is a life which dates its existence not from the conclusion of natural life, but from the commencement of faith, and the continuity of which to eternity in those who having eaten the bread of life never die (John vi.) is not in the least impaired by natural death. The features, therefore, of this life thus contrasted, harmonize entirely with the terror of the threatening against Adam, in demonstrating the death so threatened a thing present—as death spiritual and eternal, applicable to both body and soul; a thing vastly more solemn, yet much more neglected than natural decease. And so it was just as literally true of Adam, that *in the day* of eating of the tree of knowledge he should die death, as it is true that in the day of eating the bread of life by faith, any one of Adam's children lives life. And just as real life in righteousness comes at the time upon him who believes, although its perfect manifestation yet awaits him; so real death in sin came at the very time threatened upon Adam, although its perfect manifestation yet awaits all them who are not translated from the membership of the first, into the membership of the second Adam.

The fatal parley which ensued between the arch-deceiver and Eve, appears eminently inculcated to illustrate the perfect harmony between that revealed will and that secret counsel of God, of which Satan insinuated the contrariety. Although the sequel shews the great meaning of the prohibition to eat the tree of knowledge, that prohibition as delivered to Adam, had no assigned reason but its own sanction. And that sanction had no assigned reason at all. The aim of the tempter was to impeach the goodness and verity of the Godhead. To the weaker vessel he addressed himself, assuming the attitude of an enquirer. He asked, "Hath God indeed said, Ye shall not eat of every tree of the garden?" (Gen. iii. 1.) The reply of Eve was not as many seem to think, a defence of the prohibition (for as yet no temptation had presented itself, and when it did so she instantly yielded to it) but a mere satisfaction of his pretended ignorance, by informing him that so it stood in terms as applicable then to both, as originally to Adam alone (Gen. ii. 17.). Having thus ascertained the fact, he proceeded openly to question the truth of the sanction, saying, "Ye shall not die death" (Gen. iii. 4.). And all this he did under the proud and blasphemous idea, that he the out-reacher of God, had a secret key whereby to open up to the view of our beclouded parents, a pious fraud practised

upon their ignorance. That omniscience of God wherein stood inseparably associated the contingent desire of life with the certainty of death as the consequence of knowledge, and banishment as the barrier of life, beautifully harmonized with that ignorance in which our first parents were of any thing but death as the consequence of eating. But Satan's wisdom lay between the two. More wise than man—wise as a serpent—he saw God-like knowledge as the immediate result of eating the tree, and seeing that this was a consequence studiously concealed as he thought from Adam and Eve, he regarded it as the only truth, and death as but a bug-bear to deter any interference on the part of man with an unworthy monopoly of knowledge. Accordingly, proud of his penetration through the flimsy artifices of the Godhead, and impiously challenging the Almighty to deny the charge, he declared, “Ye shall not die death; *for God doth know* that in the day ye eat thereof, your eyes shall be opened, and ye shall be God-knowers of good and evil” (Gen. iii. 5. 22.). And yet the serpent was less wise than God. In his ignorance, he confounded the immediate knowledge with the mediate death—the consequence appointed by the Divine government of the world, with that appointed by the Divine sanction against disobedience. Although wise enough to see that eating of the tree had other consequences than death, he was not wise enough to see that, so far from the knowledge supplanting the death, that very knowledge which he so complacently regarded in prospect, as the grand mean whereby would be experimentally demonstrated the futility of the sanction, would, by begetting the attempt at life, be the very, nay the indispensable instrument in bringing that sanction to pass. As his aim in crucifying the Lord of glory was to destroy the help of man, so his aim in tempting our first parents was not merely the poor ruin of a race, but the usurpation of the tree of life by means of man, to him enslaved, to God a rebel. And yet, just as the crucifixion was that very thing without which help in the resurrection-life of Christ could not have come to man—so this attempt at the tree of life by the tree of knowledge, was just that very thing without which that tree could not have been found for the manifestation of his redemption-work. Thus Satan, beginning that work of over-reaching himself, which he has ever since been constrained to continue, taken as a wise one in his own craftiness, knowing of the Divine counsel enough to sin, yet not enough to conquer; prospering at once the scheme of God, and the sad work of fulfilling his own vast scheme of iniquity, and in very darkness attempting to make truth conflict with truth, only to be made the unwilling instrument of demonstrating their harmony and his own peculiar fatherhood of lies—he in fiendish haste to demonstrate God a liar, condemned, confounded, counterworked him-

self; and afforded to the great truth of God concerning the tree of life, an else unattained experimental demonstration, by a slip in the dark tactics of hell, as ruinous to him, as glorious to God, as that by which he let into death and the grave their very conqueror, and by them into resurrection else ungotten, that Prince of Life who through death alone could live and conquer. What Satan said of God's knowledge was true. But it was only half the truth. By the remainder, the tree of life was reserved intangible to mortal hand, and they who vainly sought its substance, lost its presence.

Thus instructed by Satan to outwit the Godhead, and baited by mere sensual enjoyment, our parents ate and died. Their eyes were opened, alas! too surely. They knew good and evil, but God would not suffer the good to be thus obtained at the expense of Christ. We are informed that before their fall, Adam and Eve were naked, and not ashamed (Gen. ii. 25.); a state typical of that glorious manifestation which yet awaits the second Adam and his Eve the church. But the first effect of the opening of their eyes by eating of the tree was, a depraved perception of their state, and an entirely ignorant dissatisfaction with God's original appointment, under which a good unconsciousness excluded shame (Gen. iii. 7. 11.). The careful observer cannot fail to mark here how closely the type runs parallel to the antitype. For, if the original nakedness of our first parents express the eternal manifestation of Christ and his then united church in victory and glory and life during the eternal sabbath of redeemed creation, and if the death in which the fall resulted involve an absolute dereliction of the promised inheritance of the saints in light, then it is not a little instructive to observe that the very first act of the fallen creature was a real disavowal in type of that unashamed nakedness which was in antitype disavowed at the fall itself. Our first parents with depraved perversion of mind, first rejected the state of eternal life, and then rejected its symbol, as things not in themselves shameful, but which the fallen creature was ashamed to possess or avow. Their shame thus materially set forth was just the reverse of that full unashamedness which is in Christ, just the essence of darkness, defilement, distress, and despair—a state which the sequel powerfully illustrates. In Eden of old the presence of God was a sensible object, but sin made that presence hateful and terrible: Nakedness unashamed in the sight of God remained unchangeably the same glorious thing as ever, but it was no glorious thing to creatures become sinful; on the contrary, it is just their very torture and shame. Fallen Adam and his spouse, although they courted the concealment of girdles, found, as the wicked now find, and shall yet unutterably feel, that, before the Searcher of hearts no human aid or device can afford any concealment to

the shame, any balm to the torture, any balance to the heavy account of sin, and that nothing short of death in the death of Christ, the only well-beloved Son of man (or Adam or earth) and life in his resurrection, can give boldness at his coming and in his kingdom. As a perfect knowledge of unconcealable nakedness in the Divine presence, a knowledge, the least glimpse of which now gives such pain to the wicked, will form a large element in the consummate woe of those who shall be for ever tormented before God and his holy angels, so was the presence of God an intolerable thing to Adam and Eve, after they had come to be ashamed of the type of that glorious manifestation which is the hope of our calling. The residence of that presence in the type of paradise only rendered it the more oppressive, and, nothing re-assured, be it observed, by their continuance in Eden after the performance of disobedience, they hid themselves from the presence of the Lord, and disclosed in their excuse for doing so, the character of their offence and altered state.

The questions put by the Lord to the pair who had so sinned against him, resulted in the ascription of the foul tragedy to the original device of the serpent; and for this there was an obvious reason, because had the work of fall originated with man, on man must have fallen the destructive part of the work of Christ: whereas, the tracing of the crime back to the serpent brought upon him the determination of God's holy wrath, and leaving fallen man only the exponent of Satan's desolating work, transferred the destruction from man to the devil, and harmonized this eternal ruin, and the destruction of his works by Christ, with the redemption of that nature on which Satan had done so foul a work, but which the Word should, by entrance into it, glorify for ever; and with the employment of that nature which Satan had ruined, in the overthrow of Satan's self. — To him had been directed no legislation in Eden; on his obedience to the prohibition there had been no claim; of his general obedience there was no hope; his disobedience was no new thing, which demanded an account. He was already reserved unto eternal chains and torment. He was from the beginning the liar, and the father of all lies; the accuser, the betrayer; his must have been an evil presence; and, therefore, the mere ascertainment that the fall was his work, was reason sufficient why he had done it.

We have now considered, in the transaction which issued in the eating of the tree of knowledge, the act of fall; and we have also witnessed in the extraordinary and sorely altered conduct of our first parents, *immediately* on partaking of the tree of knowledge; their symbolic rejection of the glory to come; their utter aversion from God; their utter terror in his presence; the *literal and immediate fulfilment*, and commenced operation

of that tremendous sanction which awaited their most wanton and reckless disobedience. *Spiritual death overtook them in the very day of eating*; and the mention of natural death subsequently made in the address to Adam (Gen. iii. 19.) is no new and separate sentence diverse from that formerly denounced by way of threatening (Gen. ii. 17.), and exemplified ere the garden lost its former owners (Gen. iii. 8.); but is only the assumption of the arrival of that natural death which forms a constituent part of the total death, originally threatened against, and instantly felt through sin.

The remainder of the chapter consists of three great parts; the addresses of God to the three different actors in the melancholy scene; the transactions which intervened between these, and the expulsion from Eden; and lastly, that act of expulsion. The serpent was already an accursed being, and accordingly the sanction of eating the tree, had, along with it, no sanction applicable to the temptation to commit that crime. But as this, his accursed character, arose from deeds not transacted on this earth's platform, it became necessary, that, when his character embodied itself in a tangible form by crime on earth, his curse also should assume a palpable form. The nature of this exhibition of his destiny was of course made to harmonize with the history of redemption. Christ was the great Heir of the universe, and especially of this great earth its metropolis. Satan was the usurper of the earth and of man, creation's lord; and attempted to usurp thereby the tree of life: but the true Heir, at the very fall, defeated that attempt; and has, ever since the fall, and more especially ever since he received at ascension the sealed book of the inheritance, been doing mighty and successive acts in beating down that usurpation. By this continuous defeat the usurper himself is the most keenly cut, the most deeply humiliated; above all cattle, therefore, is he cursed. It is only as a slave over-ruled that he goeth about his dark and supple deeds, on his very belly: and whether we regard the ultimate unprofitableness, and barrenness, of all that Satanic policy which he now so busily plies, only to be the more signally overthrown; or whether we regard his continual downcasting in the dread anticipation of final destruction, at the hands of him in whom devils believe and tremble; true it emphatically is, that he has all the days of his life, either eaten the dust, instead of nourishing food, or licked, as all his children shall do, under the everlasting kingdom of Christ on earth. All this the very following verse confirms:—That Christ is the seed of the woman; the individual, the only seed, who shall do the vast exploit for the universe, is a matter beyond question. Eve thought her first-born, He (Gen. iv. 1.), and even until he came nay even yet among those who believe that he has not yet

come, it has been the universal hope of every mother, to be the mother of the Great Seed: the seed of Eve; the seed of Abraham; the desire of woman. He alone, of all creatures, is the implacable enemy of Satan: against him alone, and against them, who, because they are his members, cannot be seduced and lost, is directed the unadulterated hate of him, who hateth none whom he can hope to ruin. He is the deliverer of a sore straitened and groaning universe, into the glorious liberty of the children of God. He is the destroyer of the works; the binder, and then the eternal tormentor of the devil; the great counter-worker of all his arts, and confounder of all his pretensions; his victor in the midst of weakness; his Judge in the power and glory of the Father. The deeds of the woman's seed are not directed as promises to mankind; but prophesied for the continual dismay of Satan: the bringing in of the Head; the destruction of the chief honour and power of the devil; the final breaking in pieces of the oppressor, for the salvation of the children of the needy (Psalm lxxii. 4.); the imposition of Christ's once bruised heel, and of the feet of all his members, upon the heads of his footstool-enemies; and, especially, of their leader the devil (Rom. xvi. 20.); the destruction of the beast, or Antichrist, in whom stands commissioned all the power of the dragon (Rev. xiii. 2—4.); the consumption and ruin of the wicked one with the breath (or spirit) of Christ's mouth, and the brightness of his coming (2 Thess. ii. 8.). All these, and many more such synonymes, express one mighty act; the investment of the Heir; the dispossession and disgrace of the usurper, which, from the very fall, has been held over the head of Satan, as the great memento of his end. Accordingly, the thing to be done takes in the narrative, the precedence of the means whereby it should be accomplished. And while we learn that the princes of this world did not know the counsel of God, concerning the ministry of death on the cross, to the victory and glory of Christ, it gives us very awful ideas of the majesty of God, to contemplate the only great act of spite which Satan should be suffered to perform directly against the Son, as singled out to express the very method by which the Son should attain the victory. Satan did indeed bruise the heel of Christ, when he slew him. He could do no more, for he crept as a slave. He thought, ignorantly thought, that even so he had come off the victor. But he who came to do the Father's will, and be obedient unto the death; a death despised for the joy set before him; a death, against the horrors of which his faith armed him; a death from which his prayers for the fulfilment of the Father's covenant raised him; he feared not in the days of evil, when the iniquity of his *heels* compassed him about (Psalm xlix. 5.); when he was made a curse to redeem us from the

curse, and felt the edge of the law in the hands of Satan; the bruised heel of the one, was but the transit to the bruised head of the other. From the former the one has been redeemed, and now he sits expecting till the Father send him to perform the latter.

The address to the woman, foretold not the fact of her conception, but the sorrow thereof; a sorrow which the individual now feels, pre-eminently above all the animals on whom she has brought it; a sorrow which is now felt by the second Eve, the church, who with the whole irresponsible universe still travaileth in pain together until now, and will travail till her whole sons are begotten from the grave, and the hidden sons of God are made manifest at that glorious era when the New Jerusalem above, the *mother* of us all, shall come down "as a bride adorned for her husband" (Gen. ii. 17.). Throughout, in the reception of law concerning the tree of knowledge, in the announcement of natural death (Gen. iii. 19.), in the expulsion from Eden; nay, in the very address to herself (Gen. iii. 16.), the woman is made to stand before God judicially, under the headship of the man, the Adam, the generic person of humanity or earthiness. And as it was by the wife that the first Adam was led astray, and by his spouse that the second Adam is grieved; so it is not only *by* the man, the second Adam, but in his very personality, that his spouse is *blessed* and sustained; and in the husband, that the wife, one flesh with him, is blessed.

As the first Adam attempted to arrogate the tree of life, by the solicitation of his wife, so the second Adam is the solicitor of his spouse, to unite with him in seeking that tree rightfully his. And even as it was, because Adam hearkened to the voice of his wife, and disobeyed, that he obtained the possession of spiritual, the inheritance of natural death, a cursed and barren earth, sorrow in its unwilling produce, and toil — toil in its heavy culture, as the necessary condition of a short prolongation of living distress; so was it, because Christ, the great counterpart of Adam, having in flesh obeyed, obtained the gift of life, and the resurrection from natural death, and the title-deeds of that glorious and endless inheritance in which the earth shall bring forth her increase, in which toil and woe shall be unknown, and death, all baffled and spoiled, shall never resume his work; that his wife, made to hearken unto him, shall not in herself, but in him, obtain the like reward. The address here recorded, is an address concerning this life alone. The then Adam had his direct promise given, because the promise rested not on any work of the old Adam, but on the achievements of the woman's seed, the second Adam. Death natural is made the termination of the subject; and the death spiritual which came on the

instant of eating, is left in undisturbed possession of the fallen species.

Although the continuance of the race appears not to have resulted from the fall, but merely to have been stamped then with sorrow, it would appear that not till the fall, nay, not till the address of God to the woman, did Adam contemplate Eve as the mother of all living. From this consideration he derived the name he gave her. And I cannot help regarding the work of God in providing the skins of animals as coverings to our first parents, not merely in its literal sense, but also as a demonstration to them, that though the nakedness of the sinner in the sight of God could not be concealed by any human device, there was a device, and that of God, whereby it could be concealed, even the clothing of the righteousness of Christ, the destroyer threatened to the devil; the Lamb slain before the foundation of the world; the gift of God's free grace.

The last subject of remark, is the expulsion from Eden. This, as we have seen, and as the twenty-second verse most clearly shews, was properly no part of the sentence on disobedient man, but a preventive measure devised in the eternal wisdom of God, whereby, on the contingency of disobedient eating, the tree of life might be still preserved from the unhallowed touch and taste of mere creatures. In Eden, our fallen parents, attaining the tree of life, would at once have defeated the prerogative of the Son, and destroyed that merciful purpose of God, which moved him to make life not the defiled privilege of sin, but the glorious privilege of righteousness. Therefore they were expelled from Eden, lest they should eat and live for ever, and so perpetuate the supremacy of sin — for, in order to do so, they behoved to do no more than put forth their hands. The type proved unworthy of his office, was turned out of Eden to till the ground, from which he sprung, and to till it in sorrow. At the east of the garden, or in other words, in the gateway of paradise, of the third heaven, of the new Jerusalem, of the sole habitation of the Lamb, and his members from among all creatures, were placed the cherubim and a flaming revolving sword, indicative of the omniscient watchfulness of God through the Spirit, to guard the passage to the tree of life yet growing in Eden. The word of God, sharper than a two-edged sword, did reserve for the Son of God, in whose mouth that word ever is, the access to his own peculiar prize; that way which in the days of his flesh he should afterwards tread, through the valley of the shadow of death, to that life which the Father has given unto him alone; and from which all were debarred, save by entrance into the membership, and unity of him who alone is the way, the truth, and the life.

FIDUS.

THEOLOGICAL DEPARTMENT.

JESUS OUR EXAMPLE, THAT WE SHOULD FOLLOW HIS STEPS.

BY THE REV. EDWARD IRVING, M. A.

(Continued from p. 117.)

IF love, then, be the door of entrance into sorrow—for how can a man grieve if he have no tenderness of heart to be wounded, no losses nor crosses nor widowed affections over which to weep—how, oh how shall we be lifted up into love, that we may be able to go down into sorrow, and make common cause with our God over the present most grievous state of his church and his creatures! In no other way can the region of love be entered, but by escaping out of the region of fear, where dwelleth nothing but sadness, trembling, and the shadow of death. And how shall we escape out of this, the region of the horrible pit, in which the conscience of man doth bind him down under the guilt of sin, and the present oppressive sense of short-coming and transgression of God's holy laws? Oh! how otherwise, my brethren, but by receiving from the hand of Jesus the gift of a conscience cleansed by his blood, of a law satisfied and made honourable by his righteous life. Thou weariest thyself in vain, and dost but sink deeper and deeper in the mire, while thou seekest to clear thine own account with God, which Jesus hath cleared for all flesh, by that perfect righteousness which he wrought under the law, before his public acknowledgment in baptism as the Son of God, and entrance upon his free calling as a Son of God, to body forth the love of the Father, and all the Father's sorrow over his thankless children. If Jesus, though the eternal Son of God, and generated into flesh the holy child of God, must yet travel through thirty years of hard servitude under an earthly master, which is Moses, and acquit himself to the full of all the obligations and arrears which God had upon flesh, before he could be avouched the Son of God, and receive the Spirit of adoption, and enter upon the heart-breaking sorrows of a Son; how, I pray, shouldest thou expect, O man, to be brought into the same emancipation from bonds, the same commonness of heart with God, the same overflowings of sorrowful love, until thou shalt have acted faith upon the work of Christ, for satisfaction of all God's claims upon thee, and clearing away of all thy guilt in his sight? Thinkest thou to step up into the dignity of a son, without laying off the bonds of the slave, the chains of the guilty culprit? and how shalt thou do this, otherwise than by faith in the **work** of Jesus under the law, in that name

Jesus which saveth his people from their sins. Therefore put away thy fears, O heart-bound sinner, for Jesus hath done justice to thine offended God : thy Creator is satisfied with all flesh, in respect of law-keeping its servitude is finished ; it is come of age, and needeth not to be under tutors any more : your Father sendeth you your title of sonship, why take you it not up ? He adopteth you into his family from the place of a servant, why go you not in ? He openeth to you his bosom, why go you not forward to embrace him ? He stretcheth you out the golden sceptre, as to his queen ; why goest thou not forth to touch it, and seat thyself by his side in glorious majesty ? What meaneth this burden-bearing bondage, these stripes of fear, this sadness, this despair ? Be done with this grief on thine own account : thy account is settled, and thy burden is cast upon the Lord ; come in, the Lord hath need of thy griefs : but thou must first be assured that thou art his son, and as a son thou must lie in thy Father's bosom, and hear the whisperings of his love, the sighings of his sorrow, the heavings of his troubled heart ; then go forth impregnated with the like generous disposition of loving and saving sinners, and begin to endure all things in order to bring thy God's love near to the ears of savage men. Thou must believe that Jesus hath made thy griefs his, and borne them all : and now in thy turn thou must make his griefs thine, and bear them forth and sing them to the desert winds, if the hearts of men be too hard to hearken unto thee. To suffer is our calling, to have the full fellowship of Christ's sufferings, and to be conformed unto his death ; but no one can touch with his little finger this mighty load, unless he do first believe himself to be a son, and get quit of his own guilty fears. Every particle of suffering which ariseth from the sting of past guilt, or from the rankling pain of abiding roots of sin, or from the shame of exposure, or from the actual exposure of our crimes, is not suffering for righteousness sake, is no fellowship of Christ's sufferings, but the punishment of unbelief and actual wickedness. Therefore believe thou, O sinner, that thy guilt is atoned for, and break off thy sins by repentance, and lead a holy life by the washing of regeneration, and the renewing of the Holy Ghost ; and then shalt thou begin to suffer with Christ, and to bear the burden of the sorrows of God. But be not deceived, there is no selfishness in God, and as little must there be in thee, if thou wouldst be the image of God ; therefore, thou must abjure thy fears concerning thyself, and put away all actings of thy self love, the service of thy self-will ; for it is all rebellion, and lifting up of thyself against God. Thou must receive thy forgiveness, as thou receivedst thy creation, without any act of thine own, out of the pure goodness of God, served out to thee by the laborious and painful work of Jesus.

And if thou wilt not, thou mayest not, thou canst not come near as a son: stand back, and make way for them that are humbler than thou, who will not bandy words with their Redeemer; who are not too proud to receive his gifts, but will come unto the fellowship of his sorrows, and of his joys, by his own way of free grace and undeserved bounty. Down unto the dust, O sinner! and confess thyself a debtor who hath nothing to pay; and thy Master will freely forgive thee all, and make thee one of his stewards to go forth and communicate his stores unto the rest of men. But, if thou thyself wilt not take promotion by the way of another's deservings, how shalt thou be a minister of that Gospel of promotion to others, by the same way of forgiveness for the merit of another? Oh! it is pride that shutteth the door against natural sorrow; the child is too proud to confess its fault, which the Father longeth to forget, and so there is no room for tears and sorrow. We can express no repentance in the sight of the world, until we have put away our unrelenting pride, bowed ourselves in the dust, and received full and free absolution. Then the sorrow floweth in by the door of love, we become weeping Magdalenes, because we have been forgiven much. Love looseth the cords of the heart, and openeth therein the fountains of the depths of sorrow, which are locked up by pride; and rivers of tears run down our eyes, because men keep not the law of God. Repentance hath no place in that soul which hath not tasted of forgiveness. And when forgiveness is felt, then the soul hath liberty to discover the depth of its sin; for what is sin when not seen in the light of God's love? We wist not it was the High Priest against whom we spake, the merciful and faithful High Priest; and now that we know it, we grieve to have so spoken: we wist not it was our aged venerable Father, the Ancient of Days, against whom we dealt those blows; and now that we know it, we weep bitterly to have wounded his heart as we have done. O sinner, thy words are against thy Father; Him it is whom thou cursest, Him whom thou fightest against. When the Father entereth into the heart by the door of Jesus Christ, his gift to us, then we can confess our sin, and all sin, for sin is one; then we can feel how grievous sin is, and repent with continual repentance, and mourn with incessant mourning. But till we know a Father's love, by knowing that we are forgiven of him for our infinite transgressions, we have no word of love to carry out to men. We see them not as the dearly beloved of God; our mouths are shut by our unbelief; we have nothing heartfelt to present to them, and we have nothing rejected to mourn over. But Jesus mourned because he was rejected, and the Father rejected in Him. He knew whom he bore, what a gracious benefactor, what a loving God, what a gift, what a salvation,

what a deliverance, what an escape from perdition, what a promotion, what a blessedness, what a glory he bore in his heart, in his words, in his hand ; and to see men so mad, so wicked, so ungodly as to reject all this, did indeed grieve his soul, and bring him into utter abjectness, hopelessness, and almost despair. Methinks I hear him say, on the eve of the agony, ' And is it come to this ? are all my Father's labours of love, and all my self-devotedness come to this ? and must I go out of the world rejected, must my Father's love be fruitless, must my brethren perish ? is there then no more hope, no more salvation, and are men utterly undone for ever ? ' The thing that loosed and enlarged the sorrows of his heart, was the knowledge of his Father's love to the children of men, and their rejection of the same ; he felt the shame of it, the sin of it, to be all his own. He had taken our cause upon himself, and it proved heavier than he had thought it to be ; he was ashamed of us ; our sins, or, as he saith, *his* sins, for he maketh them his own, took hold upon him, and shame covered his face, and he was unable to look up to God. He was not unprepared for it, he had oft spoken of it ; and before he became flesh, when he stood as the Word, he had often foretold it by his Spirit in the Prophets and the Psalms ; but the experience of it surpassed all anticipations and premonitions, and it broke his heart. Oh, how the love of God openeth the floodgates of the heart ! The church shall never know sorrow, till she know love ; she shall never go forth with him bearing the precious seed, until she know the love of the Father ; and she shall never return with joy, bringing her sheaves along with her, till she hath sown in tears. Every thing standeth still for want of the faith of the love of God unto ourselves, and to all men. This is not a work but an act of faith ; yet is it the beginning, the continuance, and the consummation of all work. Wherefore I do beseech you, oh all of ye who are hoping and desiring to see the salvation of your God, that you would be filled with the love of your heavenly Father, and have your hearts full of it always. Oh ! I cannot reach the depth of these things, my heart is so hard, my mind is so shattered, my tongue is so fast bound. I wait for the anointing of the Spirit, in order to utter what the Lord hath given me to discern, yea and to understand ; for the Lord hath made me to understand the mystery of his truth in certain disjointed fragments, for I know nothing as I ought to know it.

How closely love and sorrow are linked together in this the estate of the church in flesh, is by nothing so apparent as by the life of the Son of God, who embodied the fulness of the Father's love ; concerning whom it is written, that " his visage was so marred, more than any man, and his form more than the sons of men ; that he was a man of sorrows and acquainted

with grief, oppressed and afflicted, who, when he was reviled, reviled not again, when he suffered, he threatened not, but committed himself unto him who judgeth righteously." When comparing himself with the fathers, who had trodden the path of affliction before him, he thus describeth his condition more hopeless, more helpless than them all: "Our fathers trusted in thee: they trusted, and thou didst deliver them. They cried unto thee, and were delivered: they trusted in thee, and were not confounded. But I am a worm, and no man; a reproach of men, and despised of the people" (Psalm xxii. 4—6). Now he setteth an example that we should follow his steps; and he himself declared that the disciple is not above his Master, nor the servant greater than his Lord: and how often warneth he his disciples of the afflictions they should have to endure for his name's sake; being cast out of the synagogues, and esteemed as the offscourings of the earth; yea, as fellows who deserved not to live; so that they who would kill us should think they did God service. And why this excess of suffering, he himself declareth: "These things will they do unto you, because they have not known the Father nor me." Let the disciple of Jesus therefore prepare himself to suffer, for suffer he must, if he carry within him the love of God to sinful men: for however strange it be, it is not the less true, that a wicked man can bear any thing sooner than the love of him whom he hath wronged; and yet it is likewise true, that you shall not otherwise convert him from his wickedness than by manifesting the love, and bearing the malice which it awakeneth; for when the devil in the sinner hath expended the black poison of malice, the man beginneth to discover himself; remorse and repentance come apace, and the way is opened for righteousness and true holiness: for he who dareth to disturb the strong man in his house, must be prepared for the strong man's resentment; he must be armed with patience and with forgiveness, and with long-suffering love; he must besiege him with the artillery of love, if he would dislodge him; for the devil can bear any thing but the coals of love; this is the only charm against Satan, to dislodge him from the bosom of a sinful man; and forasmuch as we be sent into the world by Jesus for the same end, and on the same errand, as he was sent by the Father, we must be armed with the same weapons, and war the warfare on the same charges. Out of love is the fountain of our sorrow, to see our father's children so seduced and astray; and our sorrowful love leadeth us into every ingenious device, at all risk and hazard, at all expense of comfort and ease, to deliver these prodigals from their misery, and bring them back again to the communion and fellowship of their Father's love; who being recovered and forgiven, embraced, clothed, adorned, and shod with the preparation of the Gospel.

of peace, do straightway catch the spirit of the family from the loving Father of it; and forthwith proceed on the same errand of toil and trouble, of labour and sorrow, to win back others of the family whom the enemy hath filled with the strong drink of his delusions: and thus the work of God, to reclaim and redeem his own, proceedeth in the way of love at the hand of those whom by love he hath won over from the ranks of his enemy into the bosom of his fatherly love; nor is there any other way whereby the work of God can proceed. He doth indeed make the wrath of man to praise him; but it is the love of man which he maketh to serve him. The faith of devils also doth make them tremble, because they know Him not as a Father, but as a Judge; but the faith of man doth make him love, because He in whom he believeth is nothing but love. Be it therefore fixed and settled in your hearts, O ye servants of the Lord, that ye must know God as a forgiving Father, and yourselves as his beloved and favoured children, ere ever you can do for him one act of right profitable service. While a man is standing in doubt and dread of God, the darkness and dismay which he suffereth within his own heart, the sadness and the gloom, are all against God, denying and confessing him not, telling of him as the hard master and the stern judge, and not, as a perfect Saviour from sin, and the most merciful Father of goodness to the sinner. He who serveth God in the bondage of the law, is no witness of the Father and the Son, but, contrarywise, is a witness against them; and that man's toil and trouble, that man's sorrow and sadness, are no fellowship of Christ's suffering, who was a Son before he began to suffer; and being a Son, volunteered to suffer because he saw his Father suffered from the sinfulness and rebellion of his creatures: so if we would suffer with Christ, we must suffer generously, and not selfishly; for another's injuries, and not for our own, in another's cause, not in our own, in wretchedness for another's sin, not in repinings over our own. Peace therefore towards God, through the blood of the Lord Jesus Christ, is the inlet to our Father's sorrow, and the beginning of our Father's service; and the continuance of it standeth in our freedom from sin; for if we commit sin, then stay we the current of our Father's love to men, by the barrier of our own concern for ourselves: instead of going out with the blessing, we have to go in for forgiveness, instead of shining forth with joy and peace, we are darkened with remorse. Oh, God's work of expressing through us His yearning love over sinners is sadly prevented by our unholiness, if we had the confidence of sons, and the obedience of sons, which Jesus had, the Father would fill us with the same mighty stream of pity, and compassion, and sorrow with which he filled him. Oh, sin doth harden the heart and turn it to stone, and God can make no use of it until, by

faith in the blood of Jesus, it be turned to a heart of flesh : then taketh he it up into his service, and sheweth what flesh is capable of ; even of containing the fulness of God's love, and pouring it out in streams of sorrow over his abject perishing creatures. And God will have pity, before he will trust us with power, lest we should use his power for evil ends : we must descend into the lower parts of the earth with Jesus, before we can ascend with him into the region of the Majesty on high ; we must have of the fellowship of his nothingness, before we can have the fellowship of his almighty power ; we must deny ourselves, before God will own us ; the creature must be out of sight, before the Creator can be seen ; the vessel must be exhibited as an earthen vessel, before the excellency of the power can be seen to be of God.

Now, if any one inquire, how this self-abasement is to be attained, the answer is, It is done under the hand of Jesus, who did ever thus abase himself from the throne of the Highest, from the bosom of the Father, to be the accursed man, hanged on a tree. He did it ; the Son of God did it ; and to Him it appertaineth to do it for ever. This is to believe on the cross of Christ ; namely, to believe that Jesus, which is the same yesterday, to-day, and for ever, did for the end of salvation, abase the everlasting and unchangeable dignity of his place unto the level of the world. It is the wonderfulest action that even God himself did ever do ; shewing how low his love can stoop to save. And the Son of God did earn for himself so excellent a name, did obtain the Father such acceptancy, that the Father has given him power over all flesh to bring out these excellent virtues which are in it, whereby it did sustain the Son of God when bent on such a stupendous undertaking. It gave Him scope to suffer ; it gave him room and range enough to shew the utmost compass of the love of God. Oh ! what a creature is flesh ; how noble in its creation, how much more noble in its redemption ; how transcendently noble in its eternal glory. Ah ! the Son of God hath indeed foiled Satan in that fall which he wrestled with flesh, and down, down, in the depths of mortality hath made it tell a tale of God, over which creation shall sing eternal anthems ; the tale of God's love to the unloving ; the tale of God's pathetic sorrow over the rebellious, the tale of God's purpose to save and to exalt the most worthless and ungrateful of his creatures, because he is good, because his mercy endureth for ever. Whoso therefore would re-echo the notes of mercy which filled the flesh of Jesus, must give himself into the hands of that Master of sorrow, to be attuned to his Father's mood. He must yield himself to the hand of the Divine minstrel, who will string his shattered harp, and breathe over it the Spirit of sorrow, the notes of the turtle wailing and dying of love. E

say, Jesus must do it for us, and not we for ourselves : by yielding, not by striving, have we this as every other heavenly gift. And the way whereby he prepareth us for such blessed service, is by making us believe God's love to ourselves, which apprehendeth us for sons, all loathsome as we lie ; and washing us at once in the blood of Jesus, doth lay us in the security and confidence of his own bosom, the nearest to him of all creatures, however honourable, more near to him than any creature, near to him as his only begotten Son. Which stupendous love, registered in every fibre of the heart, and working through all the regions of the mind, doth, as it were, give us the continual key note from which to start in the song of love, which he calleth for at our hands, in the hearing of angels and of men.

The church shall never attain unto the fellowship of Christ's resurrection, until she seek more unto the fellowship of his sufferings. The life of Jesus shall never be made manifest in our body, until we bear about in the body the dying of the Lord Jesus. The life of Jesus shall not be made manifest in our mortal flesh, until we that live are always delivered unto death for Jesus' sake. When we shall be able to say, " I through the law am dead to the law," we shall also be able to say, " I live unto God." When we shall be able to say " I am crucified with Christ," we shall be able to add " nevertheless I live, yet not I, but Christ liveth in me ; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me." The Lord waiteth till we shall honour the office of his Son, and crucify the flesh ; and then he will quicken us by the life and power of the resurrection of Christ. We must seal into the death, before we can be sealed with the life of Jesus. These things are true, and nothing to be gainsaid. Let every brother weigh them well, and lay them to heart, and glorify the name of Jesus hanging on the cross, by a life of self-denial and mortification to the flesh, that they may glorify the name of Christ, who sitteth at the right hand of God.

We would now both shew the truth of the doctrine, laid down above, concerning the connection between love and suffering, and a little guide into the practical details of the subject, by considering that delineation of love, which the Apostle Paul hath left upon record, in the xiiith chapter of 1 Cor. where, after having exhibited the manifestations of the Spirit, and the ministries of the Lord Jesus Christ in the church, he doth shew forth the operations of the love of God in the soul of every believer, declaring that without these all gifts and ministries are profitless and vain. Now, it is marvellous to observe how almost every one of these operations of love is after

the nature of suffering, "Love suffereth long and is kind," not only suffereth the contradiction of sinners, but is kind to them all the while; not only suffereth persecution and peril and death, but recompenseth them with blessing and prayers and well-doing; not only suffereth, but suffereth long, being thereunto called, forasmuch as Christ has suffered for us, shewing us an example that we should follow his steps. A servant of the Lord should lay his account with continual trials while the world lasteth, under its present prince, the spirit that worketh in the children of disobedience; nor should he count it strange when he falleth into divers temptations. It is our calling. Whereshould a man be found, but in his lawful calling?—Next, "love envieth not," but is contented with the lowest place, and meanest occupation; remembering the example of Jesus, and the words which he spake, "Let the greatest of you be as the least, and the chiefest as he that doth serve." If we would not envy, we must be crucified to the world, and bear daily the reproaches of the foolish ones, who see nothing in man's life, but titles and honours and preferments, and riches and enjoyments of the flesh and of the carnal mind. From which if we would turn away, seeking after truth, righteousness, faith, and charity, then must we be content to be accounted fools and fanatics, and enthusiasts and madmen, which to bear, costeth no little suffering in the flesh, and from those whom we would wish to please. But to that suffering we must make up our minds, if we would be delivered from envying; for, while there lurketh one worldly desire, or ambition in the heart, there is room for envy.—Again, "love vaunteth not herself," but glorieth in the Lord, being like Jesus meek and lowly, the friend of publicans and sinners; willing rather to endure the contempt of others who condemn God, than to enjoy their approbation; and for herself, being self-crucified, she hath no living self to uphold or to glory in. Jesus is her all in all; Him she glorifieth, and she can endure no rival beside his throne.—Again, "Love is not puffed up" with those gifts which the Spirit may divide to us, with those ministries wherein the Lord may set us; because love teacheth us that these are not our own, but the Lord's goods entrusted to our stewardship, over which we watch, as those that have to give an account. Therefore are we not easily puffed up, because we are dead unto ourselves, and alive from the dead unto the Lord Jesus Christ; because we have nothing which we have not received, and, at the best, are but unprofitable servants; because we are filled with humility, are burdened with the common sin of man, and lie low in pleadings and intercessions for all.—Next, "Love does not behave itself unseemly," being full of chastity and modesty, and courtesy and comely majesty; because the flesh, with its corruptions and lusts, is put to death; the

eye hath ceased from its adultery and its covetousness ; the hand from its theft, and the whole man from his evil propensities. Also we are filled with the welfare of others, and would do every thing to please them for the use of edifying, avoiding even the appearance of evil, and carrying ourselves wisely both towards the brethren, and towards them that are without ; unto which operation of love to attain, a man must have ceased from his own will and from his own way, and conformed himself unto Jesus, who pleased himself in nothing, as it is written, " The reproaches of them that reproached thee fell on me." Again, " Love seeketh not her own," but the things of Christ, and the things whereby she may minister to the necessities of others, being rich she becometh poor, that through her poverty, others may be made rich. She goeth about doing good, and seeking to bear the burden of others. Her own matters she leaveth unto God, whose work she wholly intendeth. Ah ! God hath already secured her in the most honourable place of heaven, and she would fain secure him in his rightful inheritance of the earth. She is Christ's bondwoman, and what hath she to do with her own ? This prostration of self, this continual saying, " Not mine, but thine be done," is surely an excellent operation of love coming from perfect suffering in the flesh. It is the proving of that holy and perfect will of God, by being not conformed to this world, but transformed by the renewal of our minds. Ah me ! but this love is the cross of the flesh, and breaketh every bone of the natural man.—Again, " Love is not easily provoked," being very patient, through the indwelling of the patience of Christ, who, " when he was reviled, reviled not again, but was led as a lamb to the slaughter, and as the sheep before her shearers is dumb, so he opened not his mouth." You may provoke love, but it is not easy : you may wear out the long-suffering patience of God, but it is not easy ; because his wrath is terrible, and if it be kindled but a little, the kings and judges of the earth do perish ; but it is a strange work and a brief one ; and maketh way for an eternity of composure and peace ; strange to love is the mood of wrath, and short-lived when it cometh, for the sun may not go down upon our wrath. Again, " Love thinketh no evil," being herself devoid of evil, and purified in the regions of thought, wherein the subtle fowler plants a thousand snares. And what a deliverance it is to be free from suspicious, cruel, envious thoughts ; to have the cloudy atmosphere of the mind purified, and the blue azure of heaven every where apparent ! Surely love is to the mind, what the heat of the sun is to the moisture of the atmosphere, licking it up and making it transparent as the air ; what the light of the sun is to the birds which haunt the darkness of the night.—" Charity rejoiceth not in iniquity, but rejoiceth in the truth," because she has no fellow-

ship with the unfruitful works of darkness, but doth rather reprove them. A joy indeed she hath, but not in these evil things, places, and persons, which meet her every where, but in the truth, in Him whose name is Truth, in the ways of truth, in the word of God, and in the company of the saints, who love the truth, and speak the truth to one another. But oh! if iniquity give us not joy but sorrow, then how constant must our sorrow be; "sorrowing always," as saith the Apostle, "and yet rejoicing:" for there is a truth in the midst of the error, and in the midst of the Babylon there is a church which is the pillar and ground of the truth; and these love is quicksighted to discern, and over them she rejoiceth in hope, being assured God will accomplish every word which he hath spoken.—Again; "she beareth all things" which the Lord is pleased to lay upon her, though, like her Lord, she would sink and fall under the load. She refuseth not to be burdened with the sin of men, nor doth she shrink from the sight of their sufferings, but bringeth them with intercessions to her Father's throne. She "believeth all things," crucifying sight and walking by faith, denied to the arguments of reason and calculations of prudence, alive only to the faithful revelations of God. She "hopeth all things," and by hope is preserved from the depressions of sorrow; for the joy that is set before her, enduring the cross, despising the shame.—And finally, she "endureth all things," which her Lord endured, delighting to walk in his footsteps, and to bear his cross, knowing that as she is partaker of the suffering, so also of the joy.

Forasmuch, then, as the fellowship of Christ's sufferings is not otherwise to be attained than through the participation of his love, we ought with all diligence to seek after love, which is the Father's gift unto all men in Christ Jesus: "For God so loved the world, that he gave his only begotten Son." "We love him because he first loved us." "God commendeth his love to us, in that while we were yet sinners Christ died for us." This love runneth in the blood of Jesus, and is the life of God in flesh, which Jesus brought into flesh, and kept there, through the operation of the Holy Ghost, and which he continueth to pour into flesh by the anointing of the same Holy Ghost. "The love of God shed abroad in our hearts by the Holy Ghost given to us." Man's heart is a vessel constructed of God for containing and ministering his own love: the enemy got it, and filled it with his malice: Jesus cast the enemy out, and restored it to its proper occupation; wherein he keepeth it, not only in his own person, but in all those who cleave unto Him with a living faith. This therefore is the sum of the matter,—that we study to maintain faith in Jesus, and continual oneness with him; through which will flow into us that love of God which springeth eternal in his bosom; wherewith being filled we are in a case to

sorrow. For as there is no suffering in a still-born child, and none in a dead man, but suffering presupposeth life; even so there must be life of Jesus, which is life of God, in every one who would suffer with Jesus or with God. The resurrection-life of Jesus is that which, being strong in us, will beget his own abhorrence of sin and separateness from a sinful world, his own yearning over the sinner, sacrifice and intercession for him, labour of love, and patience of hope unto the end. The measure of Divine love standeth in this, that it did bring the Life which was with the Father into flesh, to the end it might be offered unto the death for all flesh. In the continual sacrifice of the Divine life upon the altar of this passive flesh lieth the form and the amount of all suffering and sorrow; and therefore there must be a Divine life to suffer, as well as a passive flesh whereon to lay the quivering limbs of the new man full of the most sensitive love: for the old man hath no suffering in him, being dead as a stone to all divine affections and sorrows. To know the fellowship of Christ's sufferings, therefore, we must first know the power of his resurrection, raising us from the insensibility of death into the quick and strong sensibility of the Divine life, ever wounded, vexed, and grieved by the sad sights and sorrowful experiences of this wretched world. And with the suffering, thus endured, there is an imperturbable and inexhaustible joy, because in truth the substance of the Divine life is joy, and only joy: "With thee is fulness of joy, and at thy right hand are pleasures for evermore." Christ had fulness of joy when his soul was exceeding troubled: "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." In God there is nothing but the most self-sufficing enjoyment. The sorrow is not inbred, but resulteth from the misconduct and misery of those whom he made for the inheritance of that very joy, but who have plunged themselves into the depths of wretchedness; and for this it is that we also sorrow, when the mind of God abideth in us. Through the flesh we have the most perfect sympathy with the wretched blindness, darkness, and misery of men; through the Spirit we have the full participation of God's blessedness, whereto they as well as we are called: and so have we the one hand burning in the fires of Divine love, the other frozen in the icy coldness of nature; and between the two we are vexed and grieved very sore. The joy in the Spirit ever upholdeth the suffering in the flesh; and the suffering in the flesh ever driveth us home upon the joy which we have in the Spirit. For the joy that is set before us we endure the cross. By the fulness of the joy that is in us we rejoice in tribulation also. The fruit of the Spirit is love, joy, peace. These are great depths, and to the natural man great contradictions, not otherwise to be reconciled than by

the experience of the spiritual life. A very small part of the subject have I been able to open. I understand much more than I have expressed. I begin to find that the tongue, not the pen, is the instrument for uttering the mind; and that the heart of man, not books, is the place wherein to record it. This is a poor substitute for my preaching. There the Lord gives me to express some portion of his living truth: but when I take these instruments of the writer in my hand, the finer essence of every thought and feeling escapes from me, and it is but a poor residue that I can preserve. But such as it is, let it go for what it is worth; and may the Lord bless it to the edification of many souls! For truth in any form is precious in times like these, when you may wander a whole day, and call at the door of every church and chapel, and not get one drop of the living water to cool your thirsty tongue. But the Lord is preparing a witness of another sort, and I shall soon have to bid an eternal adieu to this heathenish way of communicating the living word. Amen.

ANALYSIS OR ARGUMENT OF THE EPISTLE TO
THE ROMANS.

(Concluded from p. 123.)

[*Note of Recapitulation.* The unity of the argument of this Epistle demands that we keep before us the amount of the truth revealed, and the order of the discourse observed by the Spirit in the preceding eight chapters, while we invite consideration of the remaining portion of it, from the opening of chap. ix. to the close. We have seen in our last, that, after declaring the Gospel contained in the name and person of our Lord Jesus Christ, the Apostle unfolds the fearful condition of fallen flesh, both in Jew and Gentile: upon which the revelation of the righteousness of God comes forth, to recover man to his first dignity of prophet, priest, and king; and to restore him again, soul, body, and estate, to the image of God, in which he stood on the morning of his creation, but under a constitution wholly distinct from that destroyed by Adam, and unspeakably more glorious—even our being made partakers of Christ, members of His body, and sharers in His glory and His inheritance for ever: for which glory we are prepared now, and in which we shall be sustained through eternity, only by the power of the Holy Ghost, who is given to us through the risen and glorified flesh of Jesus. Thus God the Father is manifested to be righteous, while His love abounds to every sinner; Jesus to be Judge of all, and King of Glory, while He is also flesh of our flesh, and bone of our bone; and the Holy Ghost to be the one, the only life of the body of Christ; from whom alone all peace and joy and hope and love can flow; leading all the sons of God to cry out “Abba, Father;” interceding for them in groanings which cannot be uttered; helping their infirmities; and preparing them, through sufferings, for the glory to be revealed in them, in the day of the manifestation of the sons of God. The unfolding of the mystery of this great salvation excludes all creature boasting, and leads up the soul to the source of all being, and the fountain of all wisdom and power, even to Him who, from His eternal purpose, worketh out all things according to His own unchanging counsel (sect. I—XVII.)

Still, however, the order of the manifestation of the righteousness of God is "to the Jew *first*," while "to the Greek also;" and to this, the remaining portion of the argument, we now proceed in order.

XVIII. The Apostle declares his great heaviness and continual sorrow of heart for his brethren according to the flesh; which, being "the truth in Christ," witnessed by his conscience "in the Holy Ghost," shews the very mind of God towards them (ix. 1, 2); specifying a two-fold cause of sorrow:

1. What he had himself once done* (which they were still doing in their unbelief)—even wished that himself were accursed from Christ (ver. 3); and,

2. What were the peculiar privileges of Israel—viz. "the adoption, the glory, the covenants, and the giving of the law, and the service, and the promises; whose are the fathers; and of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever: Amen" (4, 5). The effect of these gifts and callings of God is told out in chap. xi.

XIX. He vindicates the faithfulness of God's word, in his dealings toward Israel, in bringing out His election from among them, by shewing the successive limitations of the promise to the younger son of Abraham and the younger born of Isaac (vers. 6—13); and by declaring the purpose of God according to election, not of works, but of him that calleth (ver. 11); and the righteousness of God's ways revealed to Moses and upon Pharaoh (vers. 14—18); and also by the eternal distinction between flesh and spirit, the Creator and the creature (19—21); and the oft-repeated warnings and threatenings given to Israel by the Lord, through Hosea, and Isaiah, and all the Prophets (22—33). All of these, which seem to the fallen reason of man contradiction and caprice, being the outcomings of the One mind of God upon the successive and ever-varying aspects and conditions of the rebellious creatures of his hand—whether in judgment, as on Pharaoh and the apostate Israelites; or in mercy, as on the Jew first, but now the Gentile also, but especially, throughout, on the election of God from among both Jews and Gentiles (ver. 24).

XX. He expresses his heart's desire and prayer to God for Israel's salvation; bearing them record that they have a zeal for God, but not according to knowledge; and details more minutely their true attitude towards Christ (whom they would have believed, if they had believed Moses: see John v. 46, 47), (x. 1, 2,) thus:

(a) Moses describes the righteousness of the law in one form of plain words; and the righteousness of faith in another, and totally different, form (vers. 5—8).

* The translation of this passage in the English Bible completely obscures the meaning. The second verse is so manifestly incomplete, without the latter half of the third, that the rendering here given needs no support from arguments or authorities.

- (b) This last is the word of faith preached by the Apostle, the Gospel of Christ, who is the end, or consummation, of all law for righteousness unto every believer (ver. 4); confessing whom with the mouth from faith in the heart is righteousness, is salvation (vers. 8—10).
- (c) Yet of this—called, by distinction, the righteousness of God—the Jews are ignorant, and go about to establish their own righteousness (ver. 3).
- (d) Which ignorance is wholly without excuse; as not only Moses (vers. 5—8), but Isaiah, and Joel, and David, and all the Scripture (vers. 11—18), had abundantly declared to them the character and freeness of the Gospel of Christ; and also repeatedly and expressly warned them of their approaching apostasy, and of the calling of the Gentiles (vers. 19—21):
- (e) So that their condition is that of most aggravated unbelief and wilful neglect, and gainsaying of the plainest promises and warnings of God (vers. 3, 16, &c.)

XXI. Notwithstanding of this fearful condition in which His people are, God hath not utterly cast them away; which the Apostle shews by reference to his own case (xi. 1), the answer of God to Elias (2—4), the mystery of election (5—8), and a quotation from the Psalms (9, 10): while, in the mean time, “through their fall, salvation is come unto the Gentiles, for to provoke them to jealousy” (ver. 11); and in the end, “when the Deliverer shall come out of Zion, all Israel shall be saved” (26).

XXII. Turning, then, the whole force of the argument to the Gentiles, the Apostle, as peculiarly the Apostle of the Gentiles, in hope of thereby provoking to jealousy, and so saving, some of his kinsmen, declares the character and duration of the mystery of God’s dealing by the Gentiles; opening in mercy, and continuing while faith endures, but certainly closing in apostasy and excision; and thus making way for Israel’s restoration, and the establishment of the new covenant with them (Jer. xxxi. 31, &c.) But of this part of the Epistle, so fraught with fearful interest to the Gentile churches, a more rigid analysis or contrast may be profitable to many.—

1. The Jews were in times past the people of God (ver. 1):
The Gentiles in times past were not his people (ver. 30; chap. ix. 25, &c.)
2. The Jews were branches of the good olive tree (vers. 16, 24):
The Gentiles were branches of a wild olive (ver. 17, 24).
3. The Jews, because of unbelief, have been broken off, and cast away for a time (vers. 15, 20):
The Gentiles have been grafted in in their stead, and stand by faith (ver. 20).

4. The Jews, if they abide not in unbelief, shall be grafted in again (vers. 23, 24) :
The Gentiles, if they abide not in goodness, shall be cut off (vers. 21, 22).
5. The Jews, even in darkness and dispersion, are still beloved, for the fathers' sakes (vers. 28, 16) :
The Gentiles, when they shall be cut off, have no such standing or promise at all (ver. 22).
6. The Jews are laid under "blindness in part, UNTIL"—a certain time, called here "the fulness of the Gentiles" (ver. 25), and elsewhere "the fulfilment of the times of the Gentiles" (Luke xxi. 24).
The Gentiles are warned not to be ignorant of this mystery, lest they be wise in their own conceits (ver. 25) ; but to fear (ver. 20), and boast not (ver. 18).
7. The Jews shall certainly be, in the end, received back (ver. 15), grafted in again (23), and so saved (26) ; as it is written in the lixth of Isaiah, and in all the Prophets.
The Gentiles shall as certainly be, in the end, not spared (ver. 21), but cut off (ver. 22), and utterly made an end of (Jer. xxx. 11, xlii, 28, &c.)

XXIII. Another rapturous doxology closes this vast survey of the dealings of God alternately by Jews and Gentiles, "shutting them all up together in unbelief, that He might have mercy upon them all" (ver. 32) : "Oh the depth of the riches both of the wisdom and knowledge of God !" &c. (vers. 33—36).

[Here ends what may be termed the argumentative portion of the Epistle ; what follows being chiefly preceptive, but so closely interwoven with the entire strain of the preceding revelation, that any disjunction of it must lead, and has in fact led, to the most fearful perversion of the plainest words of God.]

XXIV. "THEREFORE"—because all these things are so—such the condition of the creature ; such the name of the Lord ; such the redemption in Christ ; such the high calling ; such the new life ; such the glorious mystery of the calling of the Gentiles, and the glory to be revealed—because these things are all "of Him, and through Him, and to Him ; to whom be glory for ever :"—"therefore" the Apostle, "by the mercies of God," beseeches them (and us, and all men) to present their bodies a living sacrifice, holy, acceptable unto God, which is their reasonable service ; and to be not conformed to this world, but transformed, by the renewing of their mind, that they might prove what is that good and acceptable and perfect will of God" (chap. xii. 1, 2). This is salvation ; this is the mind of Christ ; this is living in the Spirit ; this is following the foot-prints of Jesus : and nothing less can be "acceptable unto God ;" for the body of Christ is *one*, and the Spirit of Christ is *one*, though the

members of the body be various, and the gifts of the Spirit diverse—see and compare 1 Cor. xii. 4—31 (vers. 3—5).

XXV. Those who have received distinct gifts of the Holy Ghost, for the edifying of the body of Christ, are first required to use them aright—see and compare Eph. iv. 4—16 (vers. 6—8). All are called to love and holiness, in every detail of circumstance and relation of life; for thus did Jesus ever: and this is the detail of the precept in ver. 1, and also in chap. vi. 13 (vers. 9—21);—to subjection to the powers that be, as the ordinance of God (xiii. 1—5);—to payment of tribute, and all duty and courtesy (vers. 6, 7);—to owe no man any thing, but to love one another; for love is the spirit of all commandments, and the fulfilling of the law (vers. 8—10);—and to watchfulness, from knowing the hour of the night;—and the putting off of the works of darkness, and putting on the armour of light: in a word, “putting on the Lord Jesus Christ;”—which is being wholly “dead unto sin, but alive unto God through Jesus Christ our Lord” (vi. 11), and “making no provision for the flesh;” which is being filled with the Spirit (vers. 11—14).

XXVI. Next follow directions, how to receive and to bear with those who are weak in the faith, regarding meats, and days (chap. x. iv. 1—6); all springing from the principle of our oneness with Christ, whose we are (vers. 7—9), and before whose judgment-seat we must all stand (vers. 10—12); to avoid judging one another, and to be at pains to put away causes of stumbling to a brother; knowing our liberty, yet restraining it for his sake; because the kingdom of God is not meat and drink but righteousness, and peace, and joy in the Holy Ghost (vers. 14—17);—which things are the service of Christ, acceptable to God and approved of men: wherefore we are called to follow peace and mutual edification (vers. 18—23); thus bearing the infirmities of the weak, and not pleasing ourselves;—which, again, is the following of Christ in all patience and endurance of reproach; to keep us in whose footsteps all Scripture is given (chap. xv. 1—4). And for the perfecting of the saints the Apostle prays, that they might be like-minded with Christ, and so “with one mind and one mouth glorify God the Father” (vers. 5, 6): wherefore they should “receive one another, as Christ also received them all, to the glory of God” (ver. 7).

XXVII. The Apostle then points the Gentiles again to the height of their holy calling; declaring that Jesus was born and lived under the Law as a Jew, “to confirm the promises made unto the fathers; and that the Gentiles might glorify God for mercy” (the mercy referred to in chap. xi. 30, 31), as it is written in Psal. xviii. 47; and again Deut. xxxii. 43; and again Psal. cxvii. 1; and again Isa. xi. 1, 10: every one of which quotations refers to the glory of Messiah’s kingdom, and contains a

call to give praise to God with gladness. Another prayer for their being "filled with all joy and peace in believing, and abounding in hope through the power of the Holy Ghost," closes the catholic part of the Epistle (vers. 8—13).

XXVIII. Finally, the Apostle returns to discourse of the estate and circumstances of the saints at Rome, which he had left off at chap. i. 15; commending their goodness and knowledge; though he had written so boldly to them, because of his office, in which he glories; and declares the power and success with which God had honoured him among the darkest of the Gentiles (14—21); and again he declares his great desire to visit them at Rome; his purpose to do so when he should take his journey into Spain, being now bound for Jerusalem with the contribution for the poor saints, made in the churches of Macedonia and Achaia: states his confidence of coming to them "in the fulness of the blessing of the Gospel of Christ" (vers. 22—29); beseeching them, for the Lord Jesus Christ's sake, and for the love of the Spirit, to strive together with him in prayers to God for his deliverance from the unbelievers in Judea, and the acceptance of his service by the saints; that he might come unto them with joy, by the will of God, and might with them be refreshed (vers. 30—32).

And, after blessing them in the name of the God of peace, and commending to them Phebe, and saluting various individuals in much tenderness of love, and warning them all against schismatics, and again and again giving them his benediction, and sending them salutations from several brethren then beside him at Corinth, he gathers into one point the leading features of the whole discourse; and thus, in a third and most comprehensive and instructive doxology, concludes this general Epistle to the Gentiles: "Now to Him that is of power to stablish you according to my Gospel and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the Scriptures of the Prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith: to God only wise be glory, through Jesus Christ, for ever. Amen."

W. R. CAIRD.

Albury Park, Nov. 1832.



ADVICE TO PASTORS.

THERE are, at the present moment, several pastors, both in the High Church and in the Evangelical parties, and also a few among the Dissenters, who believe God's word; and who, therefore, confess that His Spirit was promised to abide in the church during the whole of this dispensation, as another and distinct

witness from the men in whom he dwells (see John xv. 26, and several other passages). These pastors, however, are subdivided into two classes: one, which admits it in theory, and quarrels with every particular application of it; and the other, who in honest sincerity of heart long that it may be so, and hail with joy every intimation of such a state of things. This last class do, in a measure, pray for the restoration of the gifts of the Holy Ghost, as proof positive of that foreign indwelling power; but a misgiving crosses their minds respecting their own duty, supposing God were to hear their prayers, and open the mouths of any of his people to speak in their congregations: wherefore their prayers are wavering (observe James i. 6); they get not what they ask; and they hang in doubt, like the body of Mahomet, midway between heaven and earth. It is to this latter class that we would address a few words of loving counsel.

In the first and foremost place, we would beseech them to stand fast, under all circumstances, in their post of pastors; to reverence very highly the office they have been called to fulfil; to hold it as deputies of their King; to beware how they use it as a stage on which to exhibit themselves; to see how, of all creatures, the most disgusting and odious in the eyes of the Father must be the man who would make Jesus a stepping-stone to his own fame, preach Christ out of love of self-display, and convert the pulpit into a theatre for the exhibition of his eloquence, learning, or even piety. These things, horrible as they appear when drawn out in their true colours, may all co-exist with some love of Jesus, and zeal for his kingdom and the conversion of men's souls; but, unless confessed and departed from, are sure in the long run to deliver over their possessor to a blinded conscience, a deceived heart, and, ultimately, to hell torments; notwithstanding a most orthodox creed, and an outwardly moral life.

To descend, however, into more details, let us take an example: let us suppose the case of a clergyman, in an advowson or chapel, who is honest in praying for the gifts of the Spirit to be restored to the church and amongst his own peculiar flock—(no man can be honest in the desire of this, who has not established, and joined with the households of his flock in, divers prayer-meetings among them for that object);—and let us suppose, further, that God, in reward of the desire of their hearts, which under such circumstances will have been borne there continually before him, has opened the mouth of some poor man, some child, or some servant-maid; and that they speak in the church during, and interrupting, the service. What, under these circumstances, is the minister to do?

The first thing that he ought to do is, to return thanks to God

for having heard and answered their prayers. This will, undoubtedly, be a breach of the monotonous custom of reading a certain set of sentences out of a book; but the breach will be holier than the literal observance of the custom. The clergyman has no more necessity laid upon him for reporting such a case to the bishop, than any other person present, or than any *qui tam* informer who happens to be there in the hopes of being able to get some money by laying an information. But let us advance a step further, and suppose that the bishop has had formal notice laid before him, and summons the clergyman to answer the charge: what then, in these circumstances, is the clergyman to do? We answer, Defend and justify the work of the Holy Ghost.

Let us now suppose a still further progress, by no means improbable, in the work,—that the bishop, or trustees, should eject the minister out of his church or chapel: what is he to do then? We answer, Stand by and feed the flock: the Holy Ghost did not call him to particular dead walls, but to a particular congregation of living men, women, and children: to these he must cling; for it is of their souls that God will demand an account at his hands. Let him gather them, in a barn, in a garret, in a field, or in a cellar; still, let him gather and preside over them; but let him take heed how he abandons them, under the fallacious notion of a larger sphere of usefulness being opened to him elsewhere. If he be ejected from the parsonage and the church, he must take a lodging, and gather the people there: the place is immaterial, the people every thing.

The Lord, finding him faithful in what he has, will doubtless bless him with more: He will very probably anoint himself with His Spirit; but, at all events, will raise up in his church, and will send to him from elsewhere, prophets and evangelists: the former will seal the word of truth preached from his mouth, and shew him things to come; the latter will seek out the sheep scattered by the false shepherds in his neighbourhood, whose pastors poison them, and spoil the residue of the pasture with their feet, yet hold themselves not guilty. The body of Christ will be built up; the pastor will be a fellow-worker with Christ; and a people will be made holiness to the Lord, ready to meet Him at his coming, and who will be then the crown of rejoicing to their pastor.

The contest will lie between the admission of the voice of God and discipline of human invention; discipline which may be useful, like all other forms and ceremonies, when used to promote God's service, but to be trampled upon instantly when used to impede it. Of all things most hateful to God, is the perversion, to the keeping away from him, of the very instruments which were made to lead to him. Zeal for ordinances, but not

for the God of the ordinances; the ordinance turned into the god, and God neglected, except in subservience to the ordinance; is the sin of the high church party in the land.

With respect to such people as are more enlightened than their pastors, we entreat them most earnestly to walk very discreetly and tenderly. Let us suppose the case, first, where the pastor is simply undecided, because ill instructed in the Scriptural doctrine of the permanence of the gifts of the Spirit in the church; that he has never brought forward the subject in his pulpit, nor in any of his meetings with his flock; but that, when spoken to and consulted by them, he doubts whether the gifts were intended to be "always even unto the end of the dispensation," and also disbelieves the present manifestations of them. It is to be remembered, that he has been instructed in the same Babylonish Gospel that we ourselves have been, which taught us to deny the plain meaning of plain words; and that, therefore, we should be tender towards him, lying still in the same error from which we ourselves have been, by God's grace alone, and by no superior honesty or clearness of discernment, so recently delivered. The duty of his flock is to put apart at least one day in the week to fast and pray for their pastor; to confess the sin, and to feel really humbled before God at the dishonour which has so long been put upon his word; to pray that the gifts of the Holy Ghost may be showered down upon every member of the body of Christ, and especially in their own congregation; and that their pastor, and all others, may be delivered from human teachers and perverters, and be enabled to believe God's word. So long as the circumstances of the pastor and of the flock remain in this situation, so long is it the duty of the people to remain under his care, and not to separate from him; and, above all, not to withdraw themselves into a party of their own.

Let us now suppose another case—namely, where the pastor either denies the permanence of the gifts in the church, or else admits them merely as a matter of theory; and, thinking she can go on just as well without as with them, never urges his flock to pray for their restoration, nor assembles them together for that purpose; and, in addition to this, preaches against every single instance of the present manifestations. In this case (and such are most common, when the pastors have taken no pains to instruct themselves, but greedily swallowed all the falsehoods which they have read in the Record newspaper and religious magazines)—in such a case, it is the clear duty of all persons to withdraw from his ministry, and protest against his church as a synagogue of Satan. The directions of the word of God are clear and explicit: "Cease, my son, to hear the instruction that causeth to err from the words of knowledge" (Prov. xix. 27):

"Go from the presence of a foolish man, when thou perceivest not in him the lips of knowledge" (xiv. 7); and the reader will find the duty of obeying these commands forcibly insisted upon in No. XIII. p. 84, of this Journal.

The next question that occurs is, What are the people who withdraw to do afterwards? To this we reply, That if they can shelter themselves under the wings of a pastor in the first condition that we have supposed, they should by all means do so: but if there be no such in their neighbourhood, then they should assemble for worship in the house of one of their body; the master of which should be the priest of his household, and admit the rest merely as members of his family, or as strangers within his gates. They must not, however, look upon this as any thing but an expedient during the present necessity: they must not consider such meeting as a church, nor as any thing like one; no, not even as a substitute for one: they must consider it merely as a meeting for reading God's word, prayer, and mutual edification; and never assemble without confessing their own sin, and the sin of the church, that they are obliged to gather themselves together without any one to rule over them in the name of the Lord Jesus. They must make it always an especial subject of prayer that God would not only bestow the gifts of his Spirit upon them, but also raise up a pastor to rule over them, according to his promise, now that they are scattered by the false shepherds, who, feeding themselves and not the flock, have deprived them of their proper pasture,—the true flesh of Jesus, and the living waters of the Holy Spirit. God will assuredly hear the prayers of his faithful people, and grant them the desire of their hearts.

It is in vain, however, to conceal the painful fact that there are very few pastors indeed in the Reformed churches who are in the condition of the second supposed case. We believe, moreover, that the time of probation is at an end; and that it is agreeable to the mind of the Lord that the whole confederacy of Protestant churches, which reject, or at least do not cry earnestly for, the voice of the Spirit of Jesus to be heard within them, are parts of Babylon the Great, synagogues of Satan, and churches of Antichrist. This cry against them is not to be made in a spirit of railing accusation against individual ministers: it is to be made without reference to them at all, and solely with the view of warning the people in love, that they may be plucked as brands out of the burning which the Lord is about to bring upon this last apostasy. We have, indeed, good hope that a great company of the priests will be obedient to the faith now, as they were in the days of old: but neither they nor the people can be delivered so long as they are not told of their danger. Of the mass we have no hope whatever, because the Bible speaks of all

Babylon, Christendom, as one undivided lump, that comes to destruction at once; because all pastors are denounced with an equally unsparing and indiscriminating hand; and because no exception for Protestantism can be found; while the analogy of interpretation, comparing it with Popery, like Aholah and Aholibah, would lead us to expect the severer doom for the system of Protestantism.

We feel too acutely the galling of the chains which have recently bound ourselves, to do otherwise than sympathize with those of our brethren who are still in the bondage from whence we have escaped. Let it not be supposed, therefore, that it is with any unholy pride, or boasting superiority, that we speak of the condition of the churches. A fear of being misunderstood upon the subject has led us to speak with more reserve than we ought to have done; for we ought to have spoken only with reference to the glory of Jesus, and the deliverance of the souls of our brethren. But we have shrunk from stating out our full convictions, through the carnal hope that by such temporizing policy men would have been gradually led to see their danger, and fly from it. The time, however, is now too short: the Judge is at the door: not a minute is to be lost: and it is our duty, at all hazards, to tell out our convictions, and leave the result to the Lord, and to the consciences of our brethren. May He be glorified and they delivered!

The people are in considerable danger in all places where the Lord has opened the mouth of his servants in prophecy, and the pastors refuse to entertain them in their churches. It was owing to this that the work of the Lord has been oftentimes hindered, and finally destroyed, in times past: and although we believe and know that He has now arisen in such mighty power and resoluteness that he will not be withstood, nor suffer the cause he has taken in hand to fail entirely; yet it may be checked partially, and dishonoured, and souls snared, by the unfaithfulness of the pastors. If there is no pastor to rule and feed the people, they will be in danger of becoming devisive and sectarian: they will idolize the Spirit for its own sake, instead of reverencing his voice as leading them to Jesus: they will learn to separate the Persons of the Godhead, and not honour them in their Unity, and in their order and sub-order: they will reverence the Spirit in the prophets above the Word in his minister: each one will fancy himself sufficient to teach himself; and they cannot grow up, or be builded up, as members one of another, and of the one body of Christ. It cannot be too often inculcated, that it is a *body* which the Lord now needs, which he is now seeking, and which he is determined to have; and what men like to be, in this age of Radicalism, is a heterogeneous rope of sand, without any bond, cement, rule, or headship

of any kind. The servants of the absolute King, Jesus, should be greatly on their guard here : He has arisen in power, in order to enforce reverence to all his ordinances and he will not allow any one ordinance to be treated with indifference : he will punish the pastors who slight his Spirit, and he will punish the people who slight his pastors.

Satan has come in with another device, where the voice of the Spirit is revered, and where the people have been rightly led to see that all churches where the Spirit is not revered are churches of Antichrist and synagogues of the devil. He persuades them that the ordination of all pastors is invalid ; and that they must look for apostles to be raised up, in order to ordain pastors, and confer miraculous powers upon them, before there can be any pastors competent to take the rule of gifted persons. This notion contains a double error : first, that God will not make use of any man in any office which he is exercising to his glory ; and, second, that the gifts of pastorship must necessarily manifest themselves in a supernatural manner. We believe that it is the office which God honours, and not the man ; and that all pastors who have at any time cast themselves upon the Lord in faith, and renounced all pretensions to figures of rhetoric (which is only puffing up themselves, and not preaching the Lord), have been used by him in a manner which they themselves have been perfectly conscious to be above themselves, and which any spiritual persons in their flocks would have discerned to be of the Spirit of God, and not of the man alone. We should have a very low opinion of the spiritual discernment of any person that said he recognised the voice of the prophets in Mr. Irving's church to be the voice of the Spirit of God, who did not equally perceive the words of the Spirit in Mr. Irving's own ministrations.

Let every honest-hearted minister, therefore, take courage, and come out totally on the Lord's side. But he must do so instantly. As yet the Lord has waited long ; has warned them, by his Spirit, that if they will not receive his voice into their churches, he will raise up other churches for that purpose. Already has he raised up spiritual pastors : but he has not appointed the method of their ordination, in order to give the former one more opportunity of considering their ways. As soon as he has sealed apostles to anoint the spiritual ministry, from that moment are those now fulfilling the office cast off, and will be recognised no more. God will not reject any servant who will serve him ; but a servant who will not serve him, nay, who will be lord over his Master—who will bring his Master to his bar, and say he shall act in this way, or in that way, and in no other way—verily such servants shall have their portion with the unbelievers, be their creeds and faith in doctrines what it may.

SATANIC AGENCY.

OUR good old laws, framed when Christianity had a substance as well as a form, before philosophy had persuaded mankind that there is no such being as the Devil, and before a false church had ceased to bear witness against, and to teach her children, the power and continued operations of the Evil One, these laws rightly attributed the perpetration of the worst crimes to "the instigation of the devil," in persons who "had not the fear of God before their eyes." It is our present purpose to consider the actings of the devil in tormenting the bodies of men; and for this purpose we shall select our facts chiefly from medical works written by persons who either know nothing of vital Christianity, or who, at least, leave all mention of it out of their writings.

The author of *The Diary of a Physician* says, "I cannot conceive that the people of whom the New Testament speaks as being possessed of devils, could have been more dreadful in appearance, or more outrageous in their actions, than was Mr. M——; nor can I help suggesting the thought, that possibly they were in reality nothing more than maniacs of the worst kind. And is not a man transformed into a devil when his reason is utterly overturned?" We maintain the affirmative of this proposition—namely, that maniacs are persons possessed of devils;—but, passing by that point for the present, we see not upon what supposition it can be doubted, that, where facts are communicated which could not have been known but by supernatural communication, and which have the effect of tormenting either the minds or the bodies of those who are the objects of the information, such communication must have been made by Satan. The author above quoted relates the following case of this same Mr. M. "During one of his intervals of sanity, when the savage fiend relaxed for a moment the hold he had taken of his victim's faculties, M. said something according with a fact which it was impossible for him to have any knowledge of by the senses, which was to me singular and inexplicable. It was about nine o'clock in the morning of the third day after that on which the scene above described took place" [when he attempted to destroy himself], "that M., who was lying in a state of the utmost lassitude and exhaustion, scarcely able to open his eyes, turned his head slowly towards Mr. —, the apothecary, who was sitting by his bedside, and whispered to him, 'They are preparing to bury that wretched fellow next door—hush—hush! one of the coffin trestles has fallen—hush!' Mr. — and the nurse, who had heard him, both strained their ears to listen, but could hear not even a

mouse stirring. 'There's somebody come in—a lady, kissing his lips before he's screwed down—oh, I hope she won't be scorched—that's all!' He then turned away his head, with no appearance of emotion, and presently fell asleep. Through mere curiosity, Mr. — looked at his watch; and from subsequent inquiry ascertained, that sure enough, about the time when his patient had spoken, they *were* about burying his neighbour; that one of the coffin trestles did slip a little, and the coffin, in consequence, was near falling; and finally, marvellous to tell, that a lady, one of the deceased's relatives I believe, did come and kiss the corpse, and cry bitterly over it. Neither Mr. — nor the nurse heard any noise whatever during the time of the burial preparations next door, for the people had been earnestly requested to be as quiet about them as possible, and really made no disturbance whatever."

It tends not a little to confirm the position that we are now endeavouring to establish, to observe, that maniacs themselves frequently avow that they are possessed; and surely they must be the best judges. On one occasion, Mr. M. replied to a question which was asked him, that he "must consult his familiar." At another time he said to his physician, "There's one sitting by me tells me you are dealing falsely with me." The doctor himself is obliged once to let out the truth; for he says, "He looked at me with one of the most awful glances, full of dark diabolical meaning, the momentary suggestion of the great tempter."

The next instance which we shall quote is one of torment inflicted upon a sound mind and body, without the victim being possessed. "A young lady, of some personal attractions, most amiable manners, and great accomplishments, particularly musical, had been repeatedly solicited to sit down to the piano, for the purpose of favouring the company with the favourite Scottish air, 'The Banks of Allan Water.' It was well known by several present, that she was engaged to a young officer who had earned considerable distinction in the Peninsular campaign, and to whom she was to be united on his return from the continent. The poor girl was absolutely baited into sitting down to the piano, when she ran over a few melancholy chords with an air of reluctance. She had just commenced the verse, *For his bride a soldier sought her*, &c., when, to the surprise of every body around her, she suddenly ceased playing and singing, without removing her hands from the instrument, and gazed stedfastly forward with a vacant air, while the colour faded from her cheeks, and left them pale as the lily. She continued thus for some moments, to the alarm and astonishment of the company, motionless, and apparently unconscious of any one's presence; but a few moments after, without moving her eyes, suddenly

burst into a piercing shriek. At length she began to mutter inaudibly; but by and by those immediately near her could distinguish the words, 'There, there they are—with their lanterns. Oh! they are looking out for the dead—they turn over the heaps—ah! now—no!—that little hill of slain—see, see!—they are turning them over one by one—there, THERE HE IS! oh, horror! horror! horror! RIGHT THROUGH THE HEART!' and with a long shuddering groan she fell senseless into the arms of her horror-struck sister. A servant was instantly dispatched for me. I found her in bed. She had not spoken a syllable since uttering the singular words just related. By the use of strong stimulants we succeeded in restoring her to something like consciousness. 'Oh, wretched, wretched, wretched girl,' she murmured at length, 'why have I lived till now? why did you not suffer me to join him? I was going, and you will not let me—but I must go—yes, yes!'

" 'Anne! dearest! why do you talk so? Charles is not gone—he will return soon—he will indeed,' sobbed her sister.

" 'Oh, never, never! you could not see what I saw, Jane:' she shuddered: 'oh! it was frightful! how they tumbled about the heaps of the dead! how they stripped—oh, horror, horror!'

" 'My dear Miss —, you are dreaming—raving—indeed you are,' said I, holding her hand in mine: 'come, come, you must not give way to such gloomy, such nervous fancies—you must not indeed. You are frightening your friends to no purpose.'

" 'What do you mean?' she replied, looking me suddenly full in the face: 'I tell you it is true! Ah me, Charles is dead!—I know it—I saw him! *Shot right through the heart!* They were stripping him, when—' and, heaving three or four short convulsive sobs, she again swooned. I, of course, did all my professional knowledge and experience suggested. I took my departure; and, as I rode home, I could not help feeling the liveliest curiosity, mingled with the most intense sympathy for the unfortunate sufferer, to see whether the corroborating event would stamp the present as one of those extraordinary occurrences which occasionally come over us, like a summer cloud, astonishing and perplexing every one.

" Now, will it be credited, that on the fourth morning of Miss —'s illness a letter was received from Paris by her family, communicating the melancholy intelligence that the young captain had fallen towards the close of the battle of Waterloo? for, while in the act of charging at the head of his corps, a French cavalry officer shot him with his pistol *right through the heart.*"

As soon as the intelligence was communicated to the poor girl she died. It has been necessary to abridge this affecting story, and thereby to deprive it of great part of the beauty with which

it is narrated ; we therefore recommend our readers to peruse the volumes from which it is taken.

There cannot be a more decided proof of Satanic agency than this story affords. It was impossible for this young lady, in London, to know what had passed at the battle of Waterloo, fought on the very morning of the day in which she shewed so affecting an evidence of her perfect information of the details of her lover's death. The Evil One took this method of destroying the life of his victim, and succeeded. It is remarked in a note, that the word "epilepsy is derived from *επιληψις*, a *seizing*, a *holding fast*. Therefore we speak of an ATTACK of epilepsy. This etymology is highly descriptive of the disease in question ; for the sudden prostration, rigidity, contortions, &c. of the patient, strongly suggest the idea that he was taken, or seized, *επιλεφθεις*, by, as it were, some external invisible agent. It is worthy of notice, by the way, that *επιλεπτικός* is used by ecclesiastical writers to denote a person *possessed by a demon*."

In another part of his work the author gives an account of a patient being first attacked by epilepsy, and afterwards by mania. The effects of the former malady are scarcely less terrific than those of the latter. The victim was a young lady. "Oh that merciless, fiendish epilepsy ! how it tossed about those tender limbs ! how it distorted and convulsed those fair and handsome features ! To see the mild eye of beauty subjected to the horrible up-turned glare described above, and the slender fingers black and clenched, the froth bubbling on the lips, the grinding of the teeth—would it not shock and wring the heart of the beholder ? it did mine, accustomed as I am to such spectacles.

"Insanity at length made its appearance, and locked its hapless victim in its embraces for nearly a year. She was removed to a private asylum ; and for six weeks was chained by a staple to the wall of her bed-room, in addition to enduring a strait waistcoat. On one occasion I saw her in one of her most frantic moods. She *cursed* and *swore* in the most diabolic manner, and yelled, and laughed, and chattered her teeth, and spit ! The beautiful hair was shaved off, and was then scarce half an inch long, so that she hardly looked like a female about the head. The eyes, too, were surrounded by dark *areolæ*, and her mouth disfigured by her swollen tongue and lips, which she had severely bitten. She motioned me to draw near her, when she had become a little more tranquil, and I thoughtlessly acceded. When I was within a foot of her, she made a sudden and desperate plunge towards me, motioning with her lips as though she would have torn me, like a tigress its prey. She once bit off the little finger of one of the nurses who was feeding her."

In these disorders the strength is often superhuman, and what

the patient cannot, when free from paroxysms, by any means put forth. The gesticulations and contortions also in which they throw their limbs, without any expression or appearance of pain, are such as they could not employ at other times; and no person could be put into such attitudes without dislocating one or more limbs. This has also been the description given in all ages of demoniacal possessions. Not long ago, a young man in Edinburgh went suddenly out of his mind, and rushed into the street raving. He was followed and seized hold of by several men: at one blow he felled four of them prostrate before him, and he could not be secured without the assistance of nine strong men, he himself being below the middle stature. He remained insane during many months; and when restored to his right mind used frequently to laugh at the remembrance of his having been able to knock down so many men, each of whom was much stronger than himself. Poor fellow, he was most shamefully treated in a house called the Shells; and we trust that some persons, into whose hands these remarks may fall, will make it their duty to look after the treatment of the unhappy inmates of that wretched place. After what transpired before the Committee of the House of Commons upon mad-houses a few years ago, respecting Bedlam, the mad-houses in York, and some others, we are justified in expecting the worst possible instances of cruelty to be found in these abodes of misery. The poor man of whom we are writing has frequently shewn to his friends his back and shoulders lacerated with the floggings that he received in the Shells.

There is something very painful to the humane mind in the reflection that the victims of insanity are almost always ill-treated by the vulgar; more especially when there is good reason to believe that many of the persons confined on the plea of insanity are shut up through the ignorance or malevolence of their acquaintance, and that they are really under the influence of the Holy Spirit. Not many months ago, a young woman, in London, was powerfully impelled by the Holy Spirit to prophesy of the Lord's speedy return to the earth, and to give a solemn warning to all around her to be ready for that event. Her friends instantly sent for three physicians, who declared that, as her pulse was undisturbed, her faculties unimpaired, and that she shewed no symptom of unsoundness except in the above declarations, that she was afflicted with a species of insanity of the most hopeless description, and ordered her to be shut up forthwith. Upon this inhuman sentence being communicated to her, she replied that she should submit to whatever she was subjected, as sent from her heavenly Father; and do so with cheerfulness, since even in the closest confinement they could not prevent the enjoyment of her Lord's presence, and the sunshine which illumined her soul whenever the power of the Spirit was upon her.

It is not long since the passengers in a retired alley in Edinburgh had their attention aroused by some ragged urchins in the street collecting in a crowd, and crying out, "Here's a daft wifie; here's a daft wifie." At this moment a poor wretched old woman was seen running along, with her hair cut close, and dragging round her shivering shoulders a tattered garment, that ill protected her from the piercing cold. She had not gone far when she sat down on a stone step, and said to the children, "Now, if ye'll be still, I'll sing ye a sang:" they were interested, and she began, with a most melodious voice, to sing

"Lo! He comes with clouds descending,

Once for favoured sinners slain," &c.

Medical men, sometimes designedly, but often unconsciously, pander to the infidel spirit of the age by the loose manner in which they assign what they call a reason—that is, some secondary cause—which is seized hold of as a sufficient pretext for setting God, as a first cause, entirely aside. There are few subjects on which our ignorance is more flagrant than in cases of insanity and epilepsy. The theories of these disorders are various: they are only united upon one point, which is, to set aside all supernatural agency. It is argued that these disorders, like hypochondria and some others, cannot be supernatural possessions, because they sometimes yield to a particular regimen of food and medicine. Now, in answer to this, we observe, that our Lord instructs us how, by certain restraints put upon our natural bodies—by moderation in food, by abstinence, by watchings, by prayer, &c.—the growth of his own Holy and Almighty Spirit may be cherished and increased in us; and how, by a contrary course, it may be impeded and quenched. If this be the case with respect to the Holy Spirit of God, it follows, of course, that analogous reasoning must be applied to the encouragement or impediment of the power of Satan within the human body. Any individual, however filled with the Holy Spirit, may, by a course of sin, or by wilful apostasy, cause the Spirit to leave him;—a cause, therefore, acting through the body or mind, is sufficient to controul and eject the Spirit of God. This is a position which every one will acknowledge, except some fatalist, who calls himself a Calvinist. Having, then, once established the fact that the action of spirits may be controuled or influenced by the state of the material bodies in which they act, there is nothing to surprise us in finding that diseases owing to Satanic possession should be cured through the body, or, in other words, that these devils should be ejected by such means. This is, however, the position most favourable to those who hold opinions opposite to ours; and we have far stronger ground when we assert that the spirit of every man is superior to evil spirits, or devils; and if not in the unregenerate, certainly in the regenerate,

who are privileged to draw at all times upon the power which resides in their Head, and by which they may eject evil spirits from themselves, resist them, and cause them to flee.

We know, by Matt. xii. 45 and xvii. 21, that devils have different degrees of power and malignity. Epilepsy is rare in children, except as a secondary disorder, and seldom seen but in the offspring of ancestors who have communicated hereditary impurity. Its most common occurrence is in persons enervated by habitual vice. Mania is still more rare in children: a tendency to it is generally transmitted to descendants; and it is often to be traced unequivocally to vice, particularly that kind of it in females which terminates in idiotcy. A person who made very extensive inquiries into the pedigrees and habits of maniacal patients in Scotland, was unable to discover a single instance of its breaking out, however much it might have prevailed in the progenitors, where the children had been rigidly brought up, their passions controuled, and subjected to strict moral discipline: and we are inclined to think that there is generally a fitting of the vessel for Satan's use before he can take up his permanent abode in it. This conclusion is not shaken by another fact; namely, that persons have been suddenly entered by devils, and urged to commit some atrocious crime. Such is the case with many criminals who are executed. The man who murdered Mr. and Mrs. Bonar, in Kent, declared that the devil suddenly entered into him, and compelled him to commit the deed: and the following case, which occurred at a Police Office on the 26th of July last, is exactly similar.

"A boy named Eades, not 11 years of age, the son of a respectable-looking man, a fellowship-porter, was brought before Mr. Broughton, charged under the following circumstances:—

"The father of the prisoner said that he had four children, whom he endeavoured to educate and bring up in the fear of God. The prisoner, for the last three years, had, however, been an incorrigible thief, and had nearly broken his mother's heart. He had done every thing in his power which was consistent with the duty of a father. He tried beating, without effect; and then chained him to a log of timber, with equal effect. He then tried flattery and persuasion, without any avail; and he was some time ago obliged to bring him to that office for stealing his mother's pocket, containing all her money, while she was asleep in bed, by pulling it from under her pillow. While he was in prison he and his mother watched him with a parent's eye; they visited him, and pointed out the gloomy horrors of a prison, and the certain reward of the wicked; when he acknowledged his crime, and promised to reform. Upon his release, and for fear he might have picked up bad company, he got him into a school in London-wall; from which place he ran away some time ago,

bringing with him the clothes of the school ; and it was only on that morning that he was brought from Barnet.

" *Mr. Broughton.* Well, boy, what do you say to this ?—*Prisoner* (in tears). I don't know ; I cannot tell.

" Can you read and write ?—Yes.

" Do you go to church ?—Yes.

" Do you know the Ten Commandments ?—I do.

" Repeat to me the Eighth ?—Thou shalt not steal.

" And why did you steal ?—I forgot the Commandment, because I was tempted.

" By whom ?—An evil spirit.

" Did you ever see that evil spirit ?—No ; but I have both felt him and heard him.

" Was it he who advised you to rob your father and mother ?—It was.

" Did you ever pray to God to protect you against his temptations ?—I often fervently did, but he still haunts me ; and I am sure, if I was from under my father's care, I should yet become a good boy !

" Does your father treat you with cruelty ?—He has beat me when I deserved it ; otherwise he has treated me with affection and kindness.

" What took you to Barnet ?—I went there with a mower.

" Where did you sleep ?—In the meadow.

" Did you pray while you were there ?—No.

" And why ?—Because they would only make a mockery of me (bursting into tears). Indeed, I would be a good boy if I could. I pray to God to make me one ; but the moment I have said my prayers the devil tells me to thief !

" The Magistrate said he really did not know what to do with the boy. His first impression was that his faculties were deranged ; but yet the correctness of his answers had a tendency to remove that impression. In order, however, to give the father and the trustees of the school an opportunity of conferring with each other, he would remand the prisoner for a week."

Many of the Lord's people have been objects of direct attack by Satan ; some have had sufficient spiritual discernment—that is, enough of the gift of discernment of spirits—to be able to detect him at once ; and by not " giving place " to him, but, on the contrary, by " resisting " him, have been enabled to make him instantly " flee from them." One of the most judicious, learned, upright, and conscientious servants of God, whom we have the gratification to reckon amongst our acquaintance, told us, that some years ago he distinctly heard a voice speaking to him, which he instantly recognised to be the voice of the enemy : not from the sound, which had nothing in it displeasing to the ear, nor from the sentiments conveyed, which contained nothing

positively wrong: he instantly flew to his knees, and prayed earnestly for deliverance: the voice spoke louder and more distinctly; and it was not for some time that the tempter entirely forsook him, being rebuked by the Lord.

There is reason to suppose, that in those diseases where the mind retains its powers of action with less disturbance than the rest of the frame, the spirit is capable of some feeble participation with the world of spirits, into which it is about to enter, before it finally quits its tabernacle. Perhaps the observations respecting the power of the body to influence the spirit may apply here also; and that, owing to the enfeebled state of the material frame, the spirit yields more readily to its own spontaneous impulses, whatever those may be. It was in his dying hour that Jacob prophesied the fate of all his sons, and their descendants, through many thousand ages: it is this which was remarked by the ancient Greek physician as a frequent concomitant of brain fever: it is this which beamed forth in the last moments of the life of Stephen: it is this which gives such romantic interest to the death-bed scenes of many biographical tracts: and it is this which is the solution of the following remarkable incident, noticed in the same work from which we have already so largely quoted. In describing the death-bed of an infidel scholar, he says, “ ‘Well,’ he murmured almost inarticulately; ‘I am now quite in darkness! Oh, there is something at my heart—cold, cold! *Doctor, keep them off!* Why—Oh death—’ he ceased: he had spoken his last on earth.” In a note on this passage the author adds, “I once before heard these strange words fall from the lips of a dying patient, a lady. To me they suggest very unpleasant, I may say, fearful thoughts. *What is to be kept off?*”—We have no doubt that the surmise of the author, which he dare not express, is correct, and it is the infernal spirits who are “to be kept off:” but vain is the help of man for such an end. They who have committed the keeping of their souls to Jesus, will find Him faithful, and protecting, and “keeping off” from them all who would harm or terrify them, when walking through the valley of the shadow of death.

That accomplished physician, and elegant scholar, Sir Henry Hallford, has given an interesting account of the remarks of Aretæus on brain fever, which he has illustrated by several allusions from other writers, wherein the faculty of spiritual perception in the dying hour is recognised. Aretæus “states that the first effect of the subsidence of the violent excitement is, that the patient’s mind becomes clear; that all his sensations are now exquisitely keen; that he is the first person to discover that he is about to die, and announces this to his attendants; that *he seems to hold converse with the spirits of those who have departed before him*, as if they stood in his presence; and that his soul

acquires a prophetic power "....." that the by-standers fancy him to be rambling and talking nonsense, but that they are afterwards astounded at the coming to pass of the events which had been predicted : *τη αποβασει δε των ειρημενων θουμαζουσι ανθρωποι*. Indeed, he attempts to account for it, by supposing that the soul, whilst 'shuffling off this mortal coil,' whilst disengaging itself from the incumbrances of the body, becomes purer, more essential, entirely spiritual, as if it had already commenced its new existence."

Sir Henry Halford cites passages from the Greek tragedians, from Cicero, and from Shakspeare, to shew the belief that has at all times prevailed respecting the prophetic powers enjoyed by dying men : but this is not the point for which we have alluded to the subject. Milton writes :

When old experience does attain
To something like prophetic strain ;

and a more modern poet makes the wizard say to Lochiel ;

'Tis the sunset of life gives me mystical lore,
And coming events cast their shadows before.

This prophetic power cannot extend to very distant events from the information of Satan ; and therefore the instances, where such predictions were manifestly not from the Spirit of God, are probably nothing more than what the imagination of the poets has suggested, founded upon some unexpected contingency.

It was said of old, *Ira furor brevis est*, and it is certain that ungoverned passions of any kind do greatly induce a habit favourable to satanic impulses. A field of battle, a prize-ring, a gaming-table, and such scenes, seem to be the very quarters that malignant spirits would select for the display of their own peculiar powers. The excitement arising from the use of spirituous liquors prepares men also for diabolical possession. A young man was very lately under serious religious impressions, attended by a painful sense of sin, and harassed by doubts in which he had much indulged in former years. Under the fallacious hope of obtaining peace of mind he resumed the practice of eating opium, to which he had been formerly addicted : during this an evil spirit entered into him, and caused him to imitate the power of the Holy Spirit in prophesying : the evil spirit was detected and ejected by the Spirit of God in some of His servants the prophets in London, but the poor man was himself much dejected afterwards. In such instances the possessions seem to be transitory, and merely sufficient to cause the victims to commit the acts which shall end in their destruction, as the devils who entered into the herd of swine immediately hurried them to the edge of a precipice whence they were sure to be drowned.

The faculty of *second sight*, called in Gaelic *taistearaichd*, cannot be accounted for, in many instances, otherwise than by the suppo-

sition of a supernatural agency. We shall subjoin some facts upon this subject, extracted from a recent popular work by Mr. Fraser; and whoever has read the works of the Ettrick Shepherd and Mrs. Grant will remember many similar.

"I resided in Skye, where, in addition to the glebe which was attached to my residence, I rented a small farm. A friend from abroad, who had lately returned to Britain, had promised me a visit, and I had just stepped down to the public-house of a little *toon*, or village, hard by, and near the sea, to inquire whether any tidings of him had been yet received. There was a group of country people seated by the fire, who made way at my approach, and, rising up with the usual Highland salutation, invited me to be seated. Just as I was complying, one of them, the servant of a neighbouring gentleman, suddenly started, gave a heavy convulsive shudder, his eyes rolled, and he dropped on the ground. His companions ran to him, picked him up, and eagerly commenced their inquiries as to what had happened. One of them, who knew that the man was a *tuishtear*, desired them all to be quiet, and not to attempt rousing him from the fit, until *the dark hour* should be past. They accordingly desisted; but the seer himself exclaimed, that he saw the *deevil* lying a weat corpse by the side of an honest man, in the middle of the floor. All who were present looked round with considerable horror and apprehension. Nothing of course was to be seen; and the man coming soon to himself, no more was said at the time. Three days afterwards, a boat coming from Loch Alsh, in which the servant and part of my friend's luggage had embarked for Skye, was upset in a squall; the servant, a Negro man, and one of the boatmen, were drowned, and, their bodies being washed ashore, were brought to the public-house, and laid down upon the floor, just on the spot to which the seer had pointed. The gentleman himself, having come to the shorter ferry of Kyle-rea, reached my house in safety. Now the remarkable circumstance in this instance is, that the man, having never seen a Negro, could not possibly have conceived the idea of one being laid out there; and we see that he consequently imagined him to be the evil spirit, from his sable hue: even I was ignorant that my friend had a Negro servant, so that it was perfectly impossible there could have been collusion or imposture in the business."

In this instance the information was communicated in a trance; in the following example, from another part of the country, the mode of instruction is not related.

"The old road from one part of the parish, where I resided, some years ago, to the church which I attended, had fallen into disuse, in consequence of the substitution of a new road in a better line. To complete this road, a bridge had been formed over a stream, which cut off a considerable circuit; and this road

had been for many years in general use by all the inhabitants of the parish. In spite of this notorious fact, a seer, who dwelt in a neighbouring hamlet, declared, that, returning late one evening towards home, he had seen corpse-lights arise from a cluster of houses about two miles distant, and proceed by the *old* line of road to the churchyard. He was circumstantial enough in his account of the matter, and assured those to whom he mentioned it, that he could distinguish the dusky habiliments of the bearers, and even the coffin itself, borne along and covered with a plaid. As I was well known to be a curious inquirer into these matters, the affair was immediately reported to me. I took the pains to examine a little into the circumstances, and remonstrated with the seer upon the improbability that a burial would take any other than the customary highway for getting to the churchyard. But he persisted in his prediction, adding, that I should myself ere long be compelled to acknowledge its truth. Strange as it may seem, that very evening I was requested to go and see a very decent man, a dry-stone-mason, who some time before had injured himself so seriously as that his life was despaired with. I found him in a hopeless state; a vessel had burst in his lungs; and before the night closed he was suffocated in his own blood. The funeral took place after the lapse of the customary time; but it was still more remarkable, that on the preceding day a fall of rain caused so heavy a flood in the stream, as not only to carry off the bridge, but to tear up the new road so grievously that the funeral was absolutely forced to proceed by the old one, as the most practicable of the two; while I waited near the church to witness the procession, and saw it winding along the path described by my prophetic friend, the seer."

One other anecdote must suffice.

"The climate of Skye is so rainy, that farmers there are always anxious to take advantage of a blink of sunshine to gather in their harvest. One autumn I had gathered together a large band of shearers; and as I was watching the riggs of corn falling fast before them, my attention was particularly attracted by one young woman, who was advanced far a-head of her companions, and was laughing and cheering them on. The old hands were all loud in her applause, and I could not help remarking to an old *banster* who was near me, 'What an excellent shearer that girl is—how clean and how well she does her work!'

" 'If she shears weel the day,' replied the man, 'she'll never shear again.'

" 'Why that?' said I; 'the woman seems in excellent health: why should she not come to work again?'

" 'Weel, sir, whatever ye may think, its truth I'm saying; I ken that ye dinna put much belief in thae things; but mind my

words, for ye'll see they're true—'ore this day eight days that lassie'll be a corpse—I seed the winding-sheet high above her middle it's no an hour syne; and I never seed that, and ken't them living a week.'

" 'Well,' said I, 'all that may be, and yet you never a bit the better prophet: I have often heard you foretel such things, and no doubt some of them have come to pass; but, as you say, I have little belief in this rare power of second sight. Now here's an opportunity to convince me, perhaps: this woman may die, as you have said, but how am I to know that you really foresaw it? give me some token by which I may be made sure of this.'

"The man paused, and his face assumed an anxious expression. 'Weel, sir,' replied he at last, 'I dinna just like playing wi' sic things—its no just canny—but it's no for the like o' me to deny what ye require; so by this token ye'll ken that I tell nothing but what I see. When they go to lift the corpse, to bring it out o' the house, such a man will be at the head, and such and such others will take the right and left shoulders,' mentioning the names of the individuals, with whom I was well acquainted. His solemn warning respecting the poor girl made a stronger impression upon me than I cared to admit, even to myself: and assuredly it was not lessened, when I learned that its unfortunate object, whether from over-exertion on that very day, and being over-heated, or from some other cause, had been taken ill the same night on her return home. I saw her soon after, and nothing in my power was neglected to relieve her; but, in spite of every effort to check the fever, it increased so rapidly, that the poor girl was, as the *taishtear* predicted, a corpse.

"So remarkable a coincidence was of itself sufficiently startling; but I resolved to carry the proof to the uttermost; and for this purpose I conceived the idea of putting the *taishtear* in the wrong, at least in one respect. I determined to attend the funeral myself; and as such a compliment would necessarily give me some influence in the arrangements of the ceremony, I purposed to use it in frustrating the predicted position of the bearers. I offered myself as one of the mourners, to take up the right shoulder of the corpse, when they should carry it from the hearse. My offer was accepted with gratitude, and we all awaited the moment of lifting. Just before the signal was given, however, I observed a large dog, belonging to one of the party, fly furiously upon a favourite terrier of mine, which had accompanied me to the house, and, alarmed for his safety, I ran to part them. When I returned, I found the corpse had already been lifted, and the *very persons named by the seer* at their respective places, among whom was the man at the right shoulder, who had actually taken the position I purposed to occupy."

The author, in a note to p. 120, vol. ii. vouches for the authenticity of these narratives, and offers to give reference to many unimpeachable witnesses to the truth of the facts recorded.

It is not easy to distinguish between visions given by the Lord, as one mean by which his Spirit pleads with men, and those given by Satan, when there is nothing to shew their subsequent bearing upon the lives and characters of the persons who witnessed them. But it is generally to be inferred, where they are of no application to the interests of God's church, and where the individuals themselves are not persons dwelling much in God's counsels, that they proceed from a lying spirit of divination. There is also great reason to doubt whether evil spirits do know things to come. The Lord seems to challenge confidence to himself upon this very ground. Isai. xli. 21: "Produce your cause, saith the Lord; bring forth your strong reasons, saith the God of Jacob; let them bring them forth, and shew us what shall happen: let them shew the former things, what they be, that we may consider them, and know the latter end of them; or declare us things for to come: shew the things that are to come hereafter, that we may know ye are gods." Athanasius observes, "Non enim ea quæ non dum fieri cæpta sunt referunt dæmones, quia Dominus solus est conscius futurorum, sed quorum conspicerent in actu initium eorum, tanquam fures sibi vindicunt notionem." (*In vita Anto.*) There is a curious old volume written by Henry Howard earl of Northampton, who is said by Walpole to be "the learnedest amongst the nobility, and the most noble amongst the learned," in which the author maintains that devils are able to foretell future events only in the same manner that old men can discern, from their experience of many past occurrences, the probable issue of other trains of circumstances which they see in progress; which opinion appears to coincide with that of Athanasius above mentioned.

Satan seems to labour hard, with men of every variety of natural disposition, to procure for himself the first place in their thoughts. If they are of a sceptical turn, he persuades them more easily of his own non-existence than of atheism: if they are of a fearful and superstitious turn, then he gets himself to be the great object of their alarms: if they are of a light and joyous temperament, then he contrives to get himself and his deeds laughed at, and considered an object of mirth and drolery: in each case he has the pre-eminence. In the present days he has induced, amongst every class, whether philosophers or religionists, a practical disbelief of his existence as a distinct person; whereas he is not only this, but the leader of many legions of distinct persons, all full of power and malignity, perpetually used against the bodies and souls of men.

It would not be difficult to shew that the power of Satan has been manifested, in every age and country, in direct proportion to the ignorance which has prevailed of the power of Jesus of Nazareth. Hence, when modern infidelity has succeeded in banishing from the present generation all belief in the Lord's power, and has done this upon a wide and systematic scale, the people will be in the same, or perhaps in a worse, condition than they are now in Africa or China. Symptoms of this are not wanting already in France, where magic and sorcery are shewing themselves in many quarters. A French clergyman lately informed us, that he was present at a party where a conjuror, after reading certain passages of Holy Scripture, made a key turn round by which answers were given to various questions proposed by the company. Naturally supposing some trick, he requested that the key might be placed in his own hand, when, to his great surprize and horror, the same phenomenon occurred; upon which he left the assembly.

The practical reflection to be made from the preceding instances, is the fearful condition in which the Evangelical opposers of the work of the Spirit now in the church are placed, by their avowal of making it rest upon the display of working signs and wonders: since it follows, that so soon as any highly intellectual and naturally gifted person, such as Napoleon—a great mathematician, scholar, statesman, linguist, philosopher, and soldier—shall arise with miraculous powers, he has the present rulers of the religious classes ready to bow down, and to call upon their followers to bow down, before him, as a true manifester of the Spirit of God.

The opposers of the present manifestations of the Holy Spirit amongst us are divided into two classes. The first deny any supernatural work whatever: these are either wilfully ignorant, or dishonest; because the cases of the possessed children, alluded to in a former Number of this Journal; the testimony of Mr. Baxter; and several other cases at Oxford, Manchester, Gloucester, London, and elsewhere; are directly contrary: and therefore such disputants are unworthy of notice. The second class admit the supernatural character, but fear to be brought into contact with it, from a supposed difficulty of ascertaining its nature, and fearful apprehension of becoming a prey to evil spirits. This is not the place to enter into the subject at any length; but we entreat all such persons to consider, that this fear is very derogatory to the honour of the Lord Jesus Christ, who has conquered Satan, and by union with whom all his members have power to bid him defiance. It is "the shield of faith" by which "the fiery darts of the wicked one" are to be resisted: confidence in the Captain of our salvation, who

stands pledged to gain the victory for every one of his followers. Walking uprightly before God, with a conscience cleansed perpetually by the blood of the Lamb, and casting all our care upon the revealed love of our Father in Jesus Christ, will save us from all danger, as well as from all unholy and disquieting fears.

We shall conclude this article with the following remarkable narrative, which has just been printed by an eye-witness ; and which we conceive to be as decided an instance of Satanic possession as ever occurred in the history of the world.

“ Case of a Child named Ann Buckmaster,

Who was thirty days without taking any nourishment whatever.

“ The following statement is offered to the public with a view of eliciting inquiry upon the subject it contains, that the extraordinary circumstances of the case may be fully investigated ; and if no benefit can accrue to the medical science thereby, still it is right the facts should be fully known to the world.

“ Mary Buckmaster, a poor widow residing at the village of Ockham in Surrey, is the mother of a family of seven children. Her daughter Ann, the fifth child, is about eleven years of age. In the month of October, 1831, this child was taken ill : the first symptoms were a dulness and heaviness, particularly of the eyes. A very respectable medical gentleman attended her, who directed leeches to be applied to her head and eyes, which was accordingly done. In the early stage of her illness, she was occasionally blind. Her inside was very much heated, and she wasted rapidly, so that she was at last very thin indeed. The heat of her body was so great, that during the coldest weather she would lie in bed with the slightest covering on her. During all this time she evinced a great reluctance to eating, and could only be prevailed on to take barley-sugar and such like things as children are usually fond of. She continued in this state until about Christmas, when the medical gentleman who attended her gave her up, saying, he could do her no good. Soon afterwards she recovered her appetite, she took to eating heartily, and in about three or four weeks she got amazingly lusty : her mind appeared composed, and her time was principally occupied in repeating prayers and hymns. She did not continue long in this state, but got considerably worse, and wasted away again. Her right hand was clenched so tight that no human power could move it ; the thumb inside, and the fingers fast over it ; the nails quite unseen. Her limbs were drawn, and her feet were contracted so much, that her toes very nearly touched her heels. At this time her conduct was most outrageous : she would sit on the bed, and continue striking her head with her hands, with all her might, for several hours together, talking wildly all the time.

About six o'clock in the evening she would appear composed, deliberately say her prayers, and go to sleep, and the following morning about six her fit would begin again.

"This went on for about three weeks, when she took to biting not only her own flesh, but that of her attendants, if they were not very cautious. The biting did not last above a week. She next took to snarling and making a disagreeable noise, something like the lowing of cattle. She was so restless, that it was with considerable difficulty her friends could keep her in the bed. Afterwards she made a noise similar to the barking of a dog, so naturally, that the neighbours passing the house imagined the noise was actually made by a dog. At this time she was very obstreperous indeed, tearing her clothes and the sheets, &c. into shreds; using for that purpose her left hand and her mouth. Her strength was such that she broke several articles of furniture, and did her mother considerable damage. Afterwards she took to leaning on her hands, and spinning her body round like a top or whirligig; this she would do for the space of ten minutes or a quarter of an hour, until she fell down exhausted. She had previously refused to lie on the bed, and for the last six weeks of her illness she lay on the floor: she took such a position that she could see what was passing in the room below, which was where the family lived.

"For some time she had subsisted upon oranges, Spanish liquorice, and the like, and had been getting considerably weaker; and the last nourishment she took was a piece of Spanish liquorice; but on the 21st of April she positively refused all sustenance whatever, and continued to do so for the space of thirty days, and actually went without food or drink of any kind during all that time. She would not even allow her lips to be wetted with a feather. She would lie and look at her brothers and sisters eating their meals, during which she would sob and cry, and make a low whining noise; but when pressed to take something herself she would throw herself into the most violent passion, asserting positively that she could not eat or drink any thing, but that when she could she would ask for it.

"She once attempted to jump down the staircase (a sort of step-ladder), and alighted on a step, about four from the ground floor, without doing herself any mischief. At times she appeared to be conversing with and nodding at some persons in the room, and assured her friends she could see the parties with whom she was talking, particularly her father (who had been dead about twelve months), and other persons with him. At other times she would repeat prayers, more especially at nights and mornings.

"During the whole of the thirty days above mentioned, the child was never out of the sight either of her mother or her mo-

ther's sister (Martha Othen), one or other of whom constantly attended her. Nothing came from her for thirty-three days, except a very slight urinary discharge about once in three or four days. On Saturday the 19th, and Sunday the 20th of May, her conduct was extremely violent; she was continually knocking herself about, particularly her head and hands against the boards. On Monday the 21st, about nine o'clock in the morning, she suddenly appeared cool and collected, and repeated the Lord's Prayer in a firm and distinct voice. She endeavoured to get upright, said she was well, asked her mother for something to eat, which was given her, and she partook of it. Her right hand, which had been clenched tight for upwards of three months, all at once came open, and her feet became straight, but the leaders of her legs still remained drawn. She continued to mend for above a week, yet occasionally she talked a little wildly, and sometimes nodded as if conversing with somebody. In about a month she was able to walk about, and is now perfectly recovered.

"It is to be regretted that the faculty cannot be put in full possession of all the circumstances of the above extraordinary case, as the regular practitioners, it is asserted, abandoned the child long before the commencement of her fit of abstinence. A neighbour of the mother, Mr. William Atkins of Send, residing at a short distance from the house, about the beginning of February last went and fetched a man named John Etherington from Dorking, to attend the child. This man states that he accordingly attended her for about three months; that he found her beating her head with her hands, and barking like a dog, her hands and feet contracted, as before described; that he is convinced she went without food for the time above specified; that the child used to cry out when he approached her, would tell him to be gone, and strike at him. He thinks, by the blessing of God, the means he used were effectual in restoring her to health.

"The impression of the parties is, that the child was not ill or disordered in mind, but that she was possessed by some superior power, over which she had no controul. She now evinces the greatest reluctance to hear the subject mentioned.

"The above is a plain statement of the case, as taken from the mother of the child, and her sister, both of whom express their willingness to verify the same on oath. They appear to be two single-minded women, and had no desire whatever that this statement should be published; but consented to furnish the above particulars at the request of Mr. Atkins, who has had them taken down and printed, in order that the public may be put in full possession of these extraordinary facts, without note or comment."

ON THE RETURN OF THE JEWS.

It is frequently urged, even by pious persons, as a strong objection against the attempt to form any calculation as to the period when events predicted in prophecy shall be fulfilled, that when the Apostles put to our Lord the question, "Wilt thou at this time restore again the kingdom to Israel?" he replied, "It is not for you to know the times or the seasons, which the Father has put in his own power:" and they argue (at first sight plausibly enough); that if the favoured Apostles were not permitted to know the times, it would be presumptuous in us to attempt to form any conjecture. But in thus arguing they overlook both the promise which immediately follows, "But ye shall receive power, after that the Holy Ghost is come upon you," and also two very important passages in Scripture, which no less decidedly speak of the possibility of being able to learn when certain events are about to take place, from the observation of certain signs: "Behold the fig-tree and all the trees: when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand: so, likewise, when ye see these things begin to come to pass, know ye that the kingdom of God is nigh at hand." From which words of our Saviour we may infer that signs would be given; from attending to which the believer might be able to form a tolerably correct idea as to the nearness of the Lord's kingdom, though he could not fix the day nor the hour.

It was by the study of the book of the prophet Jeremiah, not by any direct or additional revelation, that Daniel understood when the seventy years of desolation on Jerusalem would be accomplished (ix. 2). It was also from attending to the signs which our Saviour gave of the destruction of Jerusalem, that so many of the primitive Christians fled in time from the unparalleled tribulation of that unhappy city; and hence we may conclude, that, so far from its being presumptuous to examine and attend to the signs and periods which are written in the word of God, it is profitable, yea, our bounden duty, to take heed unto the more sure word of prophecy; especially, as in the xiith chapter of Daniel, that "the words are to be shut up and the book to be sealed" (only for a limited period), "until the time of the end," and then "the wise shall understand."

And, truly, there is no subject in which the student of prophecy should take a more lively interest, than the return of the Jews to their own land; as therewith is connected every blessing which the Lord has promised to the earth: as St. Paul argues in the xiith chapter of Romans; "If the casting away of

them be the reconciling of the world, what shall the receiving of them be but life from the dead ?”

In Isaiah, the return of the Jews is frequently spoken of in connexion with the blessedness of the Messiah's reign: thus, in the xith chapter, “when the Lord has set his hand again, the second time, to recover the remnant of his people,” then shall that happy era have commenced, which is described in this chapter with so much force and beauty, when “the wolf shall dwell with the lamb, &c., and the knowledge of the Lord cover the earth as the waters cover the sea.” And, again, in the fifty-second chapter, we read, that when he “hath comforted his people, and redeemed Jerusalem, that all the ends of the earth shall see the salvation of our God.”

According to Ezekiel, it is when the Lord takes the children of Israel from among the heathen, whither they be gone, and brings them into their own land, that “one King shall be king to them all; David my servant shall be King over them: my tabernacle also shall be with them; yea, I will be their God, and they shall be my people” (see the whole of the xxxvii th chapter).

From Micah we learn, that when the Lord assembles her that halteth, and gathers her that is driven out, and her that he has afflicted; that in that day men shall beat their swords into ploughshares, &c.; and the Lord shall reign over them in Mount Zion from henceforth even for ever. And the inspired Psalmist assures us, that “when the Lord shall build up Zion, He shall appear in his glory” (Ps. cii. 16). If, then, such signal blessings are connected with the return of the Jews, the question of the Apostles must often arise in our minds, “Lord, wilt thou at this time restore again the kingdom to Israel?” and the Lord has been pleased to give us various marks in the inspired volume, from a close attention to which we may gather that this glorious event cannot be now far distant; for, in addition to the several prophecies relating to the Christian church, and prophetic numbers given for her edification, from which she supposes that the Lord is about to come, there are other signs and chronological predictions respecting the times and seasons of Israel's return, which demand our serious consideration.

1. The year of Jubilee, while it certainly had reference to the preaching of the Gospel, must also be considered a striking type of the restoration of the Jews: for we learn from the xxv th chapter of Leviticus, that when the trumpet of the Jubilee was sounded, liberty was proclaimed throughout all the land unto all the inhabitants thereof; and then they returned every man to his possession and every man to his family; and if his property had been forfeited, it was then restored to its rightful owner; and if any man had been sold, he was then released from his captivity. What could more appro-

priately prefigure that happy period when the children of Israel, so long scattered and peeled, shall return every man to his possession, that land which God gave unto their fathers as an everlasting inheritance? when once more they shall be settled in that land, which for so many centuries the rivers have spoiled? when their city shall no longer be trodden down of the Gentiles; but the Lord shall inherit Judah, his portion, in the Holy Land, and shall choose Jerusalem again?

Therefore we may fairly suppose that the return of the Jews, preparatory to the kingdom being restored to Israel, will occur in a year of Jubilee: and there is no Jubilee in which we might more reasonably infer that such an event would take place, than the SEVENTIETH; seven being the number of perfection, and seventy having been already applied in two other instances to circumstances connected with the history of Israel—*e. g.* the seventy years in which they were kept captive in Babylon, and the seventy weeks determined upon their city and the holy people (Dan. ix. 24).

Now, according to Hales's system of chronology, which by many judges is now esteemed the most accurate, the first Jubilee was held in the year A. C. 1589: to which if we add the seventy Jubilees, returning after each other at an interval of forty-nine years, the seventieth, or great sabbatical Jubilee, will fall in the year A. D. 1841, about which time we may expect that the Jews, as a nation, will have returned to that land which God gave unto their fathers.

2. In the xxvth chapter of the book of Leviticus, the Lord, in denouncing judgments on his chosen people if they should rebel against him, frequently declares that he will chasten them *seven times* (vers. 18, 21, 24, 28); and the outcast condition of Israel is most accurately portrayed, in the ivth chapter of Daniel, under the appropriate emblem of a tree stripped of its branches and its leaves, and bound down to the earth as a dry stump until *seven times* pass over it.

This tree, in its primary signification, certainly exhibits the punishment of the Babylonian monarch; but it contains a more deep and comprehensive meaning also, and in every particular agrees most exactly with the history of the house of Israel, as described in other parts of Scripture. This wide-spreading and fruitful tree, under which the beasts of the field had shadow, and in whose boughs the fowls of the heaven dwelt, is in other places applied by the Holy Spirit directly and expressly unto Israel; especially in the lxxxth Psalm: "Thou hast brought a vine out of Egypt; thou hast cast out the heathen and planted it: the hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars; she sent out her boughs unto the sea, and her branches unto the rivers" (compare

Jer. ii. 21. ; Isa. v ; and Ezek. xix. 10) : where the description of Israel strikingly agrees with that given in Nebuchadnezzar's dream : " Like a vine she was fruitful, and full of branches : her stature was exalted among the thick branches ; and she appeared in her height with the multitude of her branches." And what emblem can more beautifully represent the fallen and outcast condition of Israel, than this same tree after the Watcher and the Holy One has sent forth his mandate ; " Hew down the tree and cut off his branches ; shake off his leaves and scatter his fruit : let the beasts get away from under it, and the fowls from under his branches : nevertheless, leave the stump of his roots in the earth, even with a band of iron and brass." The tree, though denuded of its leaves, stripped of its branches, and deprived of its fruit—to all appearance a dry and withered stump—was yet to retain within itself a principle of vitality, by which, at the appointed season, it was again to shoot forth with renewed vigour. So the house of Israel, though scattered and peeled ; an astonishment, a proverb, and a bye-word ; without king, without priest, without sacrifice ; ground down to the earth with the iron bands of oppression ; still continues in existence, though exposed to the storms of many centuries : and this withered stump shall yet again shoot forth with new strength : and beauty ; and Israel shall yet again blossom and bud, and fill the face of the world with fruit.

" Though there be a tenth part remaining in it,
Even this shall undergo a repeated destruction.

Yet, as the ilex and the oak, though cut down, hath its
stock remaining ;

A holy seed shall be the stock of the nation "

(Isa. vi. 13 : BR. LOWTH).

The period during which the tree remains in its melancholy and forlorn state is expressly limited for *seven times* ; and this is therefore the period during which Israel remains in its outcast condition. This is the period during which the Gentiles have the dominion ; and which is alluded to by our Lord in Luke xxi. 24 : " Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

If, therefore, we can trace out the time when Israel was cast off, we may form a fair epoch from which to calculate these seven times, the period of Israel's degradation ; and no time appears to be more strongly marked than that mentioned in the viiith chapter of Isaiah, where the Prophet declares to Ahaz that " within three score and five years Ephraim shall be broken, that it be not a people ;" which prediction was accomplished in the year A. C. 677, when Esarhaddon carried away the remnant of the ten tribes, and entirely put an end to the people of Israel, as a people separate from all others. From this period, then, we

should date the seven times. And, as we learn, from comparing the book of Daniel with the Revelation, that a prophetic time is 360 days, the seven times are equal to 2520 days: and as we reckon a day for a year, according to the system adopted in the ordinary interpretation of prophecy, these seven times, or 2520 years, will terminate in A. D. 1843, when the tree, so long withered and stripped, shall once more revive and flourish.

3. There is yet another chronological prophecy, which to many may appear more simple and convincing than those already mentioned, but which brings us to the same conclusion; I mean the period spoken of in Daniel viii. 14, when, in reply to the question, "How long shall be the vision concerning the daily sacrifice and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?" the time is thus specified; "Unto two thousand three hundred days*: then shall the sanctuary be cleansed."

There is some difference of opinion as to the year from which this period is to be calculated; but as in the vision no notice is taken of the fall of the Babylonish empire, but the action of the vision commences from the pushing of the ram, it is evident that we must date this prophetic period concerning the sanctuary, not from the time when it was disclosed to Daniel, but from some part of the reign of the kingdom of Persia.

During the continuance of the Medo-Persian empire, no event occurred of such importance to the Jews, as a nation, as the restoration of their civil and ecclesiastical polity under Ezra, by permission of King Artaxerxes; which is taken notice of in the next chapter, ver. 25, as the going forth of the decree to restore and rebuild Jerusalem; an event of such importance, that from it the most judicious commentators calculate the "seventy weeks determined upon the people and the holy city."

This restoration under Ezra was the shadow of the far more glorious restoration which is yet to come, and the new pledge of the fulfilment of God's promises to his ancient people: we may therefore reasonably infer, that from this time the vision concerning the sanctuary is to be calculated, and that these 2300 days exactly mark the interval which was to elapse between the two restorations.

The decree of Artaxerxes for restoring the Jewish polity is given at length in the viith chapter of Ezra, and it was issued in the seventh year of that monarch's reign, which was the year A. C. 457. From which if we reckon the 2300 days, according to prophetic analogy, a day for a year, we shall find that this

* I am aware that many respectable interpreters of prophecy prefer reading 2400 days; but as this reading is not supported by a single MS. and is not found in any version, nor in any edition of the Septuagint but one, it must be rejected by every sound Biblical critic.

period also terminates in A. D. 1843, when, without presumption, we may hope that the sanctuary will be cleansed and the kingdom be restored to Israel.

And the present aspect of the world confirms the idea, drawn from these chronological predictions, that the glorious things which are spoken concerning the ancient people and the city of God are about to receive their accomplishment.

There is now upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and looking for those things which are coming on the earth (Luke xxi. 26). But the most striking sign is "the drying up of the great river Euphrates, to prepare the way for the kings of the East;" which symbol has been considered, by every judicious interpreter of prophecy since the days of Joseph Mede, to signify the downfall of the Ottoman Empire, as preparatory to the return of the Jews: and at this moment we may behold this remarkable prediction wonderfully receiving its accomplishment. For what is the present condition of that empire, which once filled all Europe with dismay? We see its fleets destroyed, its armies defeated, its treasures exhausted, its population thinned by sword and by pestilence; distracted with internal commotions, dismembered of its richest provinces, and unable to resist the progress of its own rebellious subjects. As to the accuracy of this statement, we need not question the mere student of prophecy; but ask any worldly politician what is his opinion as to the condition of that once formidable empire: he will reply, That it is sinking rapidly to decay, that it is even now on the verge of dissolution.

And whilst the Ottoman Empire is thus wasting away to ruin, and nothing withstands the victorious career of the Pacha of Egypt; amongst his proceedings there is none more remarkable than the firman he published on obtaining possession of the city of Jerusalem, wherein he declares that henceforth the Jews and Christians, both in their journeyings through Judea and their abode in the holy city, shall be free from all tributes and burdens.

Moreover, the Jews are filled with ardent expectation that a glorious change is at length awaiting their nation*; and, in consequence of this belief, many families have, within the last few years, returned to Judea.

It well becomes the student of prophecy to keep his attention closely fixed upon the children of Israel; they are God's witnesses: and as we have so many reasons for supposing that the Lord is about to restore again the kingdom to Israel, we must

* See No. III. of "The Morning Watch," published December 1829; wherein is given a most interesting Cabalistic calculation, fixing the restoration of Israel and the reign of David to A. D. 1840.

see that the mystery of God is about to be finished ; that the great day of the Lord is near, is very near ; it hasteth greatly.

Daily is the Lord now sending warnings to the church, whether they will hear or whether they will forbear. In every manner, from every quarter, the cry is made, " Behold, the Bridegroom cometh ! go ye forth to meet him."

Happy are they who take heed to the more sure word of prophecy, and are thereby induced to stand prepared, having their loins girded and their lights burning ; and, as they witness the signs of their Lord's approach, are enabled with humble confidence to look up and lift up their heads, knowing that their redemption draweth nigh.

In the mean time, we should take the deepest interest in the fortunes of the Jewish nation ; and, in obedience to the word of the Lord, " keep not silence, and give him no rest, till he establish, till he make Jerusalem a praise in the earth."



THE POWERS OF THE CHURCH.

" Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven ; and whatsoever ye shall loose on earth shall be loosed in heaven."
—Matt. xviii. 18.

" Whose soever sins ye remit, they are remitted unto them ; and whose soever sins ye retain, they are retained."—John xx. 23.

AT a time like the present, when the supernatural powers of the church are not only forgotten, but altogether denied, and the plain language of Scripture mystified, and wrested from its original meaning, to suit the Neologian scepticism of the day, the following observations, though they may appear novel and startling to some modern students in theology, yet to the unprejudiced inquirers after truth may not be wholly undeserving of attention, as conducing to throw light upon several long-neglected and misunderstood texts.

When we contemplate the state of the church as existing under the superintendence of the Apostles, we find it possessed of certain miraculous powers, which are enumerated by St. Paul under the designation of gifts : among which, though not expressly named, probably was comprised that power, granted by our Lord, of *binding* and *loosing* on earth, with a corresponding act and sanction in heaven. And this operation was not confined to a mere figurative or spiritual influence of principles or doctrine, as some contend, but included also an actual and corporeal manifestation of power, exercised over the substance of visible matter, and displayed not only in the *healing* of diseases, but also in their *infliction* as an exemplary punishment. So

tremendous was this power, that it sometimes extended even to the infliction of instant death, as in the case of Ananias and Sapphira; and sometimes was manifested in the infliction of some particular disease, as in the instance of Elymas the sorcerer, who was struck with blindness. And, doubtless, it is to some such corporeal and judicial infliction that St. John alludes, when he excludes the mediation of prayer, and says, "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. *There is a sin unto death: I do not say that he shall pray for it;*" or rather, "*It is not of THAT I speak that he shall pray for it*" (1 John v. 16). In this passage, the word *death* signifies the death of the body; and the word *sin*, some particular crime or unholy conduct, which may have occasioned that judicial infliction; as is evident from James v. 15: "And the prayer of faith shall save the sick, and the Lord shall raise him up; *and if he have committed sins, they shall be forgiven him.*" From the conditional *if*, we must conclude that the sins here alluded to must be some particular offences; for, in another sense, "all have sinned;" and "all unrighteousness is sin," but not always to the death of the body, as a judicial infliction for a particular crime, because "*there is a sin not unto death.*" From all which it may be inferred, that the Apostle, speaking of the sin not to be prayed for, alludes to some incurable disease, publicly inflicted by the spiritual power and authority of the church upon incorrigible offenders, or else publicly acknowledged as the hand of God: and, therefore, not to be prayed for like other afflictions; the church being guided in its discernment by the Spirit of God.

It is, likewise, evident that the same description of ecclesiastical penalty is referred to by St. Paul, when he says of the incestuous Corinthian, that he had judged "to deliver such an one unto Satan, for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus" (1 Cor. v. 5). That is, to inflict upon him some incurable bodily disease, by which his flesh might be destroyed by death, and his spirit, being humbled and subdued by such corporeal chastisement, might by repentance obtain salvation. And it is of the same kind of punishment he speaks, when he says, "Of whom is Hymeneus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme" (1 Tim. i. 20).

Some commentators, falling into the modern error of rejecting all supernatural operations in the church, have contended that the delivering unto Satan means nothing more than *excommunication*—i. e. the sending the offender out into the world. But how this should conduce to the saving of his soul, or to teach him not to blaspheme, is not easy to understand. But, on the

other hand, that bodily diseases may be inflicted by Satan * is evident from the facts related respecting the demoniacs, and, especially, from the example of the woman who was healed by our Lord ; and of whom he says, " And ought not this woman, being a daughter of Abraham, *whom Satan hath bound*, lo, these eighteen years, be loosed from this bond on the sabbath-day ? " (Luke xiii. 16.)

The corporeal punishment of sin is clearly signified in 1 Cor. xi. 30 ; where, in reference to the unworthy receiving of the communion, it is said, " For this cause many are weak and sickly among you, and many sleep : " *i. e. many labour under bodily disease, and many have died—sleep in death* ; having suffered the destruction of the flesh, as the penalty of their offences. And it is this construction that the Church of England puts upon the passage, when, in the Exhortation before the Sacrament, in allusion to the same unworthy receiving of it, and its consequences, it is said, " We provoke him to plague us with divers diseases and sundry kinds of death." Here is the bodily sickness and sleep of death mentioned, if not in the very words of Scripture, at least in full accordance with the sentiment.

But the revival of any one of the powers of the church without a corresponding revival of discernment for the right exercise of that power, would be the occasion of peril to the souls of individuals, and tend to the weakening instead of the strengthening of the church. Could the power by which Ananias and Sapphira were struck down, be safely entrusted to the church in her present condition ? Certainly not. The church must first receive that discernment, on the one hand, by which the Holy Spirit in Peter was able to know infallibly the unpardonable sin which lurked in the hearts of Ananias and Sapphira, and which God alone could discover ; and the members of the church must have among them some so devoted to God as to give up every thing in the world for the kingdom of heaven ; and this so heartily and sincerely, as to bear and court the all-knowing eye of God to search their inmost thoughts, and deal with them accordingly. Our present standard for estimating all things is too low ; our desire even after spiritual things is too selfish ; God in mercy withholds his gifts, lest they should turn to evil.

In the present weak and faithless condition of the larger portion of the church, bodily afflictions should not be considered in the light of personal chastisements : they are not like local diseases, but indications of debility in the whole body ; and they

* Numerous instances might be adduced from the Old Testament in support of these remarks ; as, Job, Gehazi, Jehoram, the companies of fifties slain at the word of Elijah, &c. : but no reference is here given to the Old Testament, as it is intended solely to exemplify the power of the church under the Christian dispensation.

are not to be healed by local applications, but by strengthening and re-invigorating the whole system. And the member himself, again, should not seek for restoration on his own account, or to get rid of suffering, but for the sake of the whole church, and for the glory of God. This is the true reason why our prayers are not more constantly and immediately answered; this is the reason why God withholds power from the church. He cannot answer our prayers, if the answer would be injurious; if, instead of promoting His glory, it fed our vanity or selfishness. He cannot give power to the church, if it is not in a fit state to receive it, and to use it for his glory.

The glory of God, in short, is the end for which man was created. For the glory of God the church was endowed with her powers and privileges: these have become enfeebled just in proportion as she has lost sight of the end for which they were given; just in proportion as she has sought her own glory, instead of the glory of God. The recovery lies in reversing the practice; in carrying our Lord's injunction into full practice and into all circumstances, in seeking first the kingdom of God and its righteousness; and all other things shall be added thereto.

We ask and have not, because we ask amiss, that we may consume it upon our lusts; and we seek power in some such feelings as the disciples, who would have called down fire from heaven upon the cities that did not receive them, not knowing what manner of spirit we are of.

The end proposed to us is oneness with Jesus; and we must, therefore, be of one mind with him now: we must be exercised in his humiliation; we must feel his love for the souls of men; we must be willing to forego our own ease and comfort, and even to lay down our lives, for the sake of the brethren. Unless we have this preparation in our minds, the powers of the church cannot be entrusted to our hands.

Nor can these powers be entrusted to us if we should thereby make void our necessary dependence upon God, and that life of constant faith which Jesus led, and which is the calling of every one of his members. Even in Christ, the powers which he exercised and the omniscience he possessed were drawn from his heavenly Father; to do whose will he came, and who always heard his prayers; and as Son of Man he knew not the day nor the hour of certain events, which the Father kept in his own power (Mark xiii. 32). And much more doth it behove us, who are not, as he was, God as well as man, to wait in humble dependence upon our heavenly Father; seeking power only to exercise it for his glory, not for own exaltation; content to be abased and despised, if such be his pleasure; content to know nothing, save Jesus Christ and him crucified.

It cannot be too often repeated, that no power is for private

gratification or self-exaltation, as no prophecy is of private interpretation; the power is given to the church for the glory of God, not to the individual for self-conceit. It may, in fact, be considered as a characteristic mark to distinguish the workings of Satan, that the power which he gives is for private gratification or self-exaltation, and his lying divinations promise gain of some kind to the individual. Simon Magus, who used sorcery, bewitched the people of Samaria, giving out that *himself was some great one*; and the damsel whom Paul healed was possessed with a spirit of divination, which brought her masters *much gain* by her soothsaying. But the Apostles had no private ends to answer, and could always say, "Silver and gold I have none, but such as I have, give I thee: in the name of Jesus Christ of Nazareth rise up and walk:" and in every miracle they wrought took no glory to themselves, continually giving all the glory to God, and saying, "Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by *our own power or holiness* we had made this man to walk? The God of Abraham, and of Isaac, and of Jacob, the God of our fathers hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. But ye denied the Holy One, and the Just, and desired a murderer to be granted unto you; and killed the Prince of Life, whom God hath raised from the dead; whereof we are witnesses: and his name, through *faith in his name*, hath made this man strong, whom ye see and know; yea, the faith which is by him hath given him this perfect soundness in the presence of you all. And now, brethren, I wot that through ignorance ye did it, as did also your rulers. But those things which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled. Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord. And he shall send Jesus Christ, which before was preached unto you; whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me, him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul which will not hear *that prophet* shall be destroyed from among the people" (Acts iii. 12—23). And again: "Ye rulers of the people, and elders of Israel, if we this day be examined of the good deed done to the impotent man, by what means he is made whole; be it known unto you all, and to all the people of Israel, that by *the name of Jesus Christ* of Nazareth, whom ye crucified, whom God raised from the dead, even

by him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other : for there is *none other name* under heaven given among men whereby we must be saved " (iv. 8—12).

Let us seek to have the mind of Christ and the love of God, that we may be prepared to receive and exercise aright the powers with which the church was at first endowed, and in which she shall be reinvested ; that all the gifts may be exercised in that charity without which they would be but sounding brass and a tinkling cymbal : and that so, by that bond of perfectness, the church may become one in all things with the Head, the glorified Jesus ; and attain to the perfection of manhood, the measure of the stature of the fulness of Christ.



ON THE BAPTISM OF INFANTS.

THEY certainly do lamentable injustice to themselves, and sorely violate the freedom of their own conscience, who admit with so much precipitation that Infant Baptism is contrary to the Scriptures ; while no one has ever pretended to know at what period the practice was introduced, unless by Christ and his Apostles.

In the first publication of the Gospel to the Gentiles it necessarily came to pass that only the transactions of adults obtained a prominent place on the page of history. For example, in Acts xvi. 25—33, the persons introduced into the narrative are three Adults ; and the other parties concerned are not mentioned, unless, as it were by implication, included of course, rather than by any special exercise of the Apostle's authority or private judgment in the particular case. For indeed it was a thing hitherto unknown in the church, and contrary to all the customs of men, or of the Almighty towards mankind, that any man's family should be dealt with contrarily to himself, unless by the extraordinary and special exercise of unquestionable prerogative and power. The operation of a law which rules alike in all the animal kingdom, in all moral government, and in all sacred history, and its observance in the particular case of the jailor's conversion and salvation, was a thing of course : the suspension or abrogation of that law, in any instance, would have been deserving of commemoration and extraordinary detail. We should expect to hear when such an anomaly first arose, and on what grounds ; and whether it had its origin in the human will, or from on high : whether He who condemned our entire race in Adam, and saved it in Noah ; who chose the posterity of Shem, and preferred the families of Jacob, Judah,

Ephraim, Aaron, Phinehas, David, &c.; had, in his supreme and holy sovereignty, created this "new thing in the earth," to divide between parent and offspring; or whether mortals first presumed to do it.

In our Lord's first advent, he said, "I am come to set a man at variance against his father, and the daughter against her mother" (Matt. x. 35); but in the same chapter he ordains the blessing to be upon the *house* (ver. 13), and specially regards the *little ones* (ver. 42). He came not to contradict or to confound, but to manifest, and to illustrate the character of "The Lord God, the jealous God, visiting the sins of the fathers upon the children unto the third and fourth generation, and shewing mercy to thousands of such as love Him and keep his commandments" (Exod. xx. 5, 6). He sent his messenger before his face, "to turn the heart of the fathers to their children, and the heart of the children to their fathers, lest he should come and smite the earth with a curse" (Mal. iv. 6). "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour; for he hath holpen his servant Israel, in remembrance of his mercy, as he spake to our fathers.....To perform the mercy promised to our fathers, and to remember his holy covenant; the oath which he swore to our father Abraham" (Luke i. 46, 54, 55, 72, 73). "For the promise is to you and to your children, and to all that are afar off, whom the Lord our God shall call" (Acts ii. 39).

Hence the custom of the Christian church, to baptize infants, could not appear a prominent subject either of observation or record in those days; while, on the other hand, if it had not existed, it is inconceivable that the Jewish converts should have all remained silent spectators of the approved invalidity of circumcision in our church, and nothing in its place, as respected children. In such a case, their children, although sanctified and sealed under the Law, would have been degraded and put back to the condition of the heathen, under the Gospel,—and not one of them to speak of this? The earliest work in which infant baptism is treated of, is by Tertullian, who flourished during the latter part of the second and the first few years of the third century. He thought it allowable, but advised rather to defer it. We have nothing to do with what he allowed, or what he thought. He lived nearly two hundred years after Christ. Like ourselves, he fell into many grievous errors; and his mistakes were extensively deplorable. The matter of fact which his writings demonstrate is, the antiquity of the custom of infant baptism at the time he wrote. He no where speaks of it as a novelty; he knew not when it was first introduced, unless by Christ and his Apostles.

I repeat it again: Not the admission of believer's children to the outward and visible privileges of the church, but their exclusion therefrom, is the thing which requires to be proved; the grand innovation for which (if it ever were enacted) we have a right to demand the most explicit and ample warrant of Holy Writ, the fullest possible evidence of sacred and even of profane history. Some persons have indeed quoted "the new covenant," and the prophecy thereof, in Heb. viii. 8—12, and Jer. xxxi. 29—34; but let any one read it, and judge whether or no it be yet in force towards us, otherwise than as *an object of faith*, altogether irrespective of all outward and visible rites and ordinances. Else, teaching should be discontinued under the present dispensation.

Observe the miraculous events and indisputable coincidence of facts, in different places, and in the experience of many different parties, which God has vouchsafed to preserve for our perusal, in justification of the seeming alteration in his method, in extending the blessings of his church beyond the pale of the naturally born children of Abraham. Observe the care with which they are all handed down to us in Acts x. and elsewhere; and supported by innumerable passages, nay, by all the Epistles to the Gentile churches. And this alteration was not, strictly speaking, an innovation. From the beginning Divine Providence had held out her gracious invitation to every nation, kindred, or tongue, to which it could be offered without a certainty of aggravating their guilt. Probably even to Cain, before he was guilty of fratricide; for it has been said, upon the Hebrew text of Gen. iv. 7, that God said even to him, "If thou doest not well, the sin-offering croucheth at the door." Certainly to the Patriarch Job; to the mixed multitude, Exod. xii. 38; to the stranger, Deut. xxix. 11—15, &c. And from the time of Noah it was revealed that Japheth should be enlarged, and dwell in the tents of Shem, the father of Eber and Abraham; and from the days of Isaac it had been predicted, that when Edom should have the dominion he should break his brother's yoke from off his neck. The preaching of the Gospel to every creature, and the opening wide the pale of God's holy church to all the nations, was only apparently, and not really, an innovation upon former precedent, for this was ample; but the separation between parents and the fruit of their bodies, alike unknown in circumcision, in the passover, in all the dealings of God without one exception, if He had enacted it, would have been really "a new thing in the earth;" and where is the proof of it?

Strange! that no one can shew from holy Scripture the commencement of so enormous a deviation from the principles upon which all mankind had acted, and by which also God had been

pleased to regulate his conduct towards them for more than four thousand years;—passing strange that the consanguinity of parent and offspring should have been broken, and that by Divine institution, as they say, and not one record of so anomalous a fact vouchsafed to us by Divine Wisdom ! More than passing strange, that the anti-pædobaptist principle, which separates between father and son, should have been first introduced, as they say, by the Son of the Father, and without notice or comment thereupon from the beginning of the Gospels to the end of the Apocalypse !

Having so far discussed the chief prejudice upon this vitally important question, and thrown the burden of proof upon them to whom it rightly belongs ; I leave them to produce any text, if they can find one in the Bible, plainly and expressly *forbidding* the baptism of infants ; and I proceed to examine the Scriptures upon the first institution of that holy means of free and unconditional grace.

The statute law of God upon baptism is most clearly expressed in Matt. xxviii. 19, “Go ye, therefore, AND MAKE DISCIPLES OF (margin, and original text) ALL NATIONS, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.”

In those days, when the church of God was nearly confined to one peculiar people, the family of one man (Jacob) ; of whom it was written of old, that they “should dwell alone, and not be reckoned among the nations” (Num. xxiii. 9) ; the most remarkable point in the above mandate must have been, that it applied to all “NATIONS.” To us the expression is no less remarkable than to them, if we consider that more than half the human race die in infancy ; and of those individuals who attain to adolescence we well know that only a few (according to the Scriptures) shall ultimately be “chosen,” and therefore that only *a few* can now be expected to make a sincere profession of faith. For we see how this Divine ordinance consequently stands before us. Either it does, or it does not, apply to more than can be expected or believed to make sincere profession of faith in Christ Jesus. Those who deny baptism to infants, say it is applicable to none but sincere professors, of consistent life and conversation, and tried constancy. And what then becomes of the command to baptize all “*nations* ?” They are reduced to a few individuals scattered through the world, or congregated here and there ! Upon their own shewing and experience, the statute law of God is not, and cannot be, obeyed. Instead of nations, they baptize only a few individuals, and the commandment is as much ineffective as if it had never been issued. Do they dare so to limit the same word in other places ? as in Psalm lxxxii. 8 : “Arise, O God, judge

the earth, for thou shalt inherit all nations." Rev. xv. 4: "Who shall not fear thee, O Lord, and glorify thy name; for thou only art holy; for all nations shall come, and worship before thee." Psalm lxxii. 11: "Yea, all kings shall fall down before him, all nations shall serve him." Matt. xxiv. 14: "And this Gospel of the kingdom shall be preached in all the world, for a witness to all nations, and then shall the end come." Matt. xxv. 32: "And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth the sheep from the goats." Acts xvii. 26: "God hath made of one blood all nations of men, for to dwell on all the face of the earth." Dare they in like manner to take away from the words of the prophecy of Rev. xxi. 24, "And the nations of them which are saved shall walk in the light of it;" or xii. 5, "she brought forth a man child, who was to rule all nations with a rod of iron?"

Surely he has more than an ordinary share of immodesty who would restrict the word "nations," in any of those passages of God's word, to the *select few of Anabaptist communicants*. Yet, unless we so restrict it, what becomes of their distinguishing tenet? "Let God be true, and every man a liar." We may not so restrict any text as to render Jesus Christ's Ordinances null and void.

But upon the strength of the case of the Ethiopian (Acts viii.), and upon the wording of the capital text above quoted (as it is found in our English Bibles), together with its parallel (Mark xvi. 15), it is objected, that the nations are in the first instance to be preached to, or taught; that the preaching or teaching should be to all nations, the baptism only to such as believe. I defer the consideration of the case in Acts xiii. because I believe there never was any difference upon the point to which alone it is obviously pertinent—namely, the conduct and order to be pursued by the church in the conviction, conversion, and subsequent baptism of adults. Let us keep to the point before us; and, bearing in our memory the foregoing observations, let us examine the other passages, as possibly or not possibly applicable to infants.

And, first, the capital text of Matt. xxviii. 19, which I have called the clearest declaration of this positive law, or Divine statute, for the enactment of Christian baptism: for, in regard to rites and ceremonies and positive ordinances, of whatever kind (inasmuch as their authority rests solely and exclusively upon the will of the Legislator), the letter of his statute is the only rule by which they should be understood and enforced. Now, in that text God commands the disciples of his Son Jesus Christ "*to make disciples of all nations.*"

And what is a *disciple*? What were the disciples of our

Lord? Were they men well-informed in doctrine; skilled in the technicalities of theology; thoroughly conversant with the style and bearing of the professors of religion? or the opposite of all these? They were the opposite of all these. Simon Peter, Andrew, James the son of Zebedee, and John, were fishermen; Matthew was a publican; Judas Iscariot a thief; and the rest are supposed to have got their livelihood, as Peter had done, by fishing. Our Lord himself calls the seventy disciples *νηπιοι* (literally, "*infants*, not able yet to speak; or, as the same word is applied to an adult by Homer, "*an idiot*"). They could not understand him; as it is written "These things understood not his disciples:" (John xii. 16; Luke xviii. 34; Matt. xvi. 6, 12, &c. &c.; and in Matt. xv.); "Are ye also without understanding?" (ver. 10, 17); and, even after the resurrection, in Luke xxiv. 25, "O fools (*αἰῶνες*, *idiots*), and slow of heart to believe," &c.—an expression afterwards defined, and sealed as to its time, in verse 45, in which it says, "THEN opened He their understandings, that they might understand the Scriptures."

"A *disciple*," or *learner*, is nothing else than "*an infant with its lesson before it.*" To make disciples of all the nations is, nothing else than to place them in that position (in that moral position) in which the lesson is placed before them, and they themselves obliged, under a penalty, to learn it.

The child may know nothing, yet every one in an infant school is "*a disciple.*" The infant in one sense may be incapable of tuition, yet never, never was such a monster produced amongst us as an indocile infant—an infant wholly incapable of being taught. "Except ye become as little children, ye can in no wise enter the kingdom of God:" Except ye be docile, *teachable* (and that is UNTAUGHT); except ye be BABES, *ye cannot enter here.* "If any man think that he knoweth any thing, he knoweth nothing yet as he ought to know." Here are we all babes, infants—nay, even embryos, longing for breath, and not yet possessed of the air to breathe; earnest to be taught; earnest to believe, and only half-possessed of what to believe. (1 Cor. xiii. 9, &c. &c.) It is not that the child must first possess manly knowledge to believe; but that the man must possess infant docility before he can know God: and to know God is eternal life; to know God is to believe, and to believe is to know; and for both docility alone is requisite; or else Divine love hath limits, and the grace of God hath bounds.

It is not for the child to become a man, but for the man to become a child, that he may be "*a disciple:*" the book is open before him; he needs but the grace of willingness to learn. Infancy is the first and all-inclusive lesson of the Gospel of God to the pride of adult man.

It is replied, that infants absolutely cannot be taught—and this is the next point which I would discuss; for I grant that if

they cannot, they are incapable of learning any thing of God's truth; and then they could not possibly be made disciples of, as the text plainly commands all nations to be made.

But, again to throw the burden of proof upon those who first raised this question in the church, upon them to whom it justly belongs, Why cannot infants be taught? Is it because they cannot yet read the book? Remember that it is only of very recent date that the Church of Rome (which had no right to do so) withheld the Scriptures from the congregations of the laity; but that for no less a period than fourteen hundred years THE ALMIGHTY (who had the right) did the same! for printing was invented in the fifteenth century only, and till then the nations could not read. Why cannot infants be taught? Is it because they cannot hear the preacher? but thus saith the Holy Ghost, in Rom. x. 18, "Their sound went into all the earth, their words unto the ends of the world;" and in Psalm xix. we find it of the "speech of *the day*," and the "*night's* knowledge;" yea, even of "their words," and "their voice," their speech, and their sound.

Cannot infants be taught? The Scriptures answer this question in the affirmative. First, in the parallel of the text of Matthew, now before us (*i. e.* Mark xvi. 15), it is written, "Go ye and preach the Gospel to EVERY CREATURE—He that believeth, and is baptized, shall be saved." Secondly (for it is not true even of inanimate creatures that they cannot be preached to; there is a method in which even they are effectually addressed, from one end of the Scripture to the other, although not after the same manner in which men are addressed or affected), we find such passages as the following: Deut. xxx. 19, &c., "I call *heaven* and *earth* to record this day against you" (Isa. i. 2; Micah vi. 2): Mark vi. 11, "And whosoever shall not receive you, nor hear you, when ye depart thence shake off the *dust* under your feet, for a testimony against them. Verily I say unto you, it shall be more tolerable for Sodom and Gomorrah in the day of judgment than for that city." And to the like effect Matt. x. 14, and Luke ix. 6, together with Acts xiii. 51, where it is done. But, again, look at Luke xix. 40, "The *stones* would immediately cry out;" and the cursing of the *tree* at the word uttered, Matt. xxi. 19.

And cannot the suckling infant be spoken to? Oh yes. Although you may doubt that inanimate nature can hear and obey the word of the Lord, you may not doubt that Nature teaches it. He who bears the eternal office, the uncreated name, of "Father," in his smile and in his frown, in his manly presence, in his paternal arms; he, in the authority and dignity he bears, although he feeds not, he impresses truth, even lessons of eternal truth, upon the observant child. He is a lord, and (if a Christian parent) he is "as God" before it. He, as a father acting in

the spirit of the Christ, represents and personates the Father of Christ. And if the mother be indeed what that lofty name implies, her character is the doctrine of the Jerusalem above, of the inheritance reserved in heaven for us, and of the office of Christ's spouse, for ever. So shall Jesus recognize his blood, and she her offspring—foster child—for ever and ever. Only study infancy, and you shall therein learn, with the help of His Spirit, all the Gospel of Jesus Christ, which is the obedience of love. "LOVE is the fulfilling of the law." And why does the little untaught child obey its parent, fear his frown, and do his command? Can the wits of this or any other age reply but that "BECAUSE IT LOVES HIM?" Because it loves its parent, the hapless infant follows the track of evil example, and from its cradle onward declines from bad to worse; and its fault is the father's and the mother's. But let the believing parent's suckling child be reared and nurtured from its cradle in Christ's ordinances of father, mother, brother, child, &c.; only keep it in what its cradle taught it, the *love*, the *reality* of those ordinances; and there shall be found no truer or more perfect reflection of the Gospel of Christ than that child.

LOVE is all that the child first learns (and happy the child that learns it unalloyed!) LOVE is the *first* obedience, *all* the obedience of infancy. There may be more in the speculative schemes of man, but there is no other trait of eternal bliss in God's own holy word, in God Himself, than Love; for it is the obedience, it is the holiness, it is the godliness, of all that know his name; and it is their sufficient eternal bliss.

See how the child, from Love alone, believes and obeys its parents; and learn, O adult, from the little child (placed as it were by Christ in the midst of us), that to love is to obey. To love, is truly to worship, truly to know, truly to acknowledge, Jesus, as our own Brother, our own Lord, The everlasting Father, and our God.

All children are and must be "*disciples*;" all children of true believers are and must be disciples of CHRIST, as far as the lesson of the truth spread before them is requisite to make them so; for it is spread wide open before every one of them, in the home that cherishes their helpless age; in all creation appealing to their impartial, their yet unprejudiced, thoughts; and otherwise "the invisible things of God from the creation of the world have (*not*) been clearly seen; even His eternal power and Godhead being made known by the things that are made" (Rom. i. 20).

Baptism itself teaches: St. Paul makes the ordinance of baptism to teach, Rom. vi. 3 et seq., and Col. ii. 12: and if we will only contemplate the sublime ordinance as Christ received it, and as our national Common Prayer also prescribes its performance (with the exception only of "the weak"), we shall find

in the eloquent act in which it consists lessons of eternal truth, unutterable by human tongue, and beyond the grasp of fallen intellect.

When an earthly ambassador declares war in the name and by the authority of his sovereign, the power and presence of the monarch (and not that of the delegate) performs the act; and how much more is it the monarch's act, if not only done in his name and authority, but in his special and actual presence too? Baptism is done, not only in the name and authority of God, but moreover in his special and actual presence too; as he says in the words of the statute, "Behold I am with you always, unto the end of the age." God Almighty (not the minister of God, but Jehovah Himself) is He who alone baptizes in the Christian churches. In the officiating minister you see but the *member* of Christ; in the officiating minister you see God's arm on earth animated of His will, as our members by the mandates of our will. And what is the whole of the transaction, in which it cannot be denied that the only Lord and Giver of life thus visibly performs the first and essential part? The child of fallen man is taken from its natural parents, and buried in that element which was made of old the grave of the human race. The child of sinful Adam is dead and buried: and now the arms of Him who put it to death have brought it back from the tomb, no more to be restored to its natural parents in their own right upon it: it is a risen being; it is the child of God, "being the child of the resurrection" (Luke xx. 36): it hath no name but the new one; its surname is that of the family of the living God; it is baptized into the name of the Father, of the Son, and of the Holy Ghost. It is committed by the church (oh sacred and solemn trust!) to chosen representatives of Him who hath done this honour upon it, and of her who shall henceforth feed it with the milk of his word.

And now, should the godfathers and godmothers (as delegates of God and his church) entrust it again to its natural father and mother, with whom the passions of our evil nature will and must have play, with whom human blood rises when it ought not, and is often cold and indifferent when it ought to be roused; let them recognise the holiness of their ward, and remember evermore that they are but its honoured guardians in God's sight; that it is His offspring whom they are called to rear, and not theirs. Although it still please the world, and gratify their carnal taste, to dignify themselves with the high and holy names of *father* and *mother*, let them evermore remember that they are but the representatives of the Father and the mother on high. Let the parents know that the child of God is entrusted to them; and never, never let their children doubt that He who raised them in that promise, in that great all-eloquent act, is

their true and only Father, their Portion, and their God. And here I would affirm, that little infants no more regard or know the outward shape, than the language or letters, of mankind around them. It is the *character* of every soul which their cloudless eye contemplates. It is the *character* alone that they converse with. O parent! if thy *character* be holy, and thy deportment Christ's; this is thy privilege, this thy reward, that God is beheld, the Son of God contemplated, the living bride feasted on by thy suckling babes. Thy child's heart, modelled in thy smiles, is therein affiliated unto God. In every act of the father let God be seen; in every act of the mother, Jerusalem on high. Do they frown? let it be the frown of God upon the suicidal delinquencies of those whom he died to save. Do they smile? let it be the smile of approving Heaven on the fruits of love. Are they joyful? let it be the joy of the Holy Ghost in the meek and lowly Jesus, as lying in the manger, escaped from Herod, increasing in wisdom, baffling the enemy, and risen from the dead. Do they grieve? let it be the grief of Him who remembereth his holy covenant, and forsaketh not his saints; whose mercy endureth for ever. So shall the tiny infant, untaught in earthly speech, be already eminent in the school of God; being taught of him in that *character* which alone it describes: *or, in other words*, "beholding as in a glass the glory of the Lord," and meditating on all it hath ever seen, "it shall be changed into the same image, from glory to glory, as by the Spirit of the Lord" (2 Cor. iii. 18). I tell you, Christian reader, it cannot fail.

All children are and must be "disciples." I ask again, what need they to become "disciples of the Christ?" This alone can they need; a disposition to be taught of God. "For thus saith the High and Lofty One who inhabiteth eternity; I dwell in the high and holy place, also in the humble and contrite heart will I dwell."

Who can give this docility, this grace, *this disposition to prefer and to learn what is godly*, to the infant, to any? Only He who sheweth mercy to thousands of them that love him and keep his commandments: "only He who hath promised in a hundred passages of his word, saying (in Genesis) to Isaac, "I will bless thee, and multiply thy *seed*, for my servant Abraham thy father's sake" (in Exodus); "Visiting the iniquity of the *fathers* upon the children" (in Leviticus); "Unto Aaron the priest, or to one of his *sons* the priests;" and in every book of the Bible to the same effect. I say, that only HE *can* give this docility. And that he will give it at his servant's humble prayer, is no less certain than that his word is true; for we read in Joel ii. 28, Acts ii. 19, "I will pour out my Spirit upon *all flesh*, and your *sons* and your *daughters*," &c.; and the same

thing in Acts ii. 39; and in innumerable other passages, to be collected by a reference to the words "his seed," "thy seed," &c. in the Concordance; but above all in the New Testament, the last will of our dying Lord, where I find it written, "WHATSOEVER ye shall ask in my name, that will I do, that the *Father* may be glorified in the *Son*" (John xiv. 13).

Not only is an infant capable of being taught of Christ, if only its heart be moved of God's Holy Spirit unto docility and the love of virtue; but in very truth it is capable of teaching, years before it can read a letter, or understand a word of the idolized Book. I say, years before it can be taught out of the idolized Book; for whosoever believes that volume to be the only channel of Divine instruction, the only revealer of God, hath made it an idol; and done dishonour to the Father, as though a book could make Him known who is only to be known in the God-man; and dishonour to the Son, the true whole of Truth, the true and only complete Word or Revelation of the Divine Majesty; and dishonour to the Holy Ghost, making him dependent upon the letter, as though He who proceeded forth to the creation of the universe of angels and men, yea also to the generation of the Son of Man, had in any of these transgressed or fallen short of his Divine office, which is "to take of the things of the living Christ and shew them to our souls," or as if he had fulfilled it in a book only.

IN HIM may infants teach. "Have ye never read, Out of the mouths of babes and sucklings thou hast perfected praise?" (Matt. xxi. 16; Psa. viii. 2; and e. g. Luke i. 41—44.) "If ye will not believe, surely ye shall not be established."

Fathers and mothers, have ye seen your children hungry? (Blessed are the poor, for they will understand this!) "So the Lord pitieth them that fear him." Reader, so the Almighty pitieth thee. Can a book teach it thee as it is taught thee by thy famished babe? Or have you seen the offspring of your holiest affection distrustful and afraid of you? So is thy Creator grieved at thy distrust. Or have the infant's smile, its soft caresses, its imploring look of grateful confidence, ever warmed thy heart to love it with ardour stronger than death? So thy God loveth thee. Or have you felt the jealousy, cruel as the grave, the jealousy of the parent for the child? Such is the safeguard of the family of God; for if any man offend them "it were better for him that a mill-stone had been hung about his neck, and that he had been cast into the depths of the sea."

O my baptized infants, children of the living God, I have learned that from your untaught lips which never book could teach, or hell or the world shall unteach! God be gracious to you, my babes!

Infants, then, may be disciples of the Christ. They are an integral part—nay, the larger part—of THE NATIONS, more than half our race dying in infancy. God commands to make disciples of all the nations, and *therefore infants ought to be made disciples of*. “Train up a child (נַעַר*) in the way he should go, and when he is old he will not depart from it” Prov. xxii. 6.

We now come to another question concerning infant baptism: Whether it be, or not, the appointed means of making a disciple of the Lord? I ask again, what were the *disciples of the Lord* in the days of his suffering in the flesh? Were they any thing more than *baptized men*; to whom it had been taught, in the river Jordan, and in the ministry of the greatest of men, “Awake, thou that sleepest, and arise from the dead, and the Christ shall give thee light?” for John verily baptized (baptism of repentance), saying unto the people, that they should believe on Him which should come after him, that is, on Christ Jesus” (Acts xix. 4). Were they any thing more than baptized men? It has been shewn already that they were nothing more. Or were they “believers?” Observe, that it is written, in the last year of the ministry on earth (John vii. 5), “Neither did his brethren believe on him;” and (in chap. xvi. 31), “Do ye now believe?” and this was years after they had been called *disciples* both of himself, themselves, and others. St. Peter is found still *unconverted* in Luke xxii. 32: and was not St. Thomas a disciple when he said, “Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe?” *He was*; for he has often been called so, and, for example, in Matt x. 1 et seq., John xi. 16, &c. Nay, of the *twelve* called “*disciples*,” in those and in many other places, one was a thief and a traitor—even Judas Iscariot—(Matt. xxvi. 47; Mark xiv. 48; Luke xxii. 47; John xviii. 2).

There is nothing named in sacred history, or in the Scriptures, which may (during this life) outwardly define and identify a disciple, unless it be the primeval rite of baptism, or resurrection out of water. Wherefore in John iv. 1, the *making* and the *baptizing* are mentioned as synonymous: “Jesus made and baptized more disciples than John, though Jesus himself baptized not, but his disciples.” And hence, when it is said in the statute of Matt. xxviii. 19, “Make disciples of all nations, *baptizing* them;” it is no otherwise than as we say, “Make this little child thy son, adopting him; Make this man his

* נַעַר (Pagninus) “*Puer*, post viginti quatuor menses, quibus perficitur lactatio,”—a boy after twenty-four months, when it is just weaned.

majesty's soldier, giving him of the king's money; Heal the sufferer, anointing him with oil (or administering medicine) in the name of the Lord; Make that individual thy slave for ever, boring through his ear to the door-post with an awl" (Exod. xxi. 2—6). These are the means unto the end. He that hath his ear bored, or opened (as in Psa. xl. 6), is *therein* made "a servant for ever" (as in 1 Cor. xv. 24—28). He that hath administered to him any medicine in the name of the Lord, is *therein* healed to the glory of the Lord (James v. 14). He that receiveth the king's bounty is, *in the act of receiving it*, made the king's servant, and deservedly shot as a deserter if he should flinch from his engagement. He that is in outward form and legal rite adopted, is *therein* made a son. He that is baptized, is *therein* made a disciple.

They utterly mistake, who look upon baptism as a thing done and completed, and all over, so soon as the outward visible ceremony is accomplished. They so thoroughly mistake the ordinance that they do not believe, and cannot explain, the words of the Creed, "The one baptism for the remission of sins."

Baptism is in deed and in truth, and in eternal consequence, *commenced*, and, for any thing known amongst men to the contrary, *complete*, so soon as the outward rite is performed; for God, and not man, performs it; but that the one baptism for the remission of sins is then and there consummated, as past, accomplished, and gone by, in the visible rite, is utterly a mistake; the Scriptures contradicting such an abominable tenet from the beginning to the end of their harmonious page.

The act of binding an apprentice, or making a servant, is complete, but not past, in the signing of the instruments of law. The installation of an officer or dignitary is complete, but not past, in the enlistment of the soldier or any other servant of the crown. Baptism, as God's own deed, is complete, but not past, in the ceremony of washing or dipping; for the church also concerning adults testifieth, saying, "In token that *hereafter*," &c.

Baptism does not consist essentially in the *application of water* after this or that method; for we have one example of baptism in the holy Scriptures in which the water was not applied at all to the persons of the nation baptized. "Moreover, brethren," says the Apostle Paul, in his First Epistle to the Corinthians (x. 1, 2), "I would not that ye should be ignorant how that all our fathers were under the cloud, and all passed through the sea, and were *all baptized* unto Moses in the cloud and in the sea." And if we refer to the history of this example of baptism in Exodus xiv., we find it stated as follows:—Israel is presented to us, with the sea before them and the hosts of Pharaoh in their rear, crying unto Jehovah in the language of dying men (ver. 12): the angel of God in the cloud passes from before their

faces, and stands behind them ; henceforth the defensive presence of Jehovah ; their Guide, though continually insulted ; their Guard, though incessantly distrusted ; their Saviour, though repeatedly forsaken. The Prophet stretches forth his hand over the sea : it divides, and the children of Jacob go through the midst of the sea upon the dry ground : the waters are a wall unto them on their right hand and on their left. The Egyptians, essaying to do the same, have sunk as lead in the mighty waters.

Here is an instance, a colossal instance, of BAPTISM—so denominated by the Holy Ghost—although there was no application of water ; for indeed we find in it the true essence of baptism (failing us in no one instance wherein the term is employed, from the beginning to the end of inspired Scripture) : for, behold the RESURRECTION of the people of God out of the tomb of Pharaoh and his hosts : behold the presence of Jehovah, from henceforth their Redeemer, their Protector, their Leader, their Defence ; whether acknowledged or denied, invariably and constantly about them.

Similarly we read in Luke xii. 50. “ I have a *baptism*,” saith the Lord Jesus, “ to be *baptized* with ; and how am I straitened till it be accomplished ! ”—namely, in reference to his death, burial, resurrection, and anointing ; but by no means in reference to the application of water, either by one or by another method.

BAPTISM is *resurrection out of death*—out from among the dead—first begun (to the apprehension of our faith) in the eloquent act done through the invocation of the Triune Name, by Christ’s right hands on earth, in his presence specially promised, by his authority and in his name, and as his wisdom ordained it, in the element which alone admits of resurrection, and which I doubt not he created for this use.

Nor is it merely *begun* in that act, but also therein *complete* ; for every act of God is complete, from the moment of its actual enactment, and for evermore. *Complete*, I say, but not the less *enduring*, for baptism, or the resurrection-estate, is continued—or indeed I ought to say, *therefore* it is continued—as we see it continuing in the wilderness, no less in respect to those with whom God was displeased, than to Joshua the son of Nun, and Caleb the son of Jephunneh (1 Cor. x. 3, 4 ; Deut. xiv. 1 et seq. ; Jer. iii. 19, 22), for the presence of Jehovah encompassed them all alike.

As often as we renounce our own names and use ANOTHER’S ; as often as we prostrate ourselves, and return to the dust out of which we were taken, and ascend in the name of Jesus the Risen One, into the present audience of the court of heaven, there to offer up and there to receive answers to our petitions, our baptism appears to the eye of faith—yea, even to the eye of Jehovah—com-

plete, as in the outward rite that first exhibited its essence ; *but not past*. Still it endures, still it avails—the same yesterday, to-day, and for ever. “The life which we now live in the flesh we live by the faith of the Son of God :” it is that resurrection which was seen in our baptism : it is the life of men dead to the world ; of “pilgrims and sojourners here, who look for a city whose builder and maker is God :” it is a life in the enacted promise and assured hope of the redemption of the body, in the real and actual *αναστασις* of our souls.

Wherein, then, is baptism consummated ? Is it in the exercise of the gifts of Pentecost, any more than in an honest prayer ? Nay, it can only be consummated and perfect in the day of the adoption, for which we wait, in (the *παρηγγελιας*, Heb. xii. 23) ; the *complete convocation* of the first-born, whose names are written in heaven.

Our baptism in water, our baptism in the Spirit, our baptism at that day in the fire, are all one magnificent act of God ; “ONE BAPTISM FOR THE REMISSION OF SINS.”

This great eternal act of the Majesty of Heaven, in bringing us out of the first Adam, through death, into the Second Adam, determined to be the Son by his consummated resurrection (*αναστασις εκ των νεκρων*), shall manifest us also, and determine us to be the sons of God : it was virtually commenced in the eternal councils of the Godhead, and even then complete to the apprehension of God : it is perfected when God is all in all : it terminates never !

Being put to death, buried, and raised into the name of God, we are “the children of God, being the children of the resurrection” (Luke xx. 36). “Beloved, now are we the sons of God” (1 John iii. 2), “born, not of blood, nor of the will of the flesh, nor of the will of man, but of God” (John i. 13). In the outward and visible ceremony we are the sons of God, to our own sight and to all men’s utmost scrutiny. “Woe be to him that shall strive against his Maker,” and call this act of God undone. In the manifestations of the power of Christ’s Spirit we are *no more* ; only it is more completely manifest *what we are*. In the first resurrection what more can we be ? “We know that we shall be like Him, seeing Him as he is” (1 John iii. 2).

First, If baptism were consummated *as past* in the outward rite, then it could not be for the remission of sins committed after its performance. Hence no one ought, in theological accuracy, to say (unless in reference to the outward sign only), “*I was* baptized,” as if his baptism were a past transaction. We do not say of God that “*He was* :” He does not call himself “*I was* that *I was*,” for He is THE ETERNAL ; therefore he delivered his name to Moses “*I AM THAT I AM*.” And in speaking of his act, his eternal act, upon us, we ought to say,

"I *am* baptized ; I *am* risen with Christ ; I *am* a disciple ; I *am* a son : God is my Father," &c.

Secondly, Baptism could not be for the remission of sins at all, if it were not performed upon us by the members of Christ and right hands of God ; for " who can forgive sins but God only " (Mark ii. 7 ; Isa. xliii. 25 ; Psal. xli. 4 ; John xx. 22, 24) : and being the performance of God, it is complete, and enduring, or perennial, as hath been shewn.

For these two reasons baptism may not be repeated, even in outward ceremony : for this would imply that in the former instance it had been consummated, and was past ; or that it was not complete and of God ; not to mention the monstrous error of inculcating a second death and resurrection therefrom to one and the same individual. There is a second death for one and the same man (Rev. xx. 14), but no second Resurrection, no second Baptism in all eternity.

It has now been made obvious that BAPTISM is a transaction out of all time or limitation of grammatical tenses (like the new covenant of Heb. viii. 10, 12) ; an act of God, in which, correctly speaking, He alone acts ; an eternal act, perennial in its development, and nothing less than Resurrection out from amongst the dead ;—that the outward act in which (so far as sense is concerned) it commences does not essentially consist in the application of water, and is not past or perfected in itself ;—but that it is, nevertheless, the appointed form for making the disciples of The Risen Christ ; one method of teaching the Gospel ; applicable alike to infants and to adults ; and absolutely prescribed, in the Divine statute or positive ordinance of Matt. xxviii. 19, 20, and Mark xvi. 15 et seq., *unto all the NATIONS*, infants unquestionably included.

Let us now attempt to solve any remaining difficulties, and to reply to any objections (whether arising from inadvertence of mind or perverseness of heart) with which we may have found the question of infant baptism encumbered, in our reading, in our misapprehension of the order of the Established Church, or in our past experience as individuals.

Many have hastily and rashly opposed the foregoing arguments, and denounced them at one word, with all that share of false confidence which is the usual characteristic of precipitate judgment, for the same reason, and with the same hollow audacity, with which they strenuously resist the gracious and faithful testimony of the Church of England saying the following words, in respect to every adult or infant, so soon as he may have been outwardly baptized : " Seeing now, dearly beloved brethren, that this child is regenerate, and grafted into the body of Christ's church, let us give thanks to Almighty God for these

benefits." Such persons, being wiser in their own conceit than seven men who can render a reason, pause not a moment ; for they experience no pain in declaring the myriads of the churches of Europe in the wrong, the holy army of martyrs mistaken, and themselves alone lawfully baptized. "*What, all these regenerate?*" say they: "are not the gifts and calling of God without repentance ; and do not thousands of them deny Christ in every act of their lives ?"

To such persons I have been accustomed to put the following brief question, "*What is regeneration?*" They immediately answer, "*The same as conversion;*" or words to that effect. "And have you seriously believed until now," I ask them, "have you gravely thought, even until now, that our Church ever meant to call every tiny infant brought to the font a *converted character*," a "*convert*?"

Of course, the Church of England, in the passage above quoted, uses the term "regenerate" in a different sense from that which we moderns are often pleased to affix to it. In good old English, and generally speaking in the language of the present day, the word GENERATION (which is the term universally employed in the original of the Scriptures, unless only in Titus iii. 5) signifies, by way of distinction, "*a life not yet manifested to our senses:*" for example, as in a bird's egg, and in the seeds of plants, or in any other thing possessing a life not yet active, nor as yet obvious to human observation. Every living thing has at its commencement, for a longer or a shorter period, possessed its life without giving any discernible token thereof. Now, the very commencement of individual lives is called "*generation*," with no less, or rather with more, propriety than the development and outward manifestation thereof at a later period. When the life of a seed becomes active and discernible, when the first pulse vibrates in a bird's egg, when a mother first perceives any sensible movement in her offspring, when the life from above, long since implanted in the baptized child, exhibits to our observation new and lively energies, we call it, not *generation*, but *growth* in the seed, *incubation* in the egg, *quickening* in animals, and *conversion* in the child of God. In Titus iii. 5 we read of the laver of regeneration ; in James i. 13 we read that "God of his own will begat, or generated, us ;" in 1 Pet. i. 23, "that we are again begotten, or generated, not of corruptible seed, but of incorruptible, *by the word of the living God.*" And so Christ taught us : Luke viii. 11, "The SEED is the WORD of God ;" (in Matt. xiii. 18, "The good seed is the children of the kingdom *") ; in John vi. 60, "The WORDS

* "Ye are our *epistle*" (2 Cor. iii. 2, 3).

that I speak unto you, they are spirit and they are life;" and throughout the 1st Epistle of John we are said to be begotten, or "*generated*," as "little children," although the same word is very improperly also translated "*born*," in ch. v. 1, and elsewhere; but in Col. ii. 13, and Eph. ii. 1, we are spoken of as "*quickened*;" and in Psalm cxix. 93, "With thy precepts thou hast *quickened* me."

The Church of England, therefore, is not absurd and ridiculous in believing the youngest infant *regenerate*, and begotten from above, (when she speaks within the limits of what the believer sees: "SEEING NOW, dearly beloved brethren, that this child is regenerate;")—*for it hath* received that "WORD" which is "the incorruptible seed" of the living God, being made, in symbolical act and deed, a child of the resurrection, and a proprietor of God's name. "Being a child of the resurrection," it is (*quo ad hoc*) "a child of God" (Luke xx. 36).

If we know not the heart of the infant, neither do we know that of the adult. The outward and visible ceremony of baptism is only the momentary display of a transaction intrinsically eternal; it is actually and honestly the transaction itself, but no more comprehends it exclusively, than the menace of Gen. iii. 15 or the promise of Gen. xii. 3 (although quoted as "the Gospel," Gal. iii. 8) exclusively comprehends all the glad tidings of our salvation.

Since it is the good pleasure of his Divine Majesty to command all the nations to be baptized;—Since he dealt with us in our early youth, and still deals with every baptized person, as he dealt with Israel of old: "In all their afflictions he was afflicted, and the Angel of his Presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old. But they rebelled and vexed his Holy Spirit; therefore he was turned to be their enemy, and he fought against them. Then he remembered the days of old, Moses and his people; saying, Where is he that brought them out of the sea, with the Shepherd of his flock? Where is he that put his Holy Spirit within him? that led them by the right hand of Moses, with his glorious arm, dividing the water before them, to make himself an everlasting name? that led them through the deep as an horse in the wilderness, that they should not stumble? As a beast goeth down into the valley, the Spirit of Jehovah caused him to rest; so didst thou lead thy people, to make thyself a glorious name. Look down from heaven, and behold from the habitation of thy holiness and of thy glory. Where is thy zeal and thy strength, the sounding of thy bowels, and thy mercies towards us? are they restrained? Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknow-

ledge us not. Thou, O Jehovah, art our Father; Our Redeemer from everlasting is thy name;"—Since God himself be continually saying, in every feature of his providence, to every individual, "Why, why will ye die, O house of Israel?" and dealing with all alike as his dear children, saying to these, "My son, despise not thou the chastening of the Lord;" to others, or to the same in due season, "As the wine is found in the cluster, and one saith, Destroy it not, for a blessing is in it; so will I do for my Servant's sake, that I may not destroy them all;"—Since he commands us to "account that the long-suffering of God is salvation," and instructs us that "as many as have been baptized into Christ have put on Christ;"—who or what are we, that we should presume to discriminate, or choose amongst us, which be the tares, and which be the wheat? *

God hath said, "Let both grow together until the harvest," lest, "while ye root up the tares, ye root up the wheat also;"—"What is the chaff to the wheat? saith the Lord." And this is the rule which hath been vouchsafed to us, "That we love one another, as he loved us;"—"Suffer long, and be kind; envy not; vaunt not thyself; be not puffed up; behave not thyself unseemly; seek not thine own; be not easily provoked; think no evil; rejoice not in iniquity, but rejoice in the truth; bear all things, hope all things, endure all things; never fail." And if God deal with all as his children, and speak to all and speak of all as of babes over whom his bowels yearn; shall the church speak other than the words of her Lord, and forbid his little ones because they are small?

The testimony of our Creator in all nature is not to be despised, wherein he shews in every kind of seed, whether of vegetables, reptiles, fish, the birds, or the mammalia, so great a waste that not a tenth, nor a thousandth, part is prolific. And we must not overlook the word of inspiration, "As a snail that melteth, let them every one pass away; like *the untimely birth of a woman*, which shall not see the sun" (Psalm lviii. 8); and again in

• It is impossible for any candid mind to study the First Epistle to the Corinthians (among whom were the crimes of incest, schism, inebriation at the Lord's Table, &c.) without observing the profusion with which the inspired Apostle ascribes to them all, as one congregation, the most ample prerogatives of the true believer. He calls them in general, and without discrimination, "*sanctified in Christ Jesus, called to be saints, enriched by their Lord in all utterance, and in all knowledge, coming behind in no gift*" (i. 2, 5, 7); "*the temple of God, the Spirit of God dwelling in them, the holy temple of God*" (ii. 16, 17); "*washed, sanctified, justified in the name of the Lord Jesus, and by the Spirit of our God*";—their bodies, "*members of Christ, temples of the Holy Ghost*"; their bodies and spirits "*God's*" (vi. 15, 19, 20); themselves, "*the Lord's freedmen, the Lord's servants, brethren.*" Nor does he withhold from them the deepest mysteries and most inviolable privileges of our faith, hope, and regeneration.

Jude, "Trees whose fruit withereth, *twice dead*." How can they be twice dead, unless as having virtually received a second life? It ought not to be called heresy to say that the incorruptible seed of God, even his word, whether in nature, in the book, in the voice of his sacraments, or that of his Spirit, is not prolific nine times out of ten; for so we find it in the parable of the Sower, Matt. xiii., Mark iv., and Luke viii. "His word shall not return unto him void, for it must prosper in the work whereto he sends it;"—but this work is sometimes "The savour of death unto death;" as the Scripture saith before birth unto Esau; and again unto Pharoah, "For this same cause have I raised thee up, to shew forth my power in thee" (Rom. ix. 13—17).

Baptism is truly an eternal thing; and it is fitting that He who inhabiteth eternity should alone foreknow its secrets; and that its actuality in his sight should remain hidden till eternity reveals it in "*that day*." Suffice it for us, in the momentary twinkle of the light of this evil life, that we cannot be wrong in calling those "children of God, members of Christ, and inheritors of the kingdom of heaven," whom he himself calls "children of the Lord your God" (Deut. xiv. 1), "though with many of them God was not well pleased, for they were overthrown in the wilderness" (1 Cor. x. 5): and again, in Deut. xxxii. 20, "children in whom is no faith;" in Isai. i. 4, "children that are corrupters;" Isai. xxx. 9, "Lying children;" Jer. iii. 14, "backsliding children;" Jer. iv. 22, "sottish children;" in Ezek. ii. 4, "impudent children;" Eph. v. 6 and Col. iii. 6, "children of disobedience;" and 2 Pet. ii. 14, "having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices: cursed children;" and 1 Tim. i. 19: "having put away a good conscience, and concerning the faith made shipwreck;" not to mention very numerous texts to the like effect, with which the Holy Scripture abounds.

But where is the human being on earth who hath wandered like the Prodigal and spent his patrimony, exhausting his Father's tributes of affection; that would fain fill his belly with the husks which the swine do eat, no man having pity on him; let him look at the "*deed*," the "*TITLE DEED*" of his inheritance. Is it not a true one? Was it not executed at his command? by his own appointed delegates, and in his presence? Take courage, wanderer: thou art even the heir of a King; although hitherto a beggar before men, and before thine own conscience a brute.

To the very last of this life, to the very last pulse—(in my opinion, even after the pulse ceases)—and until that inscrutable moment when life becomes extinct, and the tree falls, the deed

is a good deed, and the reputed son *an heir*. "There is a sin unto death: I do not say that ye should pray for it."

But if there be a heart, mis-called a human one, so dead, so cold, so livid in its fault—*wait till the resurrection*, and what better proof can you have that it is a misbegotten bastard from the beginning? No child of God is he, who through all the various cases and eloquent vicissitudes of this eventful life*, and through the critical moments or hours of his death, shall still persist to the last, to the very last, in denying the Father's boundless love, "the love of God, in that He laid down his life for us" (John iii. 16). But if in that awful hour, where eternity alone is presented before us, and temptations nullified, there be not in his heart enough of love to apprehend the revelation that "GOD IS LOVE," and that "in HIM is no darkness at all;" let him learn thereafter that he was but a beast, in the place "where the worm dieth not, and the fire is not quenched" (Eccles. iii. 18). There shall he learn, too late, that he was, indeed, possessed during his mortal career of the word of the resurrection life, or adoption in Christ—even of God's incorruptible seed—as truly as of his mortal body; and memory, then unveiled, shall shew him that he was treated as possessed of it by the saints on earth, the angels of heaven, and God in Jesus; and that through his own fault he would not believe it so, but profanely sold his birthright for the sodden mess of this world's porridge. There also shall he own the justice of the Eternal Majesty of heaven, who left him to possess that word no other-wise than as the bush of Horeb possessed the burning fire, or Sinai the thousands of angels, and the fiery law. *Therefore* during the fleeting moment of his life on earth he was not consumed, because JESUS the I AM involved him throughout it: "I am Jehovah, I change not; therefore ye sons of Jacob are not consumed." *Therefore* to everlasting he *is* consumed, because his flinty heart, though glistening in the holy flame, was warmed, and was not kindled with its light. But who are we, that we should impiously presume to forestall the decisions of that day in the which He will judge the world, and to usurp the jealous prerogative of the Most High, in attempting before the time and the season appointed (Mal. iii. 18) to discern between the righteous and the wicked, between him that serveth God and him that serveth him not? "There is no difference" amongst us, that we should sit in judgment (Rom. iii. 22): therefore Judge nothing before the time, until the Lord come: who both will bring

* "Per varios casus, per tot discrimina rerum
Tendimus in Zion. Sedes ubi Fata quietas
Ostendunt. Illic fas regna resurgere Judæ!
Durate, et vosmet rebus servare secundis."

Æneid paraphd.

to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God.....For who maketh thee to differ? and what hast thou that thou didst not receive? Now if *thou* hast received it, why dost thou glory as if thou hadst not *received* it?" (1 Cor. iv. 5, 7.) "Love believeth all things, hopeth all things, endureth all things." "Beware of false *prophets*: by their fruits ye shall know *THEM*;" but, observe, that in the same chapter you find "*Judge not, that ye be not judged*" (Matt. vii. 15, 1). "Go from the presence of a foolish man, when thou perceivest not in him the words of understanding" (Prov. xiv. 7); but observe at the same time the verse next following: "The wisdom of the prudent is to understand his (*own*) way." "Cease, my son, to hear the instruction that causeth to err from the words of knowledge" (Prov. xix. 27); but judge nothing before the time: God himself hath only "*prepared*" his "judgments for the scorners" (ver. 29). "Who art thou that judgest the domestic of *ANOTHER*? to his own *MASTER* he standeth or falleth. Yea, he shall be holden up, for God is able to make him stand" (Rom. xiv. 4). "Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye." Obey thou the commandment of the Lord to baptize all *the nations*, and so shalt thou reconcile the difficulty that some err from the truth. "If any man will do his will, he shall know of the doctrine whether it be of God" (John vii. 17). "What if God, willing to shew his wrath, and to make his power known, endureth *with much long-suffering* the vessels of wrath made up unto destruction; and that He might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory" (Rom. ix. 22, 23); what are we, that we should attempt to do otherwise? and, without suffering unto the end of this vapour-life of ours, suddenly and beforehand condemn any one "for whom Christ died?" (2 Cor. v. 9; and 1 John ii. 2.)

To the utmost reach of human scrutiny, to the farthest bounds of human foresight, all that receive the outward rite are indeed *baptized* (though truly Baptism is none, unless it be eternal); and if we would call them any thing less than what God, in all his providence, and in his word, and in his church, and in his sacrament, calls them, is it not plain that we teach one thing, while God teaches another, and even the opposite? in short, that we are found false witnesses, contending against God?

Further: since it is most certain that faith in Jesus as the Son of God, whom verily he raised up from the dead, is an integral part of that eternal act which it has been shewn that baptism ought to be and to represent, while we surely know that FAITH altogether transcends the functions of unassisted

humanity—as it is written, “No one can say that Jesus is the Lord, but by the Holy Ghost” (1 Cor. xii. 3); and again (in John vi. 29), “This is God’s work, that ye believe on him whom he hath sent”—therefore, in the outward rite, as it is practised upon infants in our Church, the profession of faith is heard as it were from ANOTHER’S lips: the representatives of the Most High and of his holy bride, the fathers and mothers in God, stand responsible for it.

In due season, in the perennial duration of the Divine work towards its consummation hereafter, the baptized infant “with its own mouth makes confession unto salvation;” but in the transient moment of its incipient representation through the outward and visible sign, it appears not as the child’s act only, but rather as the act of ANOTHER in the child; even GOD’S act, as in the text above-quoted.

In regard to adults, observe that they (being competent) would in fact deny the faith in keeping silence concerning it when they apply to be baptized. The doctrine to be set forth in reference to their entire and hearty belief is, “*This HATH God wrought:*” for we may not suppose, in reference to God’s eternal transaction upon us, nor say, that he *will* perform it, any more than that *he did*. The sponsors do not say (in the baptism of infants) “*I will believe,*” but, in the perennial tense of God’s own name, “*I do.*” Upon the like profound but exquisitely accurate principle of everlasting truth, if the adult did not speak with his own lips, and say the same (he having the faculty of human speech*), the fact of God’s eternal work in us, commenced no where but in his goodness, and complete in him before the world began (Heb. iv. 3; Rev. xvii. 8; Eph. i. 4), would be denied.

The searching eye of God, “to whom all hearts be open, all desires known, and from whom no secrets can be hid;” He alone knoweth the sincerity of any professor of his truth (whether he be adult or infant; whether he be infant in babyhood, or infant in the imbecility of paralysis, or in that of the dying hour); whether he be true, or mistaken, or guilty of a lie, He alone can tell. To us, and to himself, in this present life, the confession of the baptized avails no further than as verifying the holy symbol of Resurrection into Christ about to be performed upon him; as giving it completeness of meaning, and reality of substance in the truth, and constituting it a lesson of eternal verity, to which he may continually look back, until, being born into the world to come, he shall see his Father’s countenance (1 Cor. xiii. 12), and Jesus Christ shall write his name upon him, truly “christening” him “in the name of my God, and in

* Dumb and palsied persons, like other infants incapable of articulate speech, had sponsors in the primitive church.

the name of the New Jerusalem, the city of my God, that cometh down out of heaven from my God, and also in his own New Name" (Rev. iii. 12).

I repeat it once more, that our Baptism is in every case the outward and visible sign of that inward and spiritual grace which God alone confers, and the everlasting reality or present fallacy of which He alone can tell;—that it is the outward and notable sign, the whole and only possible evidence of "GENERATION from above, or of the implanting of a new life, the manifestation of which is "quickenings," or "conversion," and altogether an after-thing. If the seed grow in the spring, certainly it had its life in the autumn: *now* it is seen; therefore it was received *then*. But *generation* and *quickenings* are not the whole of that process which educes a living child: the BIRTH is still to come: and verily, verily, baptism is not consummated as past in the outward ceremony, but remaineth, although laid by and disregarded; it remaineth, I say, (at the worst) *a present thing, a good title-deed* to the inheritance of the saints in life eternal, until death tear off its seal, and the resurrection prove it invalid. O yes, many of the baptized may abort, but we know that therefore they were all begotten. *Because* like "untimely births," they pass away, therefore they once had a hopeful existence (Ps. lviii. 8). Since Esau sells his birthright, it was his until he sold it*.

* The above conclusion in the text respecting apostates raised a difficulty in the minds of some who perused this paper in the manuscript. Should the reader find it so, he is requested to reconsider the paragraphs on pages 382, 383, where he will find the legitimate right of all baptized persons illustrated and insisted on (whether they be obedient and dutiful, or backsliding and rebellious), to the estimation and privileges of adopted sons of God; so that, whether they require chastisement or encouragement, whether stripes or a reward, they should always alike be dealt with as his children;—while, at the same time, the fact is maintained, that the Lord knoweth from everlasting whom he hath chosen, and who they are that shall betray him. Surely any one who will, may thence understand that the conclusion in the text of this paper, as above, and all such terms as "an untimely birth," "reprobate children," "they that have no root and fall away," "they that bring no fruit to perfection," "trees whose fruit withereth," "twice dead," &c., are used in Scripture, and in our Liturgy, in reference only to the privileges of the baptized, and the position in which they should regard themselves (for they really hold it) during this life; and *not* in reference to their actual standing in the secret counsels of Him who foresees from all eternity the results of that "FREE WILL" which *he made*; and of which, therefore, HE foreknoweth what it shall choose to do, and what to leave undone.

There are, in short, two aspects of every baptized person. First, that in which he is regarded by Almighty God, the angels, the saints, and his own conscience if enlightened—viz. as in Christ during this life. Secondly, that in which he appears to eternal and immutable Omniscience on high. The misapplication of those texts of Scripture in which God vouchsafes to reveal the *latter*, has plunged some into the fatal error of "baptismal regeneration," (or "that every one dipped, or washed, in the Triune Name, will therefore necessarily be ultimately saved,") which is false: while the misapprehension of such passages as explain the *former* has involved others in the equally deadly fault of denying the

Anticipating better things, although we thus speak, we rather believe that baptism will grow even more and more unto perfect day ; relieving every recipient of it from sin after sin, from time to time, as he ponders its holy mysteries ; and ultimately relieving him from this body of sin and death, into the glorious, and actual, and acknowledged liberty of the children of God. We believe, I say, that in continuance it will be fashioned from a purpose contemplated on high, and from a mere profession of words, into profession in act and deed, in spirit and truth, in suffering and martyrdom, in triumph over death and hell, until at length it bloom in everlasting beauty a living being, the child of the living God—the fragment ? nay, the MEMBER, of his Christ.

Therefore, let no one, who holds communion with God truly on the way toward the hope set before us—let no one tremble to take upon him the office of a Sponsor towards the offspring of those who fulfil the tests of Almighty God (to the best of his judgment under the law of love);—towards the offspring of any one who confesseth his sin and doeth righteousness; who loveth not the world nor the things that are in it, but loveth the brethren in deed and truth; who believeth on the name of the Son of God, and confesseth that Jesus of Nazareth is The Lord, the Christ, the Son of the living God, the Almighty; that He is come and that He is coming in the flesh;—who loveth (I say) both Him that begat and them also that are begotten of him (1 and 2 John). “For the promise is unto us and to our children, and to all that are afar off, as many as the Lord our God shall call” (Acts ii. 39); and “the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean, but now are they holy” (1 Cor. vii. 14).

When Paul and Silas prayed in the prison of Philippi (Acts xvi.), having been incarcerated for casting out the spirit of divination (who interrupted their devotions in the household of Lydia, *the whole of which* they had recently baptized, ver. 15), at the earthquake that ensued, and the opening of the prison doors, the affrighted jailor asks Paul, “What must I do to be saved?” They told him upon the spot, to believe on the Lord Jesus Christ, “AND THOU shalt be saved,” say they—“THOU AND THINE HOUSE”—“and he was baptized, he and all his, straightway.” Now it appears most manifest that this keeper of the prison was a stranger to both the holy men. If therefore his household consisted of adults, the case proves more than is asked or desired; namely, that the blessing was to descend from the

“absolute sovereignty of God,” “predestination” (and its necessary consequence, “the perseverance of the saints,” *quo ad Deum*), which is an inestimable truth.

father upon his *adult* offspring, or domestics ; for they promised upon the spot, saying, "*Thou shalt be saved—thou and thine house.*" How much more (in that case) should the infant children of his own person begotten, if he had any, be included in the act of grace ?

But if his house consisted of *infants*, the case is a valid example of infant baptism from the New Testament ; and so recorded that it proves more than the propriety of the practice ; for it goes to establish that the servants also, the wife, and youth, in the righteous man's house, are virtually and actually in the covenant of grace, every one according to his capacity ; the adult upon his own confession, the babe upon its sponsor's.

Truly, I cannot conceive a humble and contrite heart, a contrite spirit, meditating upon these views—as taught in so many passages of God's holy book, in all his works of nature, in all providence, in the very essence of his grace, in the sacraments and being of a church, without perceiving also that they are the doctrine set forth throughout the Old Testament in the utter incapacity and consequent condemnation of the natural man ; throughout the New Testament, in the unqualified approbation and unlimited perfectibility of the new man, the offspring of the second Adam the quickening Spirit. Surely, if baptism were regarded chiefly and primarily as a profession of faith ; if the rite we have been considering were a mere profession of faith, or if the profession were any thing but a very subordinate part of it, and as it were an ulterior consequence or external super-addition ; then the very essence of the ordinance, as taught in Rom. vi. 7, 9, et seq., and in Col. ii.—as taught, I say, in winter's nakedness and spring's revival, in night and day, in every breath we breathe (seeing that at every instant man *expires*)—then the very essence of the ordinance and sine qua non of the Gospel were lost, even the Resurrection from death, and the Life from a source external and independent of ourselves : for death involves silence, and not profession ; and resurrection involves sight, and not faith.

See, then, that the holy act, eloquent beyond the power of words, performed in the condescension of Jehovah to regard the things upon earth, and done by his right arms upon the objects of his choice, is in truth the entrance door and portal of life everlasting, the porch of his holy catholic church, the ingermiation of Him who is the Resurrection and the Life—the Lamb that was slain ; and, behold ! he is alive for evermore.

Enter it, ye little ones, beloved of your God, whose angels do always behold the glory of the countenance of your Father in heaven. "Suffer little children to come unto me, and forbid them not ; for of such is the kingdom of God..... Verily I say unto you, Whosoever shall not receive the kingdom of God as

REVIEWS AND MISCELLANIES.

ON THE HERMAIC RECORDS.

By I. CULLIMORE, Esq.

The Astronomical and Chronological Principles and Epochs of the Hermaic Records, or Royal Canicular Almanacks of the Ancient Egyptians.

ALTHOUGH the recorded observations proper to Egypt do not claim an equal antiquity with those of Chaldea (which latter, in their earlier stages, were in a measure the common property of the human race assembled on the plains of Shinar, and the basis, or centre, whence the light of science became universally diffused)—the former being limited by the series of eclipses mentioned by Diogenes Laertius, the astronomical root of computation adopted by Theon of Alexandria, the period of 2000 years mentioned by Augustin and Simplicius, and the recorded age of the Egyptian Belus, and of Hermes Trismegistus the father of the system, to the sixteenth or seventeenth century before the Christian æra *—the Hermaic system of time constructed in that age furnishes a series of fixed astronomical cycles (for the years of which the almanacks of the Egyptians were calculated, and by which their chronicles were dated and regulated) which conduct us to results the most important, harmonious, and satisfactory, whether regard be had to their retrospective or prospective bearings on history, both sacred and profane.

In the present inquiry, the fragment preserved by Syncellus, (pp. 51, 52, edit. Par.), under the title of “the old Egyptian Chronicle,” deserves our first attention; because it affords a solution to the great problem of Egyptian chronology, alike simple in its nature and profound and satisfactory in its results; and the more desirable at a crisis when the progress of discovery has rendered the early Egyptian dates of infinite importance, while the monumental inscriptions, however corroborative, have presented no primary source for determining them †.

We learn from the chronicle under consideration, that, according to the Genesis of Hermes, the author of the Egyptian system of time, the sacred records preserved in the temples were dated in the years of the great zodiacal revolution of the equinox, consisting of 36,525 erratic Egyptian years (which was accordingly, as we learn from Manetho cited by Jam-

* See “Criteria,” Morning Watch No. IX., and Essay “on the Chaldean and Egyptian Astronomy and Chronology,” Morning Watch No. XV.

† See note (A) at the end of this Essay.

blichus, the number, or rather the proposed number, of years from which the Hermaic, or Cyrannic * ephemerides were computed), compounded by multiplying the solar canicular period of 1461 years into the lunar cycle of 25 †. This system, therefore, in its composition, partook of the nature of our Julian period, which consists of a series of solar and lunar cycles ‡, and derives from them determinate characters for each year of the revolution, which can never return but with a new period. Hence the certainty of our Julian dates; and it no where appears why Egyptian dates, derived from a period similarly constructed, should be less certain. It is clear that no two years of the period of 36,525 could have the same solar and lunar characters; and unless it be admitted that the Egyptian minor cycles, like our own, possessed determinate astronomical epochs, derived from the coincidences of the solar and lunar phenomena, the whole system would be no better than a tissue of unbased invention;—a supposition to which the mere fact of its existence affords self-evident confutation. Fortunately, however, the epochs of the solar canicular periods have been preserved with the greatest certainty; the end of the last of the series § being fixed by Censorinus and other high authorities, confirmed by a host of collateral proofs, to July 20 A.D. 136. It follows, that we can be at no loss for the æras of the whole series of which the zodiacal revolution was constructed; and the dates of the twenty-five solar periods being known, those of the 1461 lunar cycles follow, both being subject to the test of astronomical calculation. If this system ascends into imaginary ages, so does our Julian. The quantity of the former, which is proleptical, will appear.

The author of the Chronicle further assures us, that next to Hephæstus (or Phtha), the Egyptian Demiurgus, who reigned in the eternity preceding the system ||, his son Helius ruled 30,000 years; then Cronus and the rest of the twelve gods, 3984 years, and the eight demi-gods 217. To these succeeded the Mestræi, or princes of the Cynic cycle (i. e. the princes whose reigns were proleptically accommodated to that cycle ¶),

* See note (B). † See note (C). || See note (D).

‡ i. e. The solar cycle of twenty-eight years, multiplied into the lunar cycle of nineteen years = the Dionysian period of 532 years, which, being too limited for historical purposes, is again multiplied into the civil cycle of Indiction, fifteen years; and hence the Julian period of 7980 years, which takes its date from January 1st of the proleptical Julian year B.C. 4713. But as the protracted Greek computation of Scripture outstrips the system by about eight centuries, a proleptical Julian period is imagined to meet the difficulty, taking its date from the imaginary year B.C. 12,693. With such recognised principles, we surely need not be surprised at the Egyptians' conceptions of time.

§ i. e. Of that solar canicular period with which the zodiacal revolution, and in which the history of the Pharaohs, terminated.

¶ See Essay on Chaldean and Egyptian Chronology, sect. vii.

commencing with Menes the founder of the monarchy, which was therefore set up, according to this account, when 34,201 years of its system had elapsed. As to the filling up of this interval, it is of little comparative consequence, so long as the date 34,201 be found correct. It is right, however, to observe, that the period of Helius, which forms so large a portion of it (30,000 years), was known to the Phœnicians (Syncel. p. 17), as well as to the Egyptians; and the cosmogony of both nations having been derived from the same source—the Hermaic writings*—it hence appears that 30,000 was the original Hermaic number. It may be added, that if the sun's reign refer to the existence of solar light and heat previously to the order of the universe established on the fourth day of the hexaëmeron, there is nothing extravagant in its assumed duration. The time of the gods, or antediluvians, 3984 years, is the number of hori, of three months each, contained in the reigns of the gods, here put to represent years, as appears from Manetho's account of the same period; and that of the eight demi-gods, or post-diluvian patriarchs, 217 years, agrees with the same authority, being years of 360 days, put to represent solar years of 365 days†. The originality of the date of the monarchy, with reference to the Hermaic books (An. Zod. Per. 34,201), may therefore be considered as established by its composition.

But, as by dividing any given year of the Julian period by 28 we find in the remainder the current year of the solar cycle; so, by dividing 34,201, the given year of the zodiacal period, by 1461, we obtain 23 canicular cycles and 598 years, or the 598th year of the 24th solar canicular period, for the æra of Menes and of the Cynic cycle. The date 34,201 I infer to be in the current year, rather than the past, as stated in the Chronicle, this being obviously the true mode of understanding it; because the cynic cycle, or great Egyptian lunar canicular period, is declared to have then originated; and this period consisting of 28 erratic lunar cycles of 25 years each, it follows that one of

* From these writings, the respective histories of Saachoniatho and Manetho the Phœnician and Egyptian annalists, were translated, the former into the Phœnician language, and dedicated to Abibal, father of Hirom, king of Tyre; and the latter into the Greek by command of Ptolemy Philadelphus.

† $3984 \text{ hori of 3 months or 90 days each} \div 4 = 996 \text{ years of the gods} + 217 \text{ years of the demigods} = 1213 \text{ years of 360 days, or 1196 of 365 days, being the corrected period of Manetho and Panodorus—(see Criteria, Morning Watch No. IX.) Or, casting off 3000 years for the reign of Cronus, there remain 984 years for the gods and 217 for the demigods} = 1201 \text{ erratic years. This differs little from the sums of Manetho's catalogue, as produced by Syncellus, which are, 986 years 270 days for the gods, and 214 for the demigods} = 1200 \text{ erratic years and 270 days. Observe, that Syncellus under-rates this period, in consequence of estimating the 9000 months of the reign of the second Hephæstus as lunations, instead of months of 30 days (see Criteria, ubi supra); whereby he obtains } 724\frac{1}{2} \text{ years, instead of 739 years 265 days.}$

these necessarily set out on the same date, an. zod. per. 34,201 ; so $34,201 \div 25 = 1368$ lunar cycles, leaving the first year of the new cycle for a remainder. The composition of the great lunar canicular period, or Cynic cycle* of 700 years, recognised by Scaliger, is stated in my Memoir on the observations and chronology of the Chaldeans and Egyptians (sect. vii.) This cycle has been confounded with the solar canicular period (into the composition of which the lunar elements do not enter : Censorinus, ch. xviii.) by Champollion, and several learned men (M. Bailly, &c.) before him, [in consequence of both periods being denominated Cynic, Canicular, or Sothoic, from *κυν*, or Sothis, the day-star, which was sacred to Isis, who was worshipped both in that star and the moon ; and hence the lunar Canicular period of 700 years, and the solar canicular period of 1461]—a supposition which is confuted by the old chronicle itself, which determines the year of the latter—i. e. the 598th, in which the former originated, as above ; while both that record and Manetho distinguish the Mestrai, or Menes and his successors, in the first ages, by the name of the family of the Cynic cycle (Syncel. pp. 51, 91, 103)†. Were this and the solar canicular period identical, it is plain that the Pharaohs of every age would have been alike princes of the cynic cycle, and the distinction made by the Egyptian chroniclers without meaning.

On the above-mentioned assumption M. Champollion has, however, elevated the epoch of Menes, and of the lunar canicular cycle, 597 years, or to the first year of the penultimate solar canicular period, B. C. 2782, as he fixes it—an era several centuries above the dispersion of mankind and origin of nations, whatever version of sacred chronology we follow‡.

* Although the terms Cynic and Canicular are but different modes of Latinizing the Greek *Κυνικός*, the former has been usually adopted in reference to the lunar canicular period, and the latter expressing the solar. The terms are thus generally conventionally applied in the present essay, although it is a distinction without a difference.

† The old Egyptian chronicle extends the family of the Cynic cycle to 15 generations and 443 years only, this being the sum of the reigns of Menes and his 14 immediate successors at Thebes, according to the chronicle of Eratosthenes. This period, deduced from the Egyptian æra An. Per. Canic. Solaris 598, B. C. 2188, points to the year B. C. 1745 as the date when the Egyptian system of time began to be corrected, and the preceding reigns to be adjusted by the cycles, as before alluded to—a date in harmony with the results of the hieroglyphic calendar B. C. 1769-1645, noticed in note (A).

Manetho, on the contrary, from the sacred record of Heliopolis, applies to this time of princes the astronomical measure of the cynic cycle, 700 years. The preference, historically speaking, is obviously due to the former authority.

‡ The Hebrew date of the birth of Peleg ("in whose days the earth was divided," Gen. x. 25) falls in the year B. C. 2247 ; that of the Alexandrine codex of the Seventy, and the Samaritan version, B. C. 2597, according to the numbers of Josephus, B. C. 2647, and, if we follow the Roman codex of the LXX, B. C. 2697 ; all which dates fall far short of Champollion's Egyptian æra

The Egyptian æra of Menes and the cynic cycle being determined by the Chronicle to the 598th year of the 24th solar canicular period, we find it in the Julian year B. C. 2188, the Thoth, or first day, of the erratic Egyptian years, answering to February 21;—a date in harmony with every version of sacred chronology, and—what is very remarkable, as well as important to our present inquiry—possessing the required lunar characters. It will be found by calculation, that the Thoth of the year in question—February 21 B. C. 2188—anticipated the new moon about one day, or a little more; and a day being the amount of error in 21 Egyptian lunar cycles, or 525 years, it follows that the above-mentioned anticipation refers the date of astronomical coincidence, and of the construction of the Hermaic system, to five or six centuries later;—a result in harmony with the age of the Hermaic corruption and system developed in my *Criteria* (part I.)*, being the 16th century B. C., and with many other equally decisive elements, as will appear.

The astronomical Egyptian era, thus detected—an. 598 per. canic. 24, or B. C. 2188—is really that adopted by our great chronologer, Archbishop Usher, on the authority of Constantinus Manasses (1663 before the reduction of Egypt by the Persians, B. C. 525), and it is confirmed by all original authorities; the theories got up by the astronomical corrupters, and by the Fathers and the Byzantine and modern chronographers, in favour of the Greek chronology of Scripture, being alone opposed to it.

Dicæarchus, who wrote in the age of Alexander, acquaints us that king Nilus reigned in Egypt 436 years before the Olympic æra. This ascends to the year B. C. 1212 (*i. e.* B. C. 776, Ol. æra + 436 = B. C. 1212). But, as Sir John Marsham justly observes, the intention of Dicæarchus was to refer Nilus to the time of the Trojan war, the date of which this writer and the author of the Parian chronicle anticipated nearly 30 years. Nilus, or Phruron, began to reign 1008 years after Menes founded the monarchy, according to the chronicle of Eratosthenes, the librarian of Ptolemy Euergetes. Adding, therefore, 1008 erratic Egyptian years to the Trojan era of Eratosthenes and all the best authorities, B. C. 1183 (*i. e.* 407 years before the first Olympiad), we obtain the year B. C. 2190 for the first of Menes.

Diodorus learned from the priests of Thebes that there elapsed

B. C. 2782. But it is evident, from Gen. x. 25—32, that the sons of Joktan, Peleg's nephews, had arrived at maturity when the nations were peopled; so that this æra must be placed, at the least, two generations below the birth of Peleg; which renders the protracted systems of Egyptian chronology still more irreconcilable with Scripture. I have here taken the received epoch of the call of Abraham, B. C. 1921 (below which the versions agree), as the basis of computation, because M. Champollion and his followers recognise this epoch. (See *Criteria*, part II. Morning Watch No. XII.

* Morning Watch No. IX.

about 23,000 lunar revolutions from the reign of the gods and the building of that city, till Alexander's empire.. 23,000 lunations amount to between 1858 and 1859 solar years, which, reckoned upwards from the Maced. æra, again conduct us to B. C. 2188-90 for the Theban æra; surprisingly exact for so rough a calculation.

Varro wrote that Thebes was founded 2100 years before the composition of his book "*de Re rusticâ*." This again refers Menes to the 22d century B. C. commencing.

Josephus (an advocate for the Greek chronology of Scripture, and his testimony therefore the more valuable) affirms that Menes built Memphis above 1300 years before Solomon's marriage with his Egyptian wife—that is, about six hundred years after the Exode, according to his mode of computation (the times of the servitudes, 111 years, being added to the period of 480 years of 1 Kings vi. 1). This conducts us to about 700 years before the Exode, for the Egyptian or Memphite æra of Josephus, whose works prove that he was well informed on Egyptian antiquities. But, ascending seven centuries from the true date of the Exode, B. C. 1490-1, we find B. C. 2190 for the foundation of Memphis. If to these authorities we add the testimony of Constantine Manasses, before mentioned, we have the evidence of all original and impartial authorities, Egyptian, Greek, Roman, Jewish, and Christian, for fixing the Egyptian æra to the beginning of the twenty-second century B. C.—viz.

	B. C.
Egyptian: Astronomical æra of the old Chronicle an. 598 per. can. xxiv...	2188
Greek... { Dicæarchus and Eratosthenes. Thebes founded about	2190
{ Diodorus (from the Theban Priests).....	2189
Roman: .. Varro. The most ancient Thebes founded about	2190
Jewish: Josephus. Memphis built by Mees about.....	2190
Christian: .. Constantine Manasses (from Lower Egypt).	2188

To these testimonies might be added the important, although indirect, one of the Heliopolitan priest and Egyptian annalist Manetho, whose dynasties, where historically arranged, refer the æra of the monarchy to the year B. C. 2188.

It thus appears that the accounts, whether drawn from Thebes, Memphis, or Lower Egypt, all unite in stamping the astronomical æra of the Hermaic books preserved by the author of the old Egyptian Chronicle, as the true one. The date of the system itself remains to be further shewn.

In my Criteria for determining the Version of Scripture containing the original Hebrew computation of time, "*on the Hermaic corruption*" (Morning Watch, No. IX.), it has been shewn that the difference between the Egyptian diluvian æra B. C. 2697, and the true one, B. C. 2347, 350 years, divided by 30, the difference between the precession of the equinoxes, as estimated in the Hermaic system (about $101\frac{1}{2}$ years to a de-

gree of the Ecliptic, and the true rate of $71\frac{1}{2}$ years to a degree), gives $11\frac{3}{4}$ degrees *ferè* of precession at the date of the Genesis of Hermes, equal to 838 years; whence that work, and the system extracted from it into the old Chronicle, were referred to about the year B. C. 1510-9. This being the middle time of the sojournment of Moses in the land of Midian, I have supposed the hierophant, Hermes Trismegistus, who (as has been shewn from ancient authorities) flourished in the age of the Jewish lawgiver (*Criteria, ubi supra*), to have received instructions on the origin and history of the world and its inhabitants from that lawgiver, probably his fellow-student in the colleges of On, or Heliopolis; and thence to have composed his spurious Genesis and System of Time, altering the patriarchal ages according to his own view of astronomical truth.

It has already been observed, that the Egyptian lunar error at the æra of the cynic cycle and of the monarchy, B. C. 2188, refers the construction of the system to five or six centuries lower down. If we descend to the termination of the zodiacal period, and of the last solar canicular and lunar cycles, computed to fall in with the heliacal rising of Sirius at midnight between July 19 and 20, A. D. 136 (the true termination of the solar canicular period, as Des Vignoles has very fully demonstrated), the lunar error will be found more palpable; the new moon having at that date anticipated the epoch of the lunar cycle by about three days and a quarter. This anticipation being at the rate of about one day in 21 cycles, or 525 years, it would amount to $3\frac{1}{4}$ days in 1700 years. Ascending therefore 1700 years from A. D. 136, we are conducted to B. C. 1565, for the time when the observations were made from which the Hermaic system was constructed. This age of the Genesis of Hermes, obtained from its proper characters, it is true, comes out half a century earlier than the date obtained from the operation in connection with the writings of Moses; but, considering that the point of coincidence is one in 36,525 years, the wonder is, first, that it falls at all within the limits of historical time; and, secondly, that it falls in the age of Hermes and Moses, and so very near to the æra otherwise obtained. The difference of date may, in fact, under the circumstances, be considered as absolutely nothing, and the coincidences such as truth alone could elicit.

Other proofs are, however, in store. In my Memoir on the ancient Chaldean and Egyptian Observations, &c. (sect. v.) it has been shewn, from Diogenes Laertius, that the ancient Egyptians estimated the quantity of the tropical solar year nearly as modern astronomers, $365^d 5^h 49' 14'' 10'''$ *ferè*; that it was in all probability determined from observations made in the age of Moses, the sixteenth century B. C.; that ancient

authorities concur in affirming this to have been an age of great scientific improvement among the Egyptians; and that about the same time some of the Egyptian discoveries were carried into Chaldea, where they gave birth to a new series of astronomical observations in that country. All this goes further to shew the fitness of the time for the operations of Hermes Trismegistus and the construction of his system, which doubtless embraced the whole series of discoveries.

These discoveries no doubt included the estimate of equinoctial precession, which descended to Hipparchus and the Greek astronomers, of about 100 years to a degree. The date of the Hermaic Genesis, obtained in the Criteria, proves the knowledge of this precession; and the quantity of the tropical year could not have been determined without it. But the great zodiacal cycle fixes the æra of the discovery. It supposes the equinoctial points to have intersected the first minutes of Aries and Libra at its commencement and termination—i. e. in the Julian years B. C. 36,365 and A. D. 136. But the assumed rate of precession being 1° in about $101\frac{1}{2}$ years (for $36,525 \div 360^{\circ} = 101\frac{1}{2}$ ferè) instead of 1° in $71\frac{1}{2}$ years, there was of necessity a perpetually increasing error in the Egyptian sphere; which could have but one point of true astronomical coincidence with the celestial sphere in the whole revolution of 36,525 years, i. e. at the date of the construction of the system.

Granting the first star of Aries to have been the origin of the Egyptian sphere, the colure was computed to intersect it A. D. 136; but this intersection really occurred about the year B. C. 373—508 or 510 years earlier—the longitude of *Prima Arietis* at the conclusion of the revolution being about γ $7^{\circ} 8'$. The chronological difference, 510 years, divided by 30, the excess of $101\frac{1}{2}$ over $71\frac{1}{2}$ years, gives 17° of precession between the dates of the invention and termination of the zodiacal period, equal to $(1700 \times 101\frac{1}{2})$ 1725 years of time; and, ascending 1725 years from A. D. 136, we find B. C. 1590 for the æra of Hermes and his observations. This exceeds the first obtained date of the Genesis by 80 years; but this difference, considering the vast period for progressive error, amounts, as before, to nothing.

Thus do the equinoctial characters of the system unite with the lunar in referring its construction to an age not only within the limits of true historical time, but consistent with the age of its inventor, as fixed by the consent of antiquity; the whole being, moreover, consistent with the scientific character of that age, as proved from the uniform consent of Egyptian, Chaldean, and Grecian authorities; but, above all, in accordance with the results of the Criteria, which go to prove the whole Hermaic system to have had its origin in an astronomical corruption of the Sacred Mosaic numbers. It can hardly, therefore,

be doubted, but that my original acceptance of the zodiacal period, and the Egyptian æra detected in it, are irrefragably verified*.

That epoch being ascertained, the regulation of the thirty dynasties of Manetho becomes a matter of little difficulty. This, together with some important monumental coincidences, which the detection of the true Hermaic system renders palpable, I propose for the subject of another communication.

In conclusion, the construction of the solar canicular period of 1461 erratic or 1460 fixed years, together with the settling of its epochs, is another very obvious characteristic of the labours of Hermes Trismegistus (the second Hermes of Manetho, who first digested the lithographic records into the form of written chronicles), of whose general system it forms the main element. The prophetic nature ascribed by Manetho to the Hermaic records, is likewise accounted for, as well as their extraordinary number, 36,525 volumes (Jamblicus, from Manetho). These were, in fact, as before remarked, ephemerides, calculated (or rather purposed to be calculated) for each year of the zodiacal revolution, in which the regal tables were inserted, as in modern almanacks.

It ought not to be overlooked, that between the age of Hermes, in the 16th century B. C., and that of Manetho and the author of the old Egyptian Chronicle, in the 3d century B. C., the precession amounted to about 17° , which the points had receded; and $17^{\circ} \times 30$ years shews that the error of the Hermaic sphere, in time, amounted to about 510 years when Manetho wrote. Hence, therefore, the elevation of the zodiacal period about its true place in time, without regard to its canicular and lunar composition; and hence the consecutive insertion of all the dynasties from the fifteenth to the thirtieth, several of which both written and monumental history prove to have been contemporary, into its volume; a principle which, if admitted, would obviously bring down the latter Pharaohs to the time of the Cæsars. A due regard to these facts will plainly account for the errors of chronologers (who have hitherto uniformly referred the end of the zodiacal system to the end of the dynasties†, and reconcile their differences. But to dwell upon and detail the various important characters and consequences of this

* To the extraordinary combination of evidence here adduced for fixing the date of the Hermaic system, another conclusive proof is afforded by the fact that calculation shews, that the heliacal rising of Sirius did really fall on July 20 in that age;—the departure of this phenomenon from any given day of the Julian or fixed Sothic year, being at the rate of not less than nine days in the space of a solar canicular period of 1461 years, according to truth; and 3 d. 15 h. 39 m. 36 s., according to the Hermaic principles of computation.

† See note (E).

profound system, whose errors conduct us to truth, would far exceed my prescribed limits: I must therefore resume them on another occasion. Suffice it to say, that they are by no means confined to Egyptian history and science; but, together with other interesting facts, prove that, among the many obligations which Grecian science owed to Egypt, the sphere described by Eudoxus, Aratus, and Hipparchus, was not the least.

Note (A).

Since the present essay was written, I have ascertained that the hieroglyphic numerical characters of the Egyptian months limit the antiquity of every inscription in which these characters appear to within the 18th century before the Christian æra. They suppose the year to have set out from the subsidence of the Nile at the autumnal equinox, or within one month after that point of time; and as it is the erratic year of 365 days which is used throughout Egyptian history, whether written or monumental, we are directed to the interval between B. C. 1769 (when that year set out 30 days after the autumnal equinox) and B. C. 1645 (when its commencement had receded to the equinox Oct. 8th) for the invention of the hieroglyphic calendar;—a result which will be found in strict harmony with the subsequent astronomical improvements developed in the present paper.

The characters in question appear on inscriptions of every age of hieroglyphic history—under the Pharaohs, the Ethiopians, the Persians, the Ptolemies, and the Cæsars;—and as the earliest of these are of the reign of Osirtesen the First, the seventh predecessor of Amos, the founder of the great eighteenth dynasty, a monumental test is thus obtained for estimating the validity of the protracted and contemporary systems of the dynasties, respectively; the age of the *seventh predecessor* of Amos being by this test limited to the 18th century B. C.; to which the systems of Champollion and the majority of hierologists and chronologists have raised the reign of Thothmos the Third, the Mæris of the Greeks, who was the fourth successor of Amos.

Independently of this historical adjustment, so important to history both sacred and profane, we find, in the hieroglyphic data above mentioned, the patriarchal year, the seventh month whereof became the first under the Mosaic dispensation; and, moreover, the Egyptian prototype of the numerical months of the Jewish legislator, which now, for the first time, are proved to have been brought out of Egypt, as the present names of the Jewish months were, in a subsequent age, brought from Babylon.

Note (B).

Learned men differ much as regards the import of the Cyranic Books (ταῖς κυραννισί [vel κυραννησί] βιβλίαις) of the old Egyptian chronicle (Syncel. p. 51). If I may hazard a conjecture, “the solar canicular books,” or “the royal canicular

books," is to be understood ; it being in these books, or *ephemerides*, that the Hermaic system of solar canicular cycles (Synceel. *ubi sup.* ; Censorin. c. 18) was developed ; and the word "Cyrannic" being apparently compounded of *κυνικός*, *cynic* or *canicular*, and the Coptic *Ra* or *Phra*, "the sun : " whence the Scriptural title "Pharaoh," and the monumental title "Son of Ra or Phra," i. e. "Son of the Sun," applied to every Egyptian monarch. The compound seems in some respects an awkward, although a highly expressive, one. The books in question, as *ephemerides*, were "solar canicular," and, as registers of the kings of Egypt, "royal canicular." Let it be remembered, that the zodiacal system of 25 solar canicular cycles, by which the chronicles and almanacks of Egypt were regulated, sets out with the proleptical reign of Ra, Phra, or Helius (the sun), the honorary predecessor and progenitor of the Pharaohs, according to both the written and the monumental history of Egypt.

Note (C).

The erratic Egyptian year of 365 days necessarily receded a quarter of a day each year, or a full day every quadriennium, for want of intercalation. This recession amounted to $365\frac{1}{4}$ days in 1461 erratic years, or $365\frac{1}{4} \times 4$ [= 1460 fixed years]. Hence the solar canicular cycle, during which the erratic made the tour of the fixed year ; its Thoth or first day returning to the Heliacal rising of the Dog-star (assumed, for convenience, always to occur on the same day—July 20 in the Julian calendar) at the commencement of each cycle.

In 25 erratic years, the solar and lunar phenomena nearly coincided (see Essay on Chaldean and Egyptian Astronomy and Chronology, *ubi supra*), as is the case in 19 fixed years ; and hence the Egyptian lunar cycle, which, as it will not divide into the solar canicular cycle of 1461 years, could not otherwise be reconciled with the latter than by multiplying the one into the other : and hence, again, the great Hermaic period of 36,525 erratic years, also applied to the measurement of the equinoctial revolution. This was obviously the least cycle which could be used for the adjustment of Egyptian chronology, because the times of the Pharaohs far outstripped the limits of the solar canicular period of 1461 years.

Note (D).

"To Hephæstus," says the author of the old chronicle, "no time is assigned, because he is apparent (or shines) both by night and by day." This passage will be found beautifully illustrated by Ps. cxxxix. 12 : "Yea, the darkness hideth not from thee ; but the night shineth as the day : the darkness and the light *are* both alike *to thee*."

Although the astronomical reign of Hephæstus is excluded from the chronological cycle whereby the chronicles of Egypt were regulated, it is nevertheless to be found in the general system, of which that cycle formed but a part ; for Hermes and his disciples imagined proleptical zodiacal periods, as modern writers do proleptical Julian periods—with this difference, however, that the former resolve themselves into a single harmonious system, whereas the latter are without necessity or connection. Four such periods (of which

that adopted in the old Egyptian chronicle was the last), or $36,525 \times 4 = 146,100$ erratic years, were included in the astronomical system of the Egyptians, as we learn on the authority of Pomponius Mela. This great sidereal period, containing 100 canicular cycles ($1461 \times 100 = 146,100$), or four astronomical revolutions of the equinoxes, consisted likewise of three tropical periods of civil precession, or the revolution of the tropical through the Sothic years, i. e. $146,100 \div 3 = 48,700$ years, the cycle of the civil precession of the equinoxes. This last mentioned period is stated at 48,863 years by Diogenes Laertius, and has been already explained in my Essay on the Observations and Chronology of the Chaldeans and Egyptians. The difference of 163 years, being $\frac{1}{90}$ th part of the whole, is so small as not to affect the general system; but even this can be clearly accounted for.

It will be found, from the above-mentioned combination, that the great period of 146,100 years was necessary to reconcile the solar canicular year, both erratic and fixed, the lunar, the sidereal, and the tropical years of Hermes with each other; and that by its adoption this object was effectually accomplished. It would far exceed the compass of a note fully to explain the principles and uses of this system, which must be reserved for a future opportunity. It is enough for the present purpose to have demonstrated its existence.

It will be found that the last of the three tropical periods of 48,700 years anticipated the commencement of the last of the four zodiacal periods of 36,525 years, by 12,175 years, which form the astronomical reign of Hephæstes, the father and predecessor of Helius, with whose time the fourth and last zodiacal period sets out; for we learn from Diogenes Laertius, that with the reign of Hephæstus, the inventor of philosophy (the Demiurgus), the last tropical period, which was supposed, like the former, to have ended with the monarchy, originated.

As the author of the old chronicle excludes Hephæstus, the father of Helius, from his chronological cycle, so Diogenes excludes Nilus, the father of Hephæstus, from his. It follows, that the astronomical reign of Nilus can only be referred to the preceding portion of the great compound sidereal period of 146,100 years, amounting to two tropical revolutions, or 97,400 years. Hence the whole system chronologically distributes itself as follows.

The reign of Nilus	97,400 Err. years.
The reign of Hephæstus, son of Nilus	12,175
The reign of Helius, son of Hephæstus	30,000
The reign of Cronus	3,000
The reign of the Gods or Antediluvians	984
The reign of the Demigods or post-diluvian Patriarchs	217
The reign of the Pharaohs and their successors.....	2,324
The great compound period	<u>146,100</u>

This grand revolution may be termed the cycle of Nilus. It is a year of tetracosiaëterids, or periods of four centuries (for $400 \times 365\frac{1}{4} = 146,100$), as the solar canicular period of 1461 years was a year (*ο ενιαυτος*: Censorin. ch. xviii.) of tetraëterids or quadrienniums (for $4 \times 365 = 1461$). Hence the Græco-Egyptian name Νειλος

is adapted to express the measure of the year : ($N \overline{50} + \overline{5} + \overline{10} + \overline{130} + \overline{70} + \overline{200} = 365$.) (Enstathius). So the civil revolution of the *equinox*, 48,700 years, is the cycle of Hephæstus, to whom *night and day* were supposed to be alike (see commencement of this note), and whose reign sets out with this period. Lastly, the zodiacal revolution of the old Egyptian chronicle is the cycle of Helius.

These three imaginary personages, or rather attributes of the Divinity, Nilus, Hephæstus, and Helius, are mentioned by Cicero (*de Nat. Deor.*) as father, son, and grandson. They are very plainly the Egyptian trinity, incorporated into the astro-chronological system of the Hermaic books, according to which they are denominated Emeph, Phtha or Hephæstus, and Helius, and were coeval in existence with the present universe, having come after Eicton, the self-existent eternal Monad (Jamblichus). They are denominated Kamephis I., Kamephis II., and Kamephis III. or Helius, by Asclepiades and Heraiscus, cited by Damascins; and Kneph or Agathodæmon "the serpent of the water," Phtha, and Khem, by Eusebius and other writers; and always appear as father, son, and grandson. In the monuments they appear as Kneph or Hapimoun, "the spirit of the waters," "the anima mundi;" Phtha, the demiurgus, and Khem or Amon Ra, the generative and vivifying principle of the sun.

Their history may be thus stated:—Kneph, Emeph, Kamephis I., Hapimoun, or Nilus (Ilus, with the Coptic article prefixed?), separated the primeval essence (the planetary and stellar matter, the darkness and light of Gen. i. 2, 5?)—as the Chaldean Belus separated Thalath, or the primeval waters, into the earth and the heavens. Phtha, or Kamephis II., took the matter thus separated, and formed the spheres; and Khem, Kamephis III., Amon Ra, or Helius generator, gave vegetable and animal life to the spheres thus formed. These were followed by Cronus, Chronus, Ilus or Belus II., or Helius chronometer—named Ra or Phra, i. e. *the visible solar orb*, in the monumental inscriptions; and it is these I think who are primarily called by Sanchoniatho, from the Hermaic books, the Elohim, or companions of Cronus or Ilus.

It would hence appear, that, in the operations of the Hermaic trinity, the Divine works of the first three days or periods of the hexaëmeron are plainly had in view, and that in this trinity is unfolded a clear material type of the Persons of the Sacred Elohim in the right order. Indeed, the demiurgic portion of this system may, I conceive, be viewed as a very ancient, and by no means useless, gloss on the Inspired record of creation.

Lastly, it is evident, that the reign of Chronus (time), Ilus or Belus II. or Ra (*the visible solar orb*), and therefore Helius chronometer (Gen. i. 9—14), who succeeded in the system of Hermes, represents the epoch of solar time, of the Divine operations of the fourth day, and of the present order of the universe.

In concluding this long note, it remains to say something of the consonance between the Hermaic account of the demiurgic operations of the second period of creation, and the parallel record of the

Inspired historian—for I conceive that no difficulty can exist regarding the first, third, and fourth periods. I. Nilus, N'Ilus, Belus, Kneph, Kamephis I., Agathodæmon, Hapimoun, the serpent or spirit of the waters, separates the primeval fluid into earth and heaven, planetary and stellar matter, darkness and light. (Gen. i. 2—5.) II. Ptha, Hephæstus, or Kamephis II., forms the spheres out of the separated matter. III. Helius, Khem, Kamephis III., Amon Ra, or Sol generator, vivifies the spheres thus formed. (Gen. i. 11, 12.) IV. Cronus or Time, Ilus or Belus II., Ra, or the visible solar orb, starts into existence, and solar time and seasons commence. (Gen. i. 14—19.)

The Divine operations of the second period produced the separation of the planetary waters and the interposition of the firmament (Gen. i. 6—8.) According to the Rabbinical acceptation, universally adopted by Jewish and Christian writers, “the waters under and above the firmament” mean no more than the waters on the surface of the earth, and those suspended in and above the atmosphere;—a limited view truly of the second stage of the works of Omnipotence, embracing the creation of a *universe*. (Gen. ii. 1; Exod. xx. 11.) The primitive Hermaic acceptation is more magnificent. It refers the formation of the planetary spheres to this stage, and therefore supposes a plurality of worlds; and that such is the right meaning of the Mosiac narrative appears from the following.

First. The waters which were on the second Demiurgic period separated by the firmament, were the same dark chaotic planetary waters, involving the embryos of incipient worlds, on the face of which the Divine Spirit moved at the beginning of creation.

Secondly. The separated waters of the second period were therefore alike in quality;—those *under* the firmament being the substance of our incipient planet, for the enlightening of whose inhabitants the revelation was vouchsafed; and those above the firmament, in reference to our particular sphere, involving the substance of the rest of the countless spheres of the universe.

Thirdly. The interposing firmament was named the “heavens,” and in that firmament were placed the sun, moon, and stars (Gen. i. 8, 14—19), facts altogether irreconcilable with the received limited acceptation; but in complete harmony with that here proposed, and with the obvious import of the planetary waters.

Fourthly. The magnificent climax of the Psalmist is conclusive; because it places a portion of the separated waters beyond the remotest stars, and assigns to them permanent duration.

Praise ye Him, sun and moon;
Praise Him, all ye stars of light:
Praise Him, ye heavens of heavens,
And ye waters that be above the heavens.
Let them praise the name of the Lord:
For he commanded, and they were created;
He hath also stablished them for ever and ever:
He hath made a decree which shall not pass.

Psalm cxlviii. 3—6.

Many other passages might be cited to the same effect, but this climax, compared with the context of the demiurgic record, is surely enough to explode the received limited acceptance of the division of the waters; and to establish the Hermaic, which, probably derived from the Inspired historian himself (see *Criteria*, M. W. No. IX. and the present essay), supposes the formation not only of our own, but of all other planetary spheres, on this day of the hexaëmeron, and thus assists us to deduce the Copernican doctrine of a plurality of worlds directly from the sacred text.

It ought to have been mentioned above, that the tetracosiaëterid, or period of 400 years, equivalent to a day of the great year of Nilus, is the interval in which the system supposes the fixed Sothoic year to have receded one day in its revolution through the sidereal year. $365\frac{1}{4}$ such intervals, or 146,100 erratic years, therefore, completed the revolution, and composed the great sidereal year of Nilus. In like manner the erratic year of 365 days receded a day in the space of four years, in its revolution through the fixed Sothoic year; and hence $365\frac{1}{4}$ such intervals, or 1461 erratic years, formed the solar Sothoic or canicular period, or great canicular year of Censorinus.

In harmony with the numerical expression of the name *Νειλος* (365), it should be noted, that Kneph, the serpent of the water, who is identical with Nilus, was, according to the Greek writers, the Egyptian symbol of the grand conversion of the stars. This adds force to my former remarks on the great year of Nilus.

Hapimoun, the monumental name of this divinity, is likewise the hieroglyphic name of the river Nile. This suggests an important affinity in the Hindu antiquities, in which that river is known as the *Cali*; and so is the present great Hindu age, or cycle, of 432,000 years, known as the *Cali age*. It supposes the return of all the celestial bodies to their original places and relations, and takes its date from the vernal equinox of the year B. C. 3102, which epoch is still the root of computation with Hindu astronomers. These facts strikingly illustrate and confirm what I have said of Nilus and his great year, or period (146,100 erratic years); three of which, or 438,300 years, were necessary to involve the return of the Hermaic nodes and apsides; a phenomenon supposed by the Hindu cycle of 432,000 years. It follows, that in the Hindu system something very like the system of Hermes has descended to our times. But this subject I must reserve for a future opportunity.

Note (E).

A most forcible example of the fallacy of the principle here adverted to has occurred since the present essay was laid before the Royal Society of Literature*. It is to be found in a very learned disquisition on Egyptian chronology by the Rev. Dr. Nolan, which has been read before that Society. This learned writer likewise adopts the great cycle of 36,525 erratic years of the old Egyptian chronicle for the basis of calculation; denying

* See Annual Report of the Society for 1831.

its equinoctial characters, but admitting that its commencement and termination suppose conjunctions of the luminaries, as the combination from the solar and lunar cycles renders self-evident. The termination of the period he refers to the year B. C. 350, being the date of the last conquest of Egypt by the Persians, and of the end of the 30th dynasty, according to Archbishop Ussher. The Thoth, or first day of the erratic year, at that time fell on November 19; which is therefore the point of time at which the cycle of the old chronicle terminated, according to Dr. Nolan's system. But, if his principles be right, it is manifest that a conjunction of the sun and moon ought also to have occurred on November 19, or have anticipated that day no more than the amount of error produced by the Hermaic system between the æra of its invention and the conclusion of the great period of 36,525 years.

Calculation, however, proves that the conjunction anticipated the Thoth, November 19, by full *fourteen days* in the year B. C. 350. But $14 \text{ days} \times 525 \text{ years}$ (the period in which the Hermaic error amounts to a day) = 7350 years; and, ascending 7350 years from B. C. 350, we arrive at the year B. C. 7700 for the æra of construction! being 3,700 years above the Hebrew date of creation adopted by Dr. Nolan; who, nevertheless, from data peculiar to himself, dates the system in the year B. C. 1711,—a discrepancy of 6000 years in the age of Hermes Trismegistus! The last mentioned date, however, presents a coincidence with the results of the present inquiry, which has afforded me no little satisfaction, although I cannot subscribe to the data from which it has been obtained.

I should acquaint the reader that the preceding observations on the chronological trinity of the Egyptians result from a comparison of Mr. Wilkinson's admirable Pantheon (*Materia Hieroglyphica*, No. 1, Malta, 1828) with the Hermaic fragments preserved by the Greek writers, which are, for the most part, to be found in Mr. Cory's "*Ancient Fragments*," 8vo. second edition, 1832.

CORRIGENDA.

- Page 392, line 12 : for *day-star*, read *dog-star*.
 26 : for 597, read 594.
 7 from bottom : for *time*, read *line*.
 393, 10 : insert *mean* before *amount*.
 16 from bottom : for *regin*, read *reign*.
 394, 3 : for *between 1858 and 1859*, read 1860.
 28 : for 2189, read 2190.
 395, 20 : for *at*, read *about four hours after*.
 396, 25 : for *the first star of Aries to have been the origin of*, read *the star γ or PRIMA ARIETIS to have marked the origin of the constellation Aries in*.
 28 : for 373, read 374.

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603	3071	1631				II		
555	3119	1679	 VIII. D. MEDES.	17				
538	3136	1696	 IX. D. PERSIANS.	208				
459	3215	1775				III	II	An int
330	3344	1904	 X. D. MACEDONIANS. ..	68				The 19
315	3359	1919				IV		An int
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(a) 10 dys. per M. $\times 12 = 120d.$ per embol. yr. $\div 5 = 24$ yrs. cyc.
(c) 3 dys. per M. $\times$

MORN. WATCH No. XVI. DEC. 1832.

RECORDS OF BABYLON AND EGYPT.

NEXT to the investigation of the Word of God, we know of no literary pursuit equal in importance to that of elucidating Chaldean antiquity; and, if reverently taken up and cautiously followed, it will throw no inconsiderable light even on the investigation of the Sacred Scriptures themselves. Our object is in substance the same with that of Jacob Bryant and Mr. Faber,—to deduce all religion, science, and learning from the one only fountain of truth, Divine revelation; and, while endeavouring to profit from their discoveries, we would more rigidly and continually apply the standard of truth in the word of God as the guide by which to adjust every other record, and the corrective of all error. By the brilliant discoveries in Egyptian hieroglyphics, recently made, we possess advantages beyond our predecessors; for, being able to prove the exact age of every Egyptian monument which has a name inscribed, we are enabled to fix thereby the principal epochs of the other great nations of antiquity, who all called the Egyptians their masters, either as subjects or pupils.

The stupendous, and hitherto mysterious, edifices of Nubia and the Thebaïd, now teach us by their inscriptions that the mighty monarchs who built those temples and reposed in those tombs had once borne sway over a wider tract of country than the empires of Darius or Alexander; and throughout those extensive regions traces are still to be found, which our unlocking the mysteries of the primitive heathen records now enables us to recognise as having originated either in Babylon or in Egypt, and to refer all pagan mythology, learning, and science to one of these sources.

Still more important and interesting are the numerous illustrations of Scripture which the deciphering of the inscriptions of Babylon and Egypt have brought forth. The Pharaoh who advanced Joseph and invited the children of Israel into Egypt, is proved to have been Osortesen the First, the founder of a mighty dynasty, the seventeenth of Manetho; none of whom he names, but who were all recorded in order on the monumental tablet of Raameses the Great at Abydos; the lost names of which have all been supplied by Mr. Cullimore, from other monuments. The name of Zaphnath-paaneah, given to Joseph by Pharaoh, has been found coupled with that of Osortesen, and seems to have been the ring which Pharaoh took from his own hand and put upon the hand of Joseph. The seventeenth dynasty ends in a queen, called Nitocris, Trmuthisa, and Damris, the “Pharaoh’s daughter” who saved the infant Moses when exposed, and who would have adopted him and given him the throne of Egypt.

This Moses refusing, the succession passed into another dynasty, Manetho's eighteenth; of whom the first was Amos, who was drowned in the Red Sea. At this time the Hierophantic and Enchorial kinds of writing came into use, Hakor being the first which has hitherto been found, and all the earlier inscriptions being only hieroglyphics. In Raamses the Third, whose daughter Pharaoh married, the Egyptian history again connects with the Bible, and by it we are enabled to attach and correct many intermediate points; as Jerombalo with Jerubaa, or Gideon, before Solomon; and Sheshak, Tirhaka, and others, after that time. Solomon's father-in-law was the father of the Memnon of the Greeks, and the son of Sesostri or Raamses the Great; and the reign of these two monarchs was the most brilliant period of Egyptian history, as their splendid temples, obelisks, and monuments in all parts of Egypt demonstrate. On one of these, Raamses is represented playing at chess with Memnon; proving that this game was not invented by Palamedes, but learnt from Memnon, at the siege of Troy.

As far as we at present know, it appears that the remains of Egypt cannot be studied with full advantage unless taken in connection with the records of Babylon; and we see so much in the ample remains of Egyptian antiquity tending to illustrate and explain the scantier records of Babylon, that we think a short trespass on ground which is not properly our own will be pardoned, as it will lead us more directly to our point, and have the advantage to our readers of passing through a known region to arrive at the unknown.

It would seem also, that only genealogical lists of kings are found on the monuments of Egypt, without any dates or any astronomical records whatever; but in the remains of Babylon only a few fragments of the genealogical characters have been yet discovered, and all the entire inscriptions are beyond question either astronomical or astrological. If, then, we succeed in connecting Egypt with Babylon in their monuments, we shall give to each just what it wants; the two halves of the ring will coincide, and the circle of profane history will be complete.

The want of dates and astronomical records on the Egyptian monuments has been often remarked: we transcribe Dr. Young's observations from the Supplement to the Encyclopædia Britannica. "By means of the knowledge of the hieroglyphic characters which has already been obtained, we are fully competent to form a general idea of the nature of the inscriptions on the principal Egyptian monuments that are extant. Numerous as they are, there is scarcely one of them which we are not able to refer to the class of either sepulchral or votive inscriptions. Astronomical and chronological there seem to be none, since the numeral characters, which have been perfectly ascertained, have

not yet been found to occur in such a form as they must necessarily have assumed in the records of this description. Of an historical nature we can only find the triumphal, which are often sufficiently distinguishable, but they may also always be referred to the votive; since whoever related his own exploits thought it wisest to attribute the glory of them to some deity, and whoever recorded those of another was generally disposed to intermix divine honours with his panegyric." "The general tenor of all these inscriptions seems to be, as may be expected from the testimony of Herodotus, the identification of the deceased with the god Osiris, and probably, if a female, with Isis; and the subject generally is the reception of this new personage by the principal deities, to whom he now stands in a relation expressed by the respective inscriptions." And earlier in the same article he says, "There is, indeed, little chance of our discovering any astronomical records of importance among the profusion of hieroglyphical literature which is still in existence. Herodotus tells us that the Greeks derived their acquaintance with astronomy from the Babylonians, though they were supposed to have learned the elements of geometry from the Egyptians; and it is well known that Ptolemy the astronomer, who lived at Alexandria, and who must have had easy access, as well as Eratosthenes before him, to all the knowledge of the Egyptian priests, refers to no Egyptian observations, but employs the Babylonian records of eclipses which had happened a few centuries before his time; records which, as Pliny informs us, were preserved on a particular kind of bricks; the same, perhaps, that have been brought to Europe in our own times, as undeciphered specimens of the nail or arrow-headed character."—*Supp. to Ency. Brit. art. Hieroglyphics.*

But though the Babylonians at length excelled the Egyptians in astronomical knowledge, and though they alone preserved permanent records of their observations, the Egyptians in the early ages kept pace with the Babylonians in the accuracy of their observations; and an interchange of discoveries seems to have been kept up down to the time of the Greeks, though the Egyptians of these last times had only to receive, and nothing to impart in return. The well of Syene, and the entrances of the Pyramids, from which as through a long telescope they marked the transit of a star, prove both the importance they attached to accurate observations, and also a greatly advanced state of science, which alone could make such accuracy sought after, or available when attained. And Strabo bears witness to their being in possession of astronomical science, which the Greeks sought with avidity, and only partially obtained. He says (xvii.) that Plato and Eudoxus spent some years at Heliopolis, and with difficulty obtained from the priests only a small part of

the theorems in their possession. They learned, however, that the year exceeded 365 days ; but its exact length they knew not, till they subsequently obtained translations of the sacred books of the Egyptians.

The various zodiacs found in Egypt evince also the early and sedulous attention paid to astronomy in that country ; while the knowledge which we have now obtained of the precise date of their construction has rendered the speculations of the *savans* concerning their high antiquity perfectly absurd ; and has demonstrated, as we might have inferred from the misplacing of the stars, that they were designed for ornamental rather than scientific purposes. Denderah, to which, from its zodiacs, Bailly and Sir W. Drummond had assigned an antiquity earlier than the Deluge, is now proved by its inscriptions to have been repaired, enlarged, and almost rebuilt, under Tiberius ; some of the additions come even as low as Marcus Aurelius ; and no part of it seems to be older than the time of the Ptolemies. And the inferences concerning the state of astronomical science when these were constructed, have scarcely more foundation than would an inference concerning the religion of England and France when the ceilings of Whitehall and Versailles were painted, were the speculator to infer, because the figures of heathen deities are painted thereon, that Charles and Louis, Rubens and Le Brun, were worshippers of Jupiter and Juno.

The knowledge of hieroglyphics, by which we are now enabled to settle the whole line of Egyptian succession, and to fix the age of every inscription, has been attained by the progressive investigations of many individuals, none of whom should be without their due acknowledgments. Dr. Young was unquestionably the discoverer of the key by which hieroglyphics have been unlocked : he pointed out the path in which all the rest have gone on, most of them without knowing, and nearly all without acknowledging, to whom we are indebted for opening to our view this long-lost region of learning. Akerblad and De Sacy threw some little light on Dr. Young's path, before Champollion took up the investigation ; but this latter gentleman pursued the inquiry with such ardour and success, that he himself came to be considered as the discoverer ;—a mistake which Champollion seems to have favoured, by not acknowledging what he derived from Dr. Young, or, as far as we know, even mentioning his name. Champollion has, however, done much to advance our knowledge of hieroglyphics by what has been already published, and will probably inform us further by his recent collections, now preparing for publication ; in which also he will probably have corrected some errors, which were perhaps almost unavoidable in so new and so complicated an inquiry. Many of these errors have already been corrected by Messrs. Wilkinson and

Burton, and by Major Felix ; and so much new matter has been brought to light by their laborious and accurate researches, that they have added almost as much to Champollion's system as Champollion did to that of Dr. Young.

But the information collected by Champollion and the travellers has been set in order, and rendered available, by Mr. CULLIMORE, to whom our readers are indebted for so many valuable communications ; and who, without travelling himself, has rendered somewhat similar service to history and to chronology as Major Rennel has rendered to geography. He has now, from various existing monuments, nearly completed the entire series of Kings of Egypt, from Menai, the founder of the monarchy, down to the Roman Emperors, with their viceroys, or secondaries, whether collateral or subordinate kings ; and he has connected this series with the history of the Jews in such a manner as to be regulated and tested by Scripture every where. The data for rendering this important service to ancient history have been attained by means equally simple and conclusive. Mr. Banks had discovered a tablet at Abydos, in 1818, containing three rows of ovals, the lower row being evidently repetitions of the name and prefix of the same king ; but some of the ovals of this lower row were defaced, and a still greater number of those of the middle and upper lines. Mr. Cullimore, in a paper read before the Royal Society of Literature, Feb. 1831, has shewn that this tablet was erected by Raamses II., who was Sesostris ; and that the middle line of ovals is a list of his predecessors up to Osortesen I. ; the upper line being the secondaries, or viceroys, of each supreme king—collateral, in short, with the middle line, and not preceding it. Carrying this principle to other monuments, of both earlier and later date, and connecting one name in any list with this ascertained list of Abydos, he has been able not only to fill up the lost ovals of this tablet, but to lengthen the list, both upwards and downwards, over the whole period of the Egyptian monarchy ; correcting or verifying completely the lists of Manetho and Eratosthenes, by monuments actually existing at the present day ; and finding on these monuments the names of the several Pharaohs mentioned in Scripture, and the Ethiopian, Persian, and Assyrian conquerors, who were either the false “confidence” of backsliding Israel, or the scourges of Egypt to destroy that false confidence. An abstract only of Mr. Cullimore's paper appears to have been published, stating, “From the evidence of history, and of other Egyptian monuments, compared with the votive elements of the record of Abydos, it appears that the two parallel lines of succession, which that tablet present, do not, as hitherto conjectured, form a single consecutive series, but are synchronous. The hieroglyphic tablet of Thothmos III., the seventh predecessor of Raamses,

discovered at Carnac by Messrs. Wilkinson and Burton in 1825, which has also been viewed, so far as it has been examined, as exhibiting a single succession, is likewise constructed on similar principles; and seems, indeed, to have been in all respects the prototype of that of Abydos." * * * * *

"The double succession of both records being established, and that of Carnac ascending into ages considerably higher than the record of Abydos, when complete; while the identity of the Pharaonic lines of both as a continued succession is made evident by means of several minor collateral lists; the connection and identity of the subordinate and more mutilated lines are inferred from analogy, supported by many coincident proofs.—*Rep. of Roy. Soc. Lit.* 1831.

The succession, thus obtained, Mr. Cullimore has connected with chronology, by means of the Hermaic Calendar: "and upon the principles of this remarkable system has shewn that the epoch of the Egyptian monarchy necessarily corresponds to the 598th year of the 24th solar canicular period, and consequently to the year B. C. 2188, an epoch confirmed by the testimony of all original and impartial authorities. And this system must have been constructed in the sixteenth century before the Christian æra; which was the age of Hermes Trismegistus, its author, and the golden age of Egyptian science."

The Babylonian series of kings was given by Mr. Cullimore in our last number; and, following the principles of the astronomical canon of Berosus, he thereby fixed to a certainty the date of each reign, from Nimrod to the Macedonian conquest, at which time Berosus lived, through whom Alexander became acquainted with the astronomical records of Babylon, which he transmitted to Aristotle, and by which the Greek astronomers were enabled to correct many of their errors, and to obtain a nearer approximation to the true length of the year. The Egyptian series of kings is now made capable of ocular demonstration, by the deciphering of their names on the monuments; and we hope to place the astronomical records of Babylon on the same footing of ocular demonstration, by explaining the bricks and various inscribed monuments found in Mesopotamia.

But a previous question should be first settled; that is, to what extent were the characters of Babylon employed for the purposes of an alphabet? We say, assuredly to no greater extent than the hieroglyphics of Egypt, and probably not to so great an extent; being neither used so frequently for this purpose, nor having any alphabetic character derived from them; which, to a great degree, was the relation between the hieroglyphic and enchorial character of the Egyptians. We doubt whether the Babylonian characters were ever employed as an alphabet—no instance of it has hitherto come to our knowledge. Several in-

scriptions have been found in *Persepolitan* characters, which seem to correspond with the name written in hieroglyphics on the same monuments; but we have never heard of any such in *Babylonian* characters. The distinction between these two characters lies, not in their primary forms, but in their mode of combination. The elements of both are the same: an arrow-head, either tapering, and truncated straight, or spreading and barbed, without any shaft, pretty nearly represents the two elementary forms both of Babylon and Persepolis. But the Persepolitan characters always stand detached, and never come into contact; grouped by juxta-position only, not by intersection; while the Babylonian are scarcely ever—we think never—combined without contact, forming stars, crosses, squares, and triangles in great variety.

Denon and others mention Persepolitan inscriptions found in Egypt; and a stone was discovered in Syria with parallel inscriptions in hieroglyphics and arrow-headed characters; and a vase in the French collection has the name of Xerxes written in both kinds of characters. These monuments may ultimately render us the same service at Persepolis which the Rosetta stone has done in Egypt; but, till we find evidence to the contrary, we maintain that the major part of Babylonian inscriptions are astronomical or talismanic—a few genealogical ones occurring—and none as yet properly alphabetical.

Some scarabæi have been found, having on their under surface figures of very early Babylonian workmanship, and letters very similar to the Phœnician. The scarabæus and figures on the reverse link together the Egyptian and Babylonian superstitions; and the letters indicate some such derivation from the Hebrew, as the Samaritan and Phœnician demonstrate. The residence of Eber and Abram in Chaldea would give a ready opportunity of acquiring such knowledge of the Hebrew character as the corrupted dialect of Babylon might require, even if it should be thought improbable that in the confusion of Babel they might have retained such a corruption of the original character as would accord with their corrupted dialect.

When the first effects of the confusion of tongues had subsided; when mankind, dispersed by that judgment of God, became settled in their several countries; war would be but an occasional employment, for defence or for conquest, and the arts of peace the permanent occupation of each state. They would find too, that, from the diversity of climate, soil, and produce in different countries, it is as much to the mutual advantage of states to be upon friendly terms of intercourse, as it is to the interest of different individuals residing together in the same community. An individual bred up in a community, insensibly acquires the tastes, manners, and language of his nation; and

a stranger adopted into a community quickly acquires the tastes, manners, and language of his associates, insensibly drawn by the force of imitation, and prompted also by convenience and interest. That which operates upon each individual in a community, operates upon whole communities when they come into contact : reciprocity of interests and the force of imitation, acting upon all, produce concessions and accommodations of their several peculiarities, and the ready adoption by the less instructed party of all the improvements in knowledge and science which his more civilized neighbour is willing to communicate. But for this communication, the first, the indispensable pre-requisite is understanding each other's dialect ; and in most instances a written character common to both parties would be necessary, first, for fixing the data, without which no progress in knowledge can be made, and then for recording this progress, and transmitting it to others.

Let it be carefully considered, that the progress of civilization in each country, and the intercourse between different countries, increasing as they advance in civilization, make it their mutual interest to facilitate every medium of communication, of which writing is the chief. A civilized people must adopt by common consent one character for writing, which all may equally understand ; and one style of expression, and one meaning for the words, that all may be equally benefited. And two civilized nations, in corresponding together, must be influenced by the same desire to understand and to be understood ; which would not only produce similarity in thinking and in style, but lead them to adopt each other's improvements in all points, even to the forms and arrangements of the letters, when practicable. The spread of Christianity has operated still more powerfully in producing similarity of expression and directness of purpose. The Christian religion is all revelation, and no concealment ; it recognises no distinction between the learned and the unlearned, but, on the contrary, takes as its peculiar characteristic, " The poor have the Gospel preached unto them."

The similarity produced by these powerful and general motives in modern times, subjects the inconsiderate inquirer to the error of supposing that all characters may be traced to the same origin ; and, Egypt being associated in his mind with the earliest records of man, and the earliest of the Egyptian characters being hieroglyphics, he hastily infers that every other character was originally hieroglyphic, and was gradually perfected and simplified into the alphabetic form. But the careful inquirer, remembering that there are certainly three distinct classes of characters, which in the early ages were applied to three distinct and incompatible purposes, will recognise this distinction even in the modern derivatives or imitations, however altered in principle and form.

The first of these classes of characters is the Alphabetic, which we hold to be, not an invention of man, but the gift of God to man. Writing existed before the giving of the Law, for Moses is commanded concerning Amalek, "Write this for a memorial in a book, and rehearse it in the ears of Joshua" (Ex. xvii. 14). And we believe that it existed from the beginning; given by God to record and transmit the results of reason and meditation, as speech had been given to communicate and examine and discuss for mutual and individual edification. Man is the image of God; and that image shall be seen in all, either by conformity or by contrast. God represents himself not only as holding discourse with the creatures, but as interchanging it also between the Three Personalities of the one Godhead. "Let us make man;" "The Lord said unto my Lord;" "Lo, I come to do thy will;" "This is my beloved Son;" "I know that thou hearest me always;" "The Spirit maketh intercession for us."

These, and many such passages, exhibit the great prototype in God of discourse in man, who was formed after the likeness of God: and the prototype of writing is exhibited in the many allusions to the "book of memorial," of "remembrance," of "life," and the "sealed book" in God's right hand; all of which sufficiently prove the fact of a legible record, understood by others as well as by the recorder. We need not stop to inquire into the circumstances of the record; whether, like the tables of the Law, it may be written by the finger of God; or whether impressed by the act of the individual on the persons and places with which, in the course assigned him by God, he has come in contact.

The character thus given by God, we maintain was the present Hebrew character, from which every other alphabet is derived, and to which all of them may be traced, both in the form and the order of the letters; and every deviation from the Hebrew may in general be historically accounted for. It is almost superfluous to expose the absurdity of supposing the Hebrew letters to have been originally hieroglyphics, though it has been gravely maintained by men of name: any one who examines their arguments will find that they rest on mere imagination; and that the same fancy which could discover the resemblance of a bull, a house, and a camel, in Aleph, Beth, and Gimel, might as easily discover it in Resh, Shin, and Tau; and we do actually know a man who is in doubt whether a hand is more strikingly represented by the single dot of the Hebrew Jod, or by the trident-shaped Jod of the Samaritans. But even if we could trace the alphabetic character to hieroglyphics, we should have made but one, and that the least important, step in our inquiry: we should only have accounted for the forms; and the wonderful application of these forms to represent to the eye sounds instinct with meaning, with the same precise meaning,

understood exactly in the same manner by all who read the forms, in all climes and in all ages—this still remains a previous question, “*et dignus vindice nodus.*”

We need not enlarge upon the small number and uniform order of the letters of the alphabet, and on the characteristic and universal distinction between pictorial and rhetorical description, which is the distinction between hieroglyphic and alphabetic writing. We need not shew how the latter begins where the former ends; that a picture may represent conditions of things and external relations, and even indicate a few of the stronger and more ordinary emotions, and the occurrences of a single moment, only; while language gives both the actions and the springs and consequences of action, with the passions which precede, accompany, and follow them; and, not confined to one moment of time, like the picture, recounts the past and predicts the future. All this, which is so true, is still more strikingly true of the hieroglyphic and the alphabetic mode of record: for hieroglyphics are the least perfect of pictures, alphabetic writing is the most perfect enunciation of thought; hieroglyphics are the very rudest display of art, writing its most perfect exhibition; hieroglyphics, the more they approach towards perfection, require the more a living interpreter to explain them, while writing supersedes the necessity of explanation, being its own interpreter; the primary intention of hieroglyphics is concealment, the primary intention of writing is explanation.

But it may be asked, have we not symbols and hieroglyphics used as letters? Certainly we have, both in Egypt and in China. But, be it noticed, these instances arose out of a necessity created by the previous use of alphabetic writing by others. When the names of the Pharaohs had been written in Greek and Phœnician, the Egyptians produced, by a combination of hieroglyphics, a clumsy imitation of the spelling; and when the Chinese set about a lexicon, they had recourse to a similar expedient for classification and for sounding their words. But these rough approximations to the rudest and most barbarous semblance of an alphabet only shew, more strikingly than if the experiment had never been made, the hopelessness of attempting to fashion hieroglyphics into the form of an alphabet, and the absurdity of tracing the origin of alphabetic writing to this source.

The next class is the symbolic, of which the Babylonian characters is the earliest example extant; but which seems to have existed also in Egypt, before the introduction of hieroglyphics. This class consists of certain arbitrary marks or symbols, by which ideas, without either sound or form, are expressed; like the signs used by astrologers and alchemists, or the figures used in arithmetic.

The third class is the hieroglyphic, or pictorial, which, by representing the form of some known object, intimates to the beholder the qualities of that object; which qualities he is expected to apply to some individual represented by a still more conspicuous object associated therewith. This last class is properly subsidiary to no higher purpose than adulation, and is at best so enigmatic and ambiguous that it would not popularly serve even for adulation. It must soon have become, like the basso-relievos on a Greek or Roman building, unintelligible to the majority; or, like the coats of arms in heraldry, mere records of descent, with scarcely any other meaning.

These two latter classes of character are obviously defective, and incapable of answering the purposes of science without the alphabetic class. Yet the disappointment expressed by some, at not discovering more of science by deciphering the hieroglyphics, is most unreasonable: science could not be recorded in hieroglyphics, and those who expect to find it there, have not considered aright the essential unalterable properties of hieroglyphic writing.

The symbolic class is truly a record of science, but of the dry results of science, none of its intermediate steps, none of the elementary principles. We have first to discover the power of the symbols, then the principles of science which governed them—all which has been long unknown; and the inscription in the India-house has hitherto been regarded with nearly the same indifference, astonishment, or despair, as that with which one unacquainted with figures would regard the Rudolphine tables of Leibnitz.

The discoveries in Egypt which have resulted from deciphering the hieroglyphics have been rated too highly by some, and too much depreciated by others: we have been taught by them all that hieroglyphics could record, and it is unreasonable to expect more. We have learned the succession of kings in that country, and to which of those kings the existing monuments are to be attributed; we have thereby been able to reconcile the different lists of Herodotus, Manetho, Eratosthenes, and Diodorus—a task which baffled Sir J. Marsham, Perizonius, and the ablest chronologists. We have ascertained thereby, that the Egyptian monarchy began with Menai, or Menes, and may throw into the region of mythology and fable all the names preceding Menes, as either astronomical impersonations, or corruptions of some traditional memorials of the Deluge and the patriarchs of the old world. We have also learned the state of civilization at several of the most important periods of Egyptian history, and the prowess of some of the Pharaohs, who carried their arms to Parthia and the Ganges on the east, and to Macedon and the heart of Africa on the west: that Sesostris really

conquered all this tract of country, and that he was contemporary with Saul. And, above all, we are able triumphantly to refute the sceptical cavils of Volney, and those succeeding infidels who, from the confidently asserted antiquity of the Egyptian temples, threw contempt on the Mosaic history of the Deluge, as falling short of that fancied antiquity : we, on the contrary, are now able, not only to assert, but to prove, that all the Egyptian buildings which have inscriptions—which is probably all, excepting the Pyramids—were erected by some of those mighty Pharaohs alluded to in Scripture ; none of these buildings being earlier than the Pharaoh who advanced Joseph and placed Israel in Goshen, and most of them between the Exode and the reign of Solomon. The pyramids, having no inscriptions, prove nothing on either side, but were probably built by the children of Israel shortly before the Exode ; which is, in fact, the commonly received opinion.

From the Babylonian inscriptions we expect to derive as much information on the science of those times and countries, as the Egyptian inscriptions have given on their history. Both countries were by turns the oppressors and allies of Israel ; and their history is consequently so often the tale of Israel's sufferings, that it serves greatly to illustrate and explain obscure and concise passages in the Bible.

But no man will make any way in interpreting this, or any other ancient history, who does not take the Scripture for his guide. Nor let those who do justly reverence the word of God reprehend or undervalue such investigation as that in which we are now engaged. These pious persons, happily for themselves, know not the snares and temptations and difficulties with which the votaries of learning and science are beset on every hand. These difficulties are not the less real because the pious are ignorant of them ; and shall we, who know of their existence, shut ourselves up in religious stoicism, thanking God for our own immunity from such difficulties ? It may not be. We shall not be held guiltless in the Day of Judgment, if we lose any opportunity of relieving a brother from doubts and difficulties, or of reconciling the discoveries of science with the unerring standard of Scripture.

And as God is continually declaring to the church of this day that He is about to finish all mystery, so we take it as an earnest to the world of the same thing that He has recently permitted the mysteries couched beneath the hieroglyphics of Egypt to be unfolded, and that He is now permitting us to explore the latent science of Babylon. All will then be unfolded, and all shewn to be in harmony with the word of God : the learning of Egypt and the science of Babylon shall be seen as the hand-maids of the church ; and the word of Jehovah shall become

fact in the Spirit, in the symbol, and the letter. "The Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day. . . . In that day shall there be a high-way out of Egypt to Assyria ; and the Assyrians shall come into Egypt, and the Egyptians into Assyria ; and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land, whom the Lord of hosts shall bless, saying, Blessed be Egypt, my people ; and Assyria, the work of my hands ; and Israel, mine inheritance" (Isa. xix. 25).

NOEL AND BOYS ON MIRACULOUS POWERS.

Remarks on the Revival of Miraculous Powers in the Church.

By the Hon. and Rev. Baptist W. Noel, M. A.

The Suppressed Evidence: or, Proofs of the Miraculous Faith and Experience of the Church of Christ in all Ages, from authentic Records of the Fathers, Waldenses, Hussites, Reformers, United Brethren, &c. By the Rev. Thomas Boys, M. A.

IN these two publications on the historical branch of the present controversy, it may be said, "the bane and antidote are both before us." When a well-intentioned and sober-minded person, like Mr. Noel, could put forth the many inaccuracies which appear in his brief publication, it became the duty of such a writer as Mr. Boys, well-instructed and honest-hearted, to prevent them from growing on the minds of inquirers (as they have grown under the hands of critics) into lamentable mistakes and unaccountable misapprehensions, respecting the "faith and experience of the church of Christ in all ages." Although Mr. Noel's "Remarks" were not among the first of the late attempts to subvert the "revival of miraculous powers" and the perpetuity of spiritual gifts, by critical deductions, technical definitions, partial appeals to history, and doubtful, if not erroneous, expositions of Scripture, it has had the misfortune of being overprized and over-praised, by the less judicious of his friends, as "a work *decisive against all miracles since the Apostolic age.*" These over-estimates of Mr. Noel's "Remarks" seem to have greatly influenced Mr. Boys in his present well-timed effort.

' If I appear to take up the references and citations of Mr. Noel's pamphlet with a minuteness which may be thought ' invidious, let my real motive be understood. I wish not to be ' too particular in examining what may have been the labour, ' perhaps the relaxation, of a few leisure hours ; but I do wish to ' expose the sloth, the effrontery, and the ignorance which could

‘ lay hold of the work, when produced, without examination, and
 ‘ proclaim it abroad as settling questions which it leaves just
 ‘ where it found them.’ p. 17.

Mr. Boys divides his work into six chapters and an Appendix. The first chapter is introductory, and states the reason of his appearing in the controversy, and the mode he intends to pursue in treating the question. The second chapter refers to the opinions and experience of the Fathers; the third, of the Waldenses; the fourth, of the Reformers; the fifth, of the Church at the present day; and the sixth consists of conclusions from the whole, and considers these two important questions: “On what footing does the close of the present work leave the subject of miracles?” and “On what footing does it leave the *religious world*?” The Appendix embraces matter which could not be conveniently embodied in the work, and is yet important to a right understanding of the subject. Could we transfer to our pages the whole table of contents, our readers would require no other evidence that Mr. Boys has not entered upon his task unfurnished with materials for its due execution, nor allowed any point in the question to pass unnoticed. In those parts of his work which are more especially intended as replies to the statements of Mr. Noel, he first examines the citations made by that gentleman; and then from the same authors makes such further extracts as are necessary to a just knowledge of the writer’s sentiments, accompanied with very valuable historical and critical remarks.

We do not see how Mr. Noel, who, though not the first, was yet early in the controversy, and is by many on his side esteemed the ablest, can sit easy under the exposure which his Christian friend and brother minister has, without the least unfairness or uncharitableness, made of many omissions, mistakes, and false conclusions in his pamphlet.

As the pamphlet of Mr. Noel is a cheap publication, accessible to all, and has been liberally noticed and largely extracted from by the many critics friendly to its views, we shall at present confine our selections to Mr. Boys’s work, which has been strangely and *suspiciously* slighted. At the same time, we shall endeavour to embody some of Mr. Noel’s remarks in our extracts from Mr. Boys’s replies; and with such as enable us to do this we shall commence.

Mr. Boys thus comments on the appeal of Mr. Noel to St. *Augustine*, as an authority “not expecting miracles, not cherishing gifts.” ‘But the truth, after all, is, that Augustine does
 ‘ most plainly *assert* the doctrine of miracles, and *allege* miracles,
 ‘ as occurring under his own observation; so that no person,
 ‘ who will be at the trouble of ascertaining the fact, can feel the
 ‘ least doubt as to this eminent father’s real sentiments on the

‘ subject, or even as to his actual experience. I appeal for proof
 ‘ to a chapter which commences with one of the passages given
 ‘ by Mr. Noel himself. The first one or two sentences of the
 ‘ passage in question, read apart from the context, do certainly
 ‘ appear unfavourable to the doctrine of miracles; but if we take
 ‘ with it the heading of the chapter, which stands immediately
 ‘ above it, we shall find it somewhat qualified. Mr. Noel’s cita-
 ‘ tion, as we have already seen, commences thus: “Why, say
 ‘ they, are not those miracles wrought now, which you allege
 ‘ were wrought formerly? I might indeed answer, that they
 ‘ were necessary before the world believed, in order that the
 ‘ world might believe.” But compare, or rather contrast with
 ‘ this, the heading of the chapter, which stands just above it:
 ‘ “Concerning the miracles which were wrought in order that
 ‘ the world might believe in Christ, and which continue to be
 ‘ wrought, now that the world does believe.”’

Mr. Boys completes the demolition of Mr. Noel’s appeal to St. Augustine, by narrating (at pp. 35—39) in the very words of that Father, the miraculous cure of Innocentius, ex-advocate of the vice-prefecture at Carthage. It is but fair to state, that Mr. Noel acknowledges in a note (p. 19) that “Augustine certainly believed that miracles occasionally took place in his day.” Strangely, however, does this concession appear, in connection with the strong assertion, adopted by Mr. Noel from Fuller’s Church History, that “Augustine ranked the miracles of his age under two heads; (1) Forgeries of lying men; (2) Prodigies of deceitful devils!”* We should like to know under which of these two heads we ought to rank the miracles which are “wrought in order that the world might believe,” and which “continued to be wrought” in the days, and according to these the words, of Augustine. Under which of these two heads would Mr. Noel place the miracles which he says “Augustine certainly believed in his day?” such, for instance, as the miraculous healing of Innocentius? Was *it*, as believed and recorded by Augustine, “a forgery of lying men,” or a “prodigy of deceitful devils?”

Poor Augustine occupies a singular place, or rather singularly shifts his place, in one page (p. 19) of Mr. Noel’s Remarks: (1) He is put among those who “have agreed that it would be enthusiastic to expect” the gifts, miraculous powers, &c.; then (2) he is said “certainly to believe that miracles occasionally took place in his day;” and yet (3) he is made to “rank the miracles of his age as forgeries of lying men, or prodigies of

* Fuller has made, and Mr. Noel has adopted, a mistake in this (as pointed out by Mr. Boys): the words of Augustine, here referred to, are not applied to “the miracles of his age” generally, but to those of “the Donatists” particularly.

deceitful devils." And all this appears on one page of a work spoken of as "settling the question!"

Chrysostom is another witness called by Mr. Noel; and from Mr. Boys's cross-examination is drawn the following testimony of that Father, which we submit to those who are striving hard to make a case of limitation of miracles to the Apostolic age, in bold defiance of the facts of history, as well as of the words of Scripture: 'But if any one assert that these (the miracles of the Apostles) are mere smoke and fictitious wonder, unworthy of credit, let us view *those of the present day*, which are calculated both to stop and put to shame the blaspheming mouth, and to check the unbridled tongue. For, throughout our whole habitable world, there is not a country, or a city, where these wonders are not commonly spoken of; which, if figments, would never have occasioned so much admiration. And you yourselves, indeed, might testify for us to this. For we shall have no occasion to receive confirmation of what we assert from others, seeing that you yourselves, our opponents, supply us therewith.'

Mr. Noel's citation of "St. Isidore in the fifth century, instead of St. Isidore in the seventh century," is another failure, although one of the most plausible testimonies adduced: we give Mr. Boys's remarks upon it: (1) 'The passage, as cited by Huss, and from him by Mr. Noel, runs thus: "The reason why the church of God works not now the miracles which it used to work in the Apostolic age is, that at that time it was necessary for the world to believe in miracles, but now that it does believe, to shine in good works." Here we may observe, first, that we again meet with the idea' [which many of the Fathers held, but which Mr. Noel appears to have entirely overlooked], 'that the world was now evangelized; that the work was done; and that the occasion for miracles was, on this account, not the same as formerly. But Huss appears to have somewhat *mis-quoted* the words of Isidore: and, though the alteration which he makes is in itself but slight, and does not materially affect his own course of argument, yet it is one of great importance, if the passage now be brought against us, by Mr. Noel, as discrediting *all* miracles in St. Isidore's days. The words are given by Mr. Noel exactly as we find them in Huss, from whom he cites them: "The reason why the church of God works not now the miracles which it used to work in the Apostolic age," &c. But the words, as I find them in St. Isidore, run thus; "The reason why the church of God works not now *those* miracles which it used to work in the Apostolic age," or "such miracles as it used to work in the Apostolic age." That is, Isidore means only to say, that the miracles, of his day were not *of the same description* as those of the

'Apostles : inferior perhaps in splendour, inferior in number, &c. : and that this may have been the case, I am very ready to admit. But the passage, as cited from Huss, would almost lead us to think that the church in his days wrought scarcely any miracles, or no miracles whatever. This, it is clear, is not St. Isidore's meaning.'

'(2.) But, secondly, from St. Isidore's context this will be still clearer. Isidore is plainly speaking throughout the chapter [De Summo Bono, cap. 27] on the supposition that miracles *continued to be wrought in his days*. Thus he says, just before, "Even in the Apostles themselves the grace of good works was more admirable than their miraculous powers; so, now also, in the church it is of more importance to live well, than to work miracles." Thus he no more *denies* miracles in his own days, than in the days of the Apostles. Afterwards he plainly recognises the use of miracles, at least for unbelievers: "Behold, a sign is not necessary for the faithful, because they have believed already; but for the unbelieving, that they may be converted." And, at the end of the chapter, he plainly speaks of the time when miracles should cease, as *not come when he wrote*: "Before Antichrist appears, powers and signs *will cease* from the church." And that he regarded the time of Antichrist when miracles were to cease, as future, may be clearly seen in his next chapter, where he expressly speaks of Antichrist as yet to come. He says, even, that there are many members of Antichrist who shall not see the times of Antichrist. So utterly insufficient is this proof from St. Isidore against miracles, not to say "in the fifth century," but in any other.' pp. 29-31.

We have selected the references to the above-mentioned Fathers, Augustine, Chrysostom, and Isidore, to shew the comparative historical merits of Mr. Noel's Remarks and Mr. Boys's replies, and with the intention of recommending the latter to the further attention of every honest and cautious inquirer. Let the two publications be carefully examined and compared, and we fear nothing as to this (the historical) part of the controversy. Besides the above, Mr. Boys calls as witnesses from the Fathers, Justin Martyr, Irenæus, Origen, Tertullian, Minutius Felix, Lactantius [as collected by Grotius: See Poole's Synopsis on Mark xvi.], Athanasius, Ephraim the Syrian, Cyril of Alexandria, Austin, and St. Gregory; before he proceeds to the Waldenses, to Wickliffe and his Lollards, to Huss and his Bohemians, to the Reformers, the United Brethren, and the church to the present day.

Before we entirely pass from a consideration of the opinions and experience of the church in the earlier ages, we must notice a strange mistake of Mr. Noel. In a note at page 4 he makes the following broad statement: 'No miraculous powers (with

' the exception, perhaps, of the power to eject devils, in which
' there is obviously wide room for imagination) have, as I be-
' lieve, been claimed in the church *since the second century*. If
' ever such a claim has been preferred, it has only been by per-
' sons sunk in *abject superstition*, as was the case with the
' miracle-workers of the eighth century,' &c.; and as authority
for this statement he directs us to 'see Mosheim's Church
History.' Our readers can readily comply with this direction;
and if they do, we pledge ourselves that they will find, not the
above opinion, but the following, in its proper place in that
author: "I cannot assent to the opinions of those who maintain
that in *this century* (the *FOURTH century*) *miracles had entirely*
ceased; and that at this period the Christian church was not
favoured with any extraordinary or supernatural mark of a
Divine power engaged in its cause!" So that Mosheim "could
not assent to the opinion" that miracles had ceased in the
church, *even two centuries* after Mr. Noel supposed he had con-
cluded that no claim was preferred to miraculous power but
by persons "sunk in *abject superstition*!"

Mr. Boys's concluding remarks on the more modern evidence
will give an idea of his labours:—

' I beg leave once more to remind the reader, that the ques-
' tion, as stated by our opponents, is not merely one of *facts*,
' but of *opinions*. In other words, they not merely deny the
' actual *occurrence* of post-apostolic or of recent miracles; but
' go so far as to assert, with much face, that there has not been
' any *belief* or *admission* of such things, in the Christian church.
' Of these notions, the reader has in the last two chapters seen
' contradiction upon contradiction, in quotations or examples
' from Huss, Calvin, Martyr, Bucer, Pellican, Beza, Bullinger,
' Luther, Musculus, Knox, Wisheart, Fox, Zuinglius, Baxter,
' Cartwright, Hall, Rogers, Bengel, the United Brethren, and
' the Church of England. From these citations it is perfectly
' clear, that the admission and belief of miracles has never
' departed from the church; and thus the question of *opinion* is
' settled. But still, be it remembered, this is not all. We have
' seen gifts of healing in the church of the United Brethren.
' We have seen Knox and Wisheart predicting local occurrences.
' We have seen Luther raising up Mecum and Melancthon.
' These occurrences, and others of the same order, not merely
' determine what have been the *opinions* of the church, but
' prove, by incontrovertible facts, that it has not been left des-
' titute of miraculous *experience*.' pp. 330, 331.

The following is a very salutary caution to those who treat
the present question with indifference: 'Error unfortunately has
' taken advantage of the present controversy, to gain a further
' step. In opposing the opinion that miracles have occurred in
' recent times, the opportunity has been promptly seized to bring

forward a notion, not generally held before, even by those who questioned this opinion; I mean, the notion that there have been *no* miracles since the days of the Apostles. This has accordingly been done; and done without rebuke, though in absolute defiance of ecclesiastical history, so that we have the utmost need to be on our guard: for, if the present discussion fail of placing us on *higher* ground than before, and so setting us right, there is the greatest danger of its leaving us *lower*; and the more so, because just now, in most matters of doctrine, our tendency is, unhappily, downwards.' p. 339.

So much having been said on both sides respecting the testimony of the Reformers, 'some of whose expressions' (as Mr. Boys candidly and correctly states), 'when viewed alone and without explanation of circumstances, make very strongly for our opponents,' &c. we think it good to give one of the many dispassionate and conclusive statements of Mr. Boys, in elucidation of such *apparently* conflicting evidence. We dedicate the following to those friends of missions who choose the former part of the passage, "Go ye into all the world, and preach the Gospel to every creature," and yet who reject the latter, "They shall lay hands on the sick, and they shall recover." 'Many expressions of the Reformers, apparently unfavourable to post-Apostolic miracles, may be explained by the views, commonly prevalent among them on the subject of the Apostolic commission. They thought that the commission to go forth and preach the Gospel to all nations, was limited more or less exclusively, to the first ages: and the more strictly they held this doctrine, the less likely would they be to regard miracles, in confirmation of the Gospel, as intended for any subsequent period. They viewed the command, 'Go ye into all the world,' and the accompanying promise, 'These signs shall follow,' as connected. And so far, they were right. They did not separate Scripture, as the bulk of religious professors now do. They did not regard the command as standing good, but the promise as withdrawn. Their conflict was internal. Their war with Papal error lay within the limits of Christendom. Had they been led to look without; had their attention been fixed upon the command to "go forth," instead of being withdrawn from it, as it necessarily was, by their struggle with the foe within the camp; had they possessed it as a truth settled in their minds, (which we see they did not,) that the work of evangelizing the world was not for the Apostles only, but for them and those who came after them to the end of time; we then probably should have found them equally clear in the assurance, that, for support in this work, miraculous aids were still to be expected at the Lord's hands. And, from all my researches hitherto, I think I may venture to say, that

‘ if the opponents of post-Apostolic miracles will shew me any
 ‘ one writer of credit amongst the Reformers, whose writings
 ‘ are of sufficient bulk to afford the means of fairly determining
 ‘ his sentiments, and who views *the command to go forth*, as in
 ‘ any degree standing good, I will undertake to shew, that in
 ‘ the same degree he maintained or admitted *the doctrine of mi-*
 ‘ *racles*, as equally permanent. Thus modern professors, *main-*
 ‘ *taining missions*, and *denying miracles*, occupy a curious posi-

tion, and are left quite alone.’ pp. 105, 106.

Having thus accounted for expressions in the Reformers apparently unfavourable to the doctrine of miracles, by referring to the views commonly prevalent among them on the subject of the Apostolic commission, Mr. Boys proceeds still further to account for the same, ‘ By their opposition to the spurious
 ‘ miracles of Papists and fanatics, and by the continual chal-
 ‘ lenges addressed to them by their opponents, to prove by
 ‘ miracles the truth of their doctrines.’ After these preliminary concessions and explanations, the author enters into the positive and conclusive testimony of the Reformers, which he examines at very considerable length ; and thus sums up this part of his case. The last clause we particularly recommend to the consideration of the friends to the Reformation Society. ‘ Thus, the further
 ‘ we examine, the more proof we find that the judgment of the
 ‘ Reformers, on the subject of miraculous manifestations, was one.
 ‘ They had every motive to guard themselves on this topic, as
 ‘ we have already seen. Accordingly, their language is, as
 ‘ it ought to be, cautious and qualified. But when they are
 ‘ brought to the test ; when the course of their argument brings
 ‘ them to such a point, that they must speak out, and declare
 ‘ whether they think that God has wholly and finally withdrawn
 ‘ miraculous manifestations from his church, we *never* find them
 ‘ making such an assertion ; we *never* find them using language,
 ‘ which, fairly quoted, and viewed in connexion with circum-
 ‘ stances and the context, can be so interpreted. Some miracles
 ‘ they admit ; others they maintain ; and others again they alleged
 ‘ and record as witnessed or experienced by themselves. That
 ‘ miraculous faith was wholly excluded from the religious
 ‘ system of the Reformers is a fiction, no longer tenable
 ‘ than their real sentiments are kept out of sight.—And here
 ‘ I cannot conclude without giving utterance to one reflec-
 ‘ tion. If there be persons, either so ignorant of what the
 ‘ Reformers really were, or so prejudiced against the truth which
 ‘ the Reformers taught, as to deny the fact of their having had
 ‘ that qualified and well-guarded belief in miracles, which,
 ‘ after all, they really entertained ; if there be persons who
 ‘ would keep this truth from coming out ; if there be persons
 ‘ who would restrict the utterance of it, and set themselves

‘ against all who proclaim it, whether unsound in other points or sound : how imperfectly are such persons qualified for the management of a society, for promoting *the religious doctrines of the Reformation!*’ pp. 238, 239.

Our next extract shall be taken from the author’s own conclusion ; and although the “ *limitations*” accompanying his decision appear to us mere truisms, we have no objection to give them, as they may save him from certain unpleasant and unpopular associations. We know well the danger of any Churchman indulging an opinion in favour of the present manifestations (the Act of Toleration does not extend to the gifts of the Holy Spirit) : besides, we are not desirous of making a shew of many advocates, for what we deem the truth and work of God ; and would not enlist even the honest and able author before us, without his full and free consent. He is sufficiently an object of suspicion for what he has done, without our making him a victim of persecution, by calling him one “ of us ;” though, whilst we thus speak, we remember with gratitude and admiration the evidence given by Mr. Boys of a pure love and diligent pursuit of truth, which would, we believe, enable him, if all our convictions were his, to risk all consequences with us. Our opponents are welcome to the following concession, if they will grant us the final conclusions :—

‘ Though an assertor of recent miracles, I beg to have it remembered with what limitations. These will be found in different statements or admissions throughout my published remarks upon the subject ; such as that, in these latter times, the exercise of miraculous powers has been less common or less public, and miraculous manifestations have possessed a less *distinguished* character than heretofore ; that all miraculous gifts are not asserted, whatever willingness may be felt to acknowledge them when they shall be satisfactorily manifested ; that I reject and abhor all false doctrines (whatever miraculous gifts may be alleged in support of them*, and whatever false doctrines besides may be held by some deniers of miracles), respecting the human nature of our holy Saviour, and the most saving mystery of the atonement ; that I do not adopt or defend every argument used for miracles ; that the Reformers have used some expressions, which, viewed alone, and without explanation of circumstances, make very strongly for our opponents, &c. But, with all these concessions, I would still be understood as maintaining—that *miraculous faith and miraculous experience have never wholly ceased in the church ; that the*

* Here, of course, our author would remember the essential test, 1 John iv. 1—3. To which (with other scriptural and spiritual tests) we can surely say all the doctrines we hold, and all the gifts we allege, do most harmoniously and faithfully respond.

'arguments, doctrinal and historical, of our opponents, come
'totally short of establishing their case; that their attempted
'distinctions are fictitious and deceptive; that *miraculous mani-
'festations may be experienced now*; and that *some actual mira-
'cles have recently occurred.*" pp. 339, 340.

It was no very easy matter for Mr. Boys to determine what was the proper course to pursue with Mr. Noel's pamphlet. Dr. Middleton was the first person who called in question the permanence of miraculous powers in the church, and found it necessary to apologize to the church and to the whole world for the boldness and originality of his scepticism. Dr. Middleton was a man of tried and acknowledged learning: he had no meretricious reputation to support; he could afford to be candid: he had well studied the authors whose opinions he quoted, and he had no temptation to misstate them; and he asserts, that all who preceded him held the continuance in the church of those powers with which Christ endowed it on his ascension to glory. In the pamphlet of Mr. Noel this is not the case: he has misrepresented the opinions of those he professes to quote, to the peril of his literary reputation, if not of something far higher; for literature is not the subject in hand, but *God's Truth*. Mr. Noel comes forward as an ambassador specially delegated from God to tell to doubting persons what that truth is: and he not only undertakes to do this in his own person, but undertakes also to shew that all the other delegated ambassadors from God have given the same testimony. Mr. Noel assumes that many Christians are unlearned and unversed in the writings of these ambassadors, and that he has the necessary qualifications; and pledges his veracity as a man, and his responsibility as pastor over a flock for whose souls he is answerable, that *he will tell them* what the testimony of these ambassadors *truly is*. Yet how does the case turn out? It is incontestibly proved, and this without a possible loop-hole for escape, that Mr. Noel has stated their opinions to be exactly *the reverse* of that which they really were! It is very painful to find this proved, and difficult to discover any reasons for it: none creditable can we imagine. Has Mr. Noel deliberately asserted one thing as a fact, whilst knowing that the reverse was the truth? We believe that he has not been guilty of this. The only other possible way of accounting for his statements, then, is, that he never read with attention the writers whose opinions he professes to give.

There is internal evidence in his pamphlet of this being the case with Mr. Noel. He may have run over the *indices* of various authors, and whenever he found the word "miracles" turned to the passage; and if it was against miracles, quoted it, as the sentiments of the writer; or else, which is equally unjustifiable, he has quoted at second-hand, from commentators,

and from modern authors. Mr. Noel ought to have known that it was quite possible for the same person to contend against some particular alleged miracle, and not against others ; or against particular assumptions of miracles, and not against the continuance of miraculous gifts generally. We ourselves will agree with Mr. Noel in disputing the pretensions of the Papists, while we differ from him concerning the cases of Miss Fancourt, Miss Hughes, and many others. Now, it is impossible that Mr. Noel could have made such a blunder, if he had read and known the writings of the authors he refers to—unless he had wilfully misrepresented them : but since we acquit him of the charge of wilful dishonesty, we must hold him guilty of another kind of deceit—namely, that of representing himself to possess a knowledge which he did not ; of being competent to teach the unlearned, concerning authors he had never read, and on a subject of which he knew nothing. It is impossible to deny, nor do we wish to palliate the offence, that this, though a species of imposition inferior to the other, is still extremely the reverse of creditable to any man, and above all to a minister of the God of truth and righteousness and holiness. We are unfeignedly sorry for it, on Mr. Noel's own account : we regret to see the extent to which Satan can have blinded him on this point ; and we remark it, because it is a singular fact that there is *not one* of the opponents of the present manifestations of the Spirit of God in the church, who, however they be men of unimpeachable integrity and scrupulous veracity on other topics, have not shewn themselves under the guidance of the spirit of falsehood in the opposition which they have shewn, both from the pulpit and from the press.

Mr. Boys has dealt most tenderly with Mr. Noel. He says, ' The passages from the Reformers, as they stand in Mr. Noel's pamphlet, seem opposed to *all* miraculous manifestations of recent date. This, in their places, they are not. On this ground it is, that I now make objections, and refer to the original works : and any one who knows how the ' Remarks ' have been appealed to, and hailed as a work decisive against all miracles since the Apostolic ages, must acknowledge the necessity. If I appear, then, in the following work to take up the references and citations of Mr. Noel's pamphlet with a minuteness which may be thought invidious, let my real motive be understood. I wish not to be too particular in examining what may have been the labour, perhaps the relaxation, of a few leisure hours ; but I do wish to expose THE EFFRONTERY AND THE IGNORANCE which could lay hold of the work, when produced, without examination, and proclaim it abroad as settling questions which it leaves just where it found them.'

It is really hard to lay all the charge of *effrontery and igno-*

rance on the readers of this pamphlet, and not on the writer. The foregoing extracts afford abundant proof that Mr. Noel has represented the opinion of the authors, whose works he has quoted, to be exactly the reverse of that which they really are : but as this is the matter of Mr. Boys's answer, we have confined ourselves to a few instances, only as a sample both of the truth of our charge and of the satisfactory manner in which Mr. Noel has been refuted. Every authority quoted by Mr. Noel is turned back upon him by Mr. Boys in the most masterly manner : never was refutation more complete ; never was rout and discomfiture more total and decided. We have already shewn that Mr. Noel confounds Isidore of the *seventh century*, who wrote *in Latin*, with another Isidore, who lived in the *fifth*, and who wrote *in Greek* ; a blunder which could only arise from Mr. Noel never having read the works of either.

Mr. Noel in his controversial zeal must have forgotten ecclesiastical history, or is deficient in that information which every well educated man is supposed to possess, if he can deliberately maintain the opinions expressed in this pamphlet. He must otherwise have known, so unequivocally the reverse of his assertion respecting the Fathers is the fact, that Gibbon, Milner, and many other historians of the dark ages, complain, and justly, of the exceeding credulity of Christian writers upon the subject of miracles, and which has thereby rendered their testimony upon all subjects suspicious : a complaint which would never have been made, if, as Mr. Noel asserts, they had disbelieved the miracles of the times in which they respectively flourished. If there be any of our readers so ill read as to have been influenced in the smallest degree by Mr. Noel's pamphlet, we earnestly recommend to them this volume of Mr. Boys ; and we promise them that they will find Mr. Noel has as little foundation for every one of his alleged authorities as he has for those of Augustine, Chrysostom, and Isidore.

There is a passage from Baxter so much to the present purpose, of which Mr. Boys has only brought forward a part, that we subjoin it entire, in order to corroborate his statements.

Baxter writes : " If it were convenient here to make particular mention of men's names, I could name you many, who of late have received such strange preservations, *even against the common course of nature*, that might convince an Atheist of the finger of God therein." " Some in desperate diseases of body ; some in other apparent dangers, delivered so suddenly, or so much AGAINST THE COMMON COURSE OF NATURE, *when all the best remedies have failed*, that *no second cause* could have any hand in their deliverance." " How many times have I known the prayer of faith to save the sick when all physicians have given them up as dead ! It hath been my own case, more

than once, or twice, or ten times. When *means have all failed*, and the highest art or reason have sentenced me hopeless, yet have I been relieved by the prevalency of fervent prayer, and that (as the physician saith) *Tutè, citò, et jucundè.*"

In the following extract we feel ourselves under personal obligations to Mr. Boys. 'The narrative respecting the convert from Popery who once met a maniac in the streets and was dashed by him to the earth, given in the MORNING WATCH, and derided in the CHRISTIAN OBSERVER as anile and absurd, is taken from the Life of the celebrated Boos; a life well known on the Continent, and distinguished by many miraculous circumstances. Fire certainly came down from heaven and consumed his paper while he was meditating to preach a written sermon, and thus to evade the preaching of the truth. The writer of his life is the excellent Gosner, a distinguished and pious minister, now living at Berlin, who knew him well. Any person acquainted with the religious state of Germany, especially if he has resided in that city, will be able to inform the Christian Observer that Gosner is a well known and highly respected pastor, not at all wanting in sobriety of mind, and not at all despised or persecuted by his pious brethren in the ministry *abroad*, because he has written a book recording miraculous occurrences which happened within his own knowledge.' The fact is, that the writer of the article at which the Christian Observer, in the plenitude of its ignorance, ventured to sneer, had not by him at the time the pamphlet above-named, and therefore, fearing to make an inaccurate statement, kept within the measure of what he remembered. We have not seen the pamphlet ourselves, but we are inclined to think that it was Lindell, and not Boos, with whom the circumstance took place, although narrated in Gosner's life of the latter. The ignorance of the Christian Observer is equally proved in both instances: and his denial of all things which have not fallen within the range of his own vision is of a piece with the infidelity which, we again repeat, is as complete in the Evangelical as it is in the Philosophic world of the present day. That journal, as well as the pamphlet of Mr. Noel, furnish melancholy proof of the delusion that characterizes Evangelical professors of religion, which is,—to estimate men, not according to their personal integrity, but according to the party, system, and creed to which they belong; to palliate, nay even to justify, conduct in one of their sect, which they would vehemently censure if found in the members of another.

But God will not long tolerate this. The blind leaders of the blind have nearly filled up the measure of their fathers. Heavier is the guilt now of making void the word of God by the traditions of man, for clearer is now the revelation; and heavier shall the judgment fall on the Scribes and Pharisees of the present day: all the woes of Scripture shall be accomplished on this generation.

THE RESPONSIBILITY OF A BAPTIZED MAN, OF A PREACHER
OF THE GOSPEL, AND OF A PASTOR IN CHRIST'S FLOCK,
TO CHRIST AND THE CHURCH.

BY THE REV. EDWARD IRVING, A. M.

OF a long time I have been led to suspect, that while there is a certain scantling of truth in the jurisdiction exercised over preachers of the Gospel and parish ministers by the presbyteries in Scotland and by the bishops in England, the great strain of it is usurpation, and, as it hath begun to be exercised of late, vile oppression of the liberty, and trampling upon the dignity of a Christian man and minister. The grounds of this suspicion I have expressed, as it grew upon me, in various parts of my Lectures on the Apocalypse, and in a Historical Introduction and Preface which I prefixed to the original Standards of the Church of Scotland. More recently, since I have seen the summary way in which the sacred rights of preachers and parish ministers have been trodden under foot by the presbyteries and general assemblies of the Church of Scotland, my zeal hath been stirred up within me to maintain the ordinances of the Lord's house against confederacies of ignorant and evil-minded men; and in a former Number of *The Morning Watch* I set forth at large my views of this subject: and now, at length, that the rude hand of violence hath been lifted up against my own person,—or rather against the dignity of Christ the Pastor, in my person, and in the person of every pastor, represented,—I have felt called upon to examine this subject still more closely, and to embody my thoughts in due form, lest I should be betrayed into error either on the one side or the other. The result of my meditations I do now make public, for the information of all people, especially of those who have the dignity of the Christian ministry to support against all invasion and usurpation whatsoever. Moreover, perceiving that in a few months the whole Church of Scotland will be called upon, by those who are the enemies of the truth, to strike another blow against the ordinance of Christ, in me represented; I desire, for the sake of all, even my enemies, to prevent more guilt from coming upon the head of that over-burdened church and nation: and because I meditated this whole subject as in the sight of God, in order to find out my proper responsibility and duty, I make no scruple to set it down exactly as it occurred to me in reference to my own case, which hath in it no specialities of any kind, wherefore it should not be made the thread of the whole argument.

There are three, and I think only three, distinct grounds on which the church might claim a jurisdiction over me, in virtue

of three distinct acts which she hath done for me,—my baptism, my licence to preach the Gospel, and my ordination over the flock of Christ which I now feed. Though the General Assembly hath fixed only upon the last of these, I count it good, for the more clear discovering of the truth, and the greater satisfaction of all the parties concerned, to take them up in order, the one after the other.

1. In virtue of my baptism, at the hands of the late minister of Annan, I was brought under his pastoral jurisdiction and care, to see me trained up by my father in the nurture and admonition of the Lord: for to him it had been committed of the great Head of the church to bring me into the standing of a child of God, and with him it lay to see that my walk and conversation should be conformed thereto, the authority of my natural father notwithstanding; who is by the pastor put under obligations in the act of baptism, for the very end of shewing that he is to take the charge of the child under the guidance and superintendence of the pastor, whom God holdeth responsible for every one of the flock,—elders, deacons, prophets, apostles, men, women, and children. This I gather from the Lord's epistles to the angels of the seven churches of Asia; and from the instructions of the Apostle to Timothy, who was pastor of the church of Ephesus; and from the nature of the pastoral office, as exhibited in the person of Jesus Christ, the Chief Shepherd: which sources of information do all concur in teaching me that a pastor's authority is for headship in the flock over which he is set, to be exercised at his own personal responsibility, for the good of the flock, in obedience to the commandments of the Lord Jesus Christ. Yet must he not lord it over the least of the flock, but honour every ordinance in the house of God, and be the guardian of it, to preserve it in the place and for the ends whereto the Lord hath set it. If he should err in judgment, or through pride and covetousness take too much upon him, the Lord will rebuke him by the prophets, whom for that purpose he hath given to the church, that they might be the keepers of the inviolable word, and rebuke pastors, yea, and kings, and all persons whatsoever set in authority by and under the Lord Jesus Christ, for the benefit of those whom he hath redeemed by his blood. This office of the prophet the Lord hath been pleased in the bosom of my church to restore, with its sign to the unbeliever of speaking with tongues; and, in the fulfilment of my pastoral office, I have both publicly and privately experienced the guidance of that blessed ministry of the word. But if the pastor, following his own way, should refuse to hear the prophet, then things must remain in the hands of the invisible Head of the church, to deal with him as He may; until apostles shall be raised up to hold and to execute the power of Christ, and to order all things in

the house of God, which is the church of the living God, the pillar and ground of the truth. The keeping of the church I do therefore believe to be under the pastor, thus guarded by the word of the prophet, and answerable to the power of the apostle under Christ: and therefore, as a man baptized into the church of Annan, I allow that I was responsible to the minister of Annan so long as I remained there, to be dealt with by him in the way of rebuke and correction, even to the extent of excommunication, lesser and greater, if need should require; to all which it would become me humbly and dutifully to submit. But while the keeping of the church appertaineth to him, the keeping of my own soul appertaineth to myself, under Christ, for Christ is the Head of every man. And if I should judge, being come to the years of judgment, that the pastor under whom I am is setting himself against the Chief Shepherd, I am at liberty, nay, I am called upon, to renounce my allegiance to him, when I find that I cannot preserve it consistently with my allegiance to the Head: just as soldiers would not be warranted in following their captain, if he should go over to the enemy; or subjects in obeying the magistrate who should take the oath of allegiance to an usurper in some distant corner of the kingdom. Nevertheless, in doing this, great consideration and prudence is necessary, lest our allegiance to Christ pass into resistance of constituted authority; and the way in which it should be gone about is, not by speculating, by simply doing that which is right in the sight of God, and quietly bearing the consequence, even unto casting out from the church; counting it all joy to suffer for Christ's sake, and being most of all grieved that it should be in the house of His friends, and at the hand of His representative in the flock.

Under the spiritual jurisdiction of the minister of Annan I remained, so long as it pleased the providence of God to keep me there abiding; but when it pleased Him to remove me to another quarter of the vineyard, I must needs honour His sovereign will and disposal, by seeking pastoral care in those quarters where he set me down. For that the office of a pastor is strictly local, appeareth from the nature of the charge, and from the example of the seven angels of the churches of Asia, who have no jurisdiction beyond their own bounds, nor any controul one over another; nor is there any hint given of any presbytery, synod, or assembly, controlling the free judgment of the pastor over his flock in that city where he dwelt. But if I should not be able to find a man in those parts in whom I recognised the voice of the true Shepherd, then I must not give my soul into the keeping of a false shepherd, lest he poison me with polluted pastures, or defile me by giving me that to eat which hath been torn of dogs. "My sheep hear my voice . . . but the voice of a

stranger will they not hear." It was well ordered of the Lord in this respect, that, first at Haddington, and then at Kirkcaldy, I did find pastors under whom I could, with all obedience to Christ, place myself, and give my soul into their charge. And having done so, I was from that time released from the obligation of the minister of Annan, and he from the charge of my soul; for it is impossible that you can be under the charge of two masters of equal and co-ordinate power. While under the care of the pastor of the church in Kirkcaldy, I applied to the church in those parts to take proof of my gifts as a preacher; which also they did, and, after due examination, licensed me to preach the Gospel, about seventeen years ago. This brings me to the second ground upon which the Church of Scotland might claim jurisdiction over me—namely, my standing as a preacher—which I now proceed to examine.

2. In the important matters which I am now examining, of the jurisdiction of the General Assembly and the Presbytery over a preacher of the Gospel and a pastor of the flock of Christ, I am to be guided by the light which God now at this time hath given me, and not by any views which I may have held heretofore, and which I may have avowed in any way, or even bound myself to hold. For I am not concerned to stand well in the opinion of men, nor to act consistently with what I have thought or done in times past; but rather, if I have erred in any thing, to search it out, and depart from it without delay. Whatever I have done in subscribing to standards and tests of man's devising, I can, before God, protest that I did honestly at the time; and am willing to abide by, so long as I discern them to be according to his mind, and no longer; and I am also willing to bear the penalty of breaking the same, whenever God teacheth me that I ought to do so. For no man, much more no minister of truth, can sign away his own liberty of serving God and the Lord Jesus Christ freely and without fear all the days of his life. Nor can the church, without the greatest guilt, ask any of her members to do so: for Christ, and not the church, is the Head of every man; and Christ is the Head of the church; and God alone is the Head of Christ. I make this remark before entering on the second subject, lest it should be thought that I intend any neglect or disrespect to the orders and ordinances existing in the church, when I take liberty to be guided in every thing by the word of God, which is, in all questions, the proper appeal amongst Christians.

Now, in respect to the step which is taken by a baptized man when he maketh application to be licensed to preach, I understand it to be as follows. Knowing from the Scriptures that pastors and teachers are gifts of God unto Christ for the instruction of the church, prepared by endowing certain of the

flock with gifts of the Holy Ghost fitting thereto (Eph. iv. 11, 12); I, feeling within myself the operation of such a power—commonly known by the name of the inward call—and not daring to stifle the admonitions of God, do go forward to my pastor, and signify to him how I am moved of the Spirit, and wait for his counsel. It becomes his duty straightway to take proof of the gift whether it be real or imaginary; to the end that, if he discover it to be a real endowment from Jesus the great Head of the church, he may proceed to foster it, and call it into exercise for the good of the flock. He may take his own way of satisfying himself on this point: it belongeth not to me to intermeddle, but patiently to go through his probation and abide his determination; for to him it belongeth to rule, to me to be ruled by him, as my pastor under Christ. He may require a scholastic education, a certain course of study, a certain age and standing in the church: he doth it at his own peril, and it is not for me to intermeddle. But if, because of any circumstance, such as I have mentioned, he should refuse to acknowledge, or to permit the exercise of, what I believe to be a gift of God, then it is for me to obey God rather than man; Christ, the Head of the church, rather than the pastor, his representative in a particular locality. However, in my case there were no impediments put in the way: the pastor and those with whom he took counsel acknowledged in me the gift of a preacher or teacher, and they required at my hands nothing which I was not able with a clear conscience to consent to; and so, having taken all trials which seemed to them good, they adjudged me worthy to minister up and down among their flocks as a preacher of the Gospel. At this stage of my progress it was that I first came in contact with the Presbytery; concerning my obligation to which body I ought therefore here to speak.

I believe the office of elder to be a standing ordinance of the Lord's house, under the pastor, for oversight and feeding of the flock, which may on no account be set aside; and so also I believe of the office of deacon. These two, the elders and the deacons, under the pastor, constitute the government of the church, and form the eldership, or presbytery, of the Scriptures, and also of the Church of Scotland, as constituted at the time of the Reformation; and to the determinations of this body the church under their care owe steadfast obedience in the Lord. It is the ordinance for government, and must be revered and obeyed by all who put themselves, or by the sacrament of baptism are brought, under it. The pastor is the head, the elders and deacons are as it were the eyes and hands and feet, of the governing power, which representeth Jesus. The elders and deacons, as well as the heads of families and other members of the flock, promise obedience to the pastor, in

the Lord; and, in token of conveying to him the power, do lay their hands upon him, and resign themselves, in their several places, to his care and keeping: "The gift that is in thee by prophesying and the laying on of the hands of the presbytery." If he abuse this his high office, they may remonstrate and entreat, and, finding no redress, may withdraw, when they can no longer obey both Christ and him; but they cannot break up, conspire against, or divide his authority. He standeth over them in the Lord, and they stand under him in the Lord. Nevertheless he must reverence an elder as an elder, entreating and not rebuking him; a deacon as a deacon, and not take upon himself that which pertaineth to them; and they must act in their places as under his authority: and so love and subordination must reign amongst them. This, which is the true presbytery, we have called the Session, and have given the name Presbytery to another ordinance altogether, which is not a standing but only an occasional ordinance; not necessary to government, but good for edification; wherein a number of pastors and elders meet, to confer with one another for counsel and correction and mutual help, especially in things wherein controversy hath arisen. This hath its sanction in the council which met at Jerusalem to consider of circumcising the Gentiles; and I yield to all such councils reverence; but I am not in subjection to any of them. My subjection is due to the pastor, who may confer with his elders, or brother pastors, or come to his determination in what way seemeth to him best: it belongeth not to me to overlook him in such matters, but to be in obedience to what he promulgates with the authority and in the name of the Lord Jesus Christ, the only Head of the church. Meetings together of the pastors and elders in what are now called presbyteries, or in synods, or in general assemblies, are ordinances of man, to which we may do well to be in subjection for the Lord's sake; but they are not standing ordinances of God to which we must be in subjection, such as apostles, prophets, evangelists, pastors and teachers, and, in a lower place, elders and deacons.

Nevertheless, when it happens that one of the congregation cometh to the pastor to signify his wish to be tried and proved of him, as one who seemeth himself to have received a gift, I think that the pastor doth well to call to his aid the counsel of two or three more in whom the same gift is known and acknowledged to abide, according to that rule, "Let the prophets speak, two or three, and let the rest discern:" nor do I think that he would do amiss to permit exercises of the gift in the presence of the more spiritual of his flock, if he wish the more full satisfaction; for the church is the pillar and ground of the truth, and things prosper best where there are no jealousies between the rulers and the subjects. From this wholesome caution I believe it

hath arisen, that in trying the gift of a preacher two or three of the pastors are wont to take counsel together. But my allegiance is not to many, but to one head, the pastor under Christ the universal Head ; and my duty is to abide his determination, however he may be pleased to come to it. Then, being admitted into the place of a preacher or teacher, I continue in subjection to the pastor, as before ; but from that time forth am called to labour in the word amongst the brethren, and also for the bringing in of others. Because he was helped by other pastors in his judgment, I owe no subjection to them, but all reverence, as to the shepherds whom Christ hath set over his flock. But as to what I preach or teach I am under bondage or subjection to no man ; having and holding the gift from Christ direct, and being altogether beholden to him for the right use of it. The pastor doth not give the gift, hath no hand whatever in the giving of it, but only, as in duty bound, doth contribute of his vigilance and wisdom to help to discern the same, and to keep me from all delusions of my own imagination or suggestions of the devil : and yet, while to me now belongeth the responsibility of a teacher, to bring out of the treasury things new and old, and lay them before the flock of Christ, to the pastor still belongeth the care of the flock ; and if he judge me to have fallen into error, he hath power, and is in duty bound, to warn and admonish me thereof ; and if I cease not to promulgate the same, he must and ought to prevent me from exercising my gift amongst his people ; and if I still see it my duty to do so, he must warn his people, and excommunicate me from the privileges of his church. Nevertheless, while it becometh me in such a case to weigh well my words, and try the doctrine which I preach, lest I be really in error and bringing others into error, it is not my duty to keep silence, but to speak boldly out the things which I surely believe ; and this in the flock of my pastor, and in every other flock of Christ, and to every creature under heaven ; for my gift as a teacher is from the same source as his gift as a pastor, and must be kept by the same Holy Ghost : “ Keep that good thing committed to thee by the Holy Ghost, which dwelleth in us.” It is here as with baptism, the gift is irrevocable ; “ for the gifts and callings of God are without repentance ; ” until the day when the Householder returneth from the far country to take account of the talents committed to our charge. The pastor doth not give the gift for baptism, but God who giveth faith ; the pastor doth not give the gift for teaching, but God : the pastor doth in both cases but discern the gift to be given, and make solemn public attestation of the same. This is the stone of stumbling upon which the General Assembly, in its rash and heady ignorance, is thrusting the Presbytery of Annan, by arguing that, because they have given me a certain *status*, they can

take it away again. They did not give it; they did but discern that God had given it; and that which God hath given He only can revoke: but more of this in the proper place.

From these premises it will be perceived what my understanding of the preacher's office is; which, being gathered from the Holy Scriptures, opened by the spirit of a sound mind, I may not renounce for any opinion of man or temporal advantage whatsoever. I will recapitulate in a few words. The function of a preacher I include under the third order of ministrations set forth by the Apostle Paul: "First, apostles; secondarily, prophets; thirdly, teachers" (1 Cor. xii. 28). For this office of the teacher I know that a heavenly gift is needful, according to what is written by the same Apostle (Eph. iv. 11); "He gave some apostles, some prophets, some evangelists, some pastors and teachers." This gift it is the part of every one who receiveth it to discern and to occupy; and, when he feels called thereto, to lay the credentials of it before the pastor to whom he is subject in the Lord, who, having the responsibility of the whole flock, should be reverently consulted in all spiritual things. The pastor therefore taketh order to satisfy himself as to the reality of the inward call and heavenly gift which I have received. The way in which it may please him to go about this, it belongeth not to me to inquire, and mattereth not that I should know. Only, having been satisfied and convinced of my vocation of God, he publicly declareth the same; and from that time forth I may open my mouth as a teacher in his flock, and in all other flocks of Christ. The probation of the gift is not a second time to be gone over at any instance: and if any pastor let and prevent me in the exercise of it, he doth so at his own peril; and yet it is a peril which he should be ever ready to undergo, even to the prevention of apostles, if false ones come into his flock (Rev. ii. 2): for the spiritual gifts may be subverted of Satan (Heb. vi. 4); and, from being a true teacher, I may fall away to become a teacher of lies. Holding any presbytery, therefore, to be true pastors of the church of Christ, I as a preacher of the same church, feel that it is their duty to warn their flocks against me, if they know me to have become unsound in the faith: in which case it would be my part to weigh well their disapprobation; and, being satisfied that they are in the wrong, it would be my imperative duty to preach in the bosom of their flocks, and every where else, their sorest displeasure notwithstanding; for as they are responsible to Jesus for their gift and office of pastor, so am I responsible for my gift and office of teacher. It should be matter of great grief and humiliation to us both that schism hath arisen; but the only way to heal it is for every one to look away from himself and from man, unto God and the Lord Jesus Christ. If I stood under them as one of their flock, they might, in case of such con-

scientious disobedience for Christ's sake, excommunicate me, and cast me out of the church ; and it would be mine to count it all joy to suffer grief and tribulation for the Lord's sake. Thus things must be left, until that day which will prove every man's work of what sort it is, for it shall be revealed by fire. (1 Cor. iii.) Also, God will give testimony, in the conversion of sinners, and in the edification of saints, and in distributions of the Holy Ghost, who is in the right ; and in these three ways He hath given testimony that I am a true preacher of Christ, and pastor of his flock, against those malicious and ignorant men who have slandered me as a preacher of heresy and encourager of superstition and fanaticism. The Presbytery have power to shut their pulpits, and so far as they can the ears of their people, against me ; and woe to him who doth so against a faithful brother ; beyond this they have no power, whether over my person, or my gift, or my liberty as a preacher.

3. In respect of the office of a pastor, the doctrine is the same, though the dignity and responsibility of the office is far higher, as hath already appeared indirectly under the two former heads, and as I will now proceed to unfold in order. The office of the shepherd, or pastor, is as ancient as power itself : wherefore kings were wont to be styled shepherds, and their function to feed the people : nor is a pastor, whether in the Jewish or Christian church, other than the head and depositary of power over a portion of Christ's flock in a particular place ; the representative of Christ, the good Shepherd, who ruleth over the whole family both in heaven and in earth. Our calling is to be gods, and to exercise authority as He doth who is over all God blessed for ever ; to the end that magistrates, and rulers, and kings, may learn from the pastor of the church—and not they only, but fathers, and masters, and every other governor—in what way, and for what ends, they should exercise the power committed into their hands. And while all governors should look to the pastors of the church, the stars whom Christ hath in his right hand, for their model of government, the pastors should look only unto Christ, and copy from Him in all things, without intervention, without prevention, of any power or authority whatsoever. For how shall they be responsible if they be not free ; and how shall they be able to give the form of all holy rule and government, if they themselves be overruled ? The elder and the deacon in the church have to give the example of subordinate, not of co-ordinate, rule ; subordinate to the pastor, not co-ordinate with him : and not the majority, no, nor even the unanimity, of the elders and deacons, though it should have great weight to make him re-consider, should have weight to make him change or pass over what he seeth to be the mind of the Lord Jesus Christ, his Master, and Model of pastoral ministration. Yea,

not the whole flock, which is the pillar and ground of the truth, nor any portion of them, may prevent him from doing that which he seeth to be the mind of Christ; wherein he must persevere, and wait patiently, as did the great Shepherd when the sheep all forsook him and fled.

Having and holding such views of the pastoral office, it must be at once manifest in what way I ought to act towards the General Assembly in their assumption of jurisdiction over me. In as far as they are pastors, clothed every one with the same authority, and responsible for the same duty, they must with all their might ward off from their people every wolf in sheep's clothing; and being assembled together in council, they may do with a common consent that which they have full power to do in their several right; but beyond this they cannot go. It would belong to me, if so entreated of them, to bow myself down as one that mourneth for his mother, and, having fasted for their sin, straightway to warn my flock against every one of them, and against the whole body who had taken wicked counsel against the Lord and his hidden ones. Let me not, however, anticipate the conclusion; but as in the two former relations, so also in this, would I sift the matter to the bottom, and set forth the true principles thereof, as I have gathered them from the word of God.

The teacher hath the charge of the truth; the pastor hath the charge of the souls: the one for instruction, the other for government, of the flock. The pastor is a teacher and an elder and a deacon, in virtue of his office; but these are not pastors (that is, chief pastors or angels,) in virtue of theirs. To the elders and deacons belongeth oversight: the one in one kind, the other in another; but to the pastor belongeth the oversight of both, and of the teacher also, in all kinds whatever. Yet, as hath been said, he may not break down or derange any ordinance of God: whether of creation, as man and wife, parent and child; or providential, as master and servant, king and subject; or ecclesiastical, as apostles, prophets, teachers, elders, deacons, &c.; but must honour and stand in awe of these, and see them faithfully intended and waited on within his bounds. He is under Christ, and Christ is under God. Over the ordinances of God, therefore, in creation and providence, beyond as within the church, and over the ordinance of Christ within the church; he must be a vigilant watchman, and a faithful counsellor. In nothing contrary to Christ, yet in every thing uncontrolled of man, within that jurisdiction which is committed to him. Now that I am an angel over Christ's flock, called upon by His Spirit to exercise this noble function, I have no doubt. Both the testimony of the Spirit within me, and the voice of the Spirit speaking without, in the members of the church unto whom the Lord hath given him, doth testify so. I believe that I received it, not from man, nor by man, but from the Lord of

glory, who alone hath the gifts and callings to bestow ; and that I must answer, in time and through eternity, to Him for the complete and impartial accomplishment of this high vocation ; and therefore it is, I repeat it again, that I would demur answering such interrogatories as put in a claim of jurisdiction over me, until I shall have ascertained whether I might acknowledge their jurisdiction with safety to the rights of my great Master and liege Lord. It is true that the Presbytery of Annan had some hand in the work of sending me forth as a pastor ; and, in right thereof, might claim some acknowledgement : and God is my witness how much I desire to acknowledge them all, in so far as may stand with my duty to our common Head, which surely they would be the last men to violate, being bound to Him by the same bond with which also I am bound. How then is this matter to be decided ? I shall endeavour to shew from the instance of Timothy, the pastor of Christ's church in the city of Ephesus.

To this pastor, whose praise is in the Scriptures, it is said in one place (1 Tim. iv. 14), " Neglect not the gift that is in thee, which was given by prophecy, and the laying on of the hands of the presbytery ;" and in another place it is said of the same Timothy, " Wherefore I put thee in remembrance, that thou stir up the gift of God which is in thee by the putting on of my hands" (2 Tim. i. 6). And again, in reference to his gift or his office, it mattereth not which, it is said (2 Tim. i. 14), " That good thing which was committed unto thee keep, by the Holy Ghost, which dwelleth in us." Within the scope of these three texts, interpreted by the other Scriptures in the spirit of a sound mind, the whole subject of the pastoral office, with all its relations to the apostle, and the prophet, and the eldership or presbytery, lieth disclosed. But first, it may be clearly seen, that whatever part these functionaries have, is only instrumental and subordinate to the Holy Ghost, by whom the gift is to be kept, as by him it was given ; for he only who giveth is competent to preserve. The Holy Ghost is the life of the church, being the life of Christ ; by whom he was generated the holy Child of God out of the Virgin's unholy substance ; by whom he was raised from the tomb the First-born from the dead, and liveth for ever ; made a High Priest after the power of an endless life ; by whom he regenerateth the church out of her death in trespasses and sins, to be the church of the First-born ; by whom also he baptizeth with power, and doeth every thing whatever, small or great, within his church. And to this effect Paul declareth of the elders of the church of Ephesus, that " the Holy Ghost had made them overseers over the flock, to feed the church of God, which he hath purchased with his own blood." Preserving, therefore, unto the Lord the Spirit the origina-

tion and the continuance of the gift, by procession from the Father and the Son, we proceed to inquire what part these three—the apostle, the prophet, and the eldership—had in the conveyance of the gift to Timothy, the pastor of the church of Ephesus.

The part proper to the apostle is well shewn out in the viiith chapter of the Acts of the Apostles, where the disciples in Samaria, whom Philip had been instrumental in converting, were not by him made partakers of the Holy Ghost, though by him baptized, but did wait for that heavenly gift until the Apostles came down from Jerusalem; to whom therefore, we infer, it did properly appertain to convey the powers of the world to come, by the laying on of their hands. The word in any one's mouth converteth; for the whole church, upon the persecution by Herod, went every where preaching the word; but the Apostles alone had power to convey the Holy Ghost, by the laying on of the hand—the symbol of power and strength and authority. That which was in this manner conveyed, I believe to have been the same which fell directly from Christ on the day of Pentecost, and upon Cornelius and his company on their believing the word preached to them of Peter (Acts x.); and that Paul had in this respect, and indeed in all others, the same power and prerogative with the twelve, is manifest from the history of the church of Ephesus, as recorded in the xixth chapter of the book of Acts; and indeed to me it appeareth to have been the characteristic of an apostle to convey the Holy Ghost in this way to whomsoever it was the Lord's will to convey it. To Jesus it appertaineth alone, of all men, to have the Holy Ghost to bestow; and those on earth to whom he doth delegate the trust are by that very thing stamped Apostles; which I believe was intended for a standing order in the church of God ("And God hath set some in the church; first, apostles"), as needful for the edification of the church as pastors and teachers (Eph. iv. 11). The Apostle laid his hands upon those in whom he discerned the power and operation of the Father; and to this effect must have been endowed with a Divine discernment, whereby the gift should become a seal of their faith in God the Father, and in our Lord Jesus Christ. For that the Holy Ghost was for a seal of faith is beyond doubt, from all the Scriptures: "After that ye believed, ye were sealed with that Spirit of promise" (Eph. i.): "Received ye the Holy Ghost by the works of the law, or by the hearing of faith?" (Gal. ii.) This function of highest dignity under the Head of the church hath been lost by her careless keeping: the sign of it is in some parts preserved, but the faith and hope and reality of it is gone. Nevertheless, I surely believe, from the whole testimony of the Scriptures, and from the word of the Holy Ghost spoken amongst us, it will be restored: for Jesus "restoreth that which he took not away." The times of

the refreshing and restitution of all things are come, and this gift the Lord will surely restore among the rest.

Now, I believe that Timothy did receive the gift of pastorship by the laying on of the hands of the Apostle Paul ; and that, in virtue hereof, he was required to look up to Paul, and receive with reverence his instructions in all that appertained to his office ; yet in no case to follow them because they were his, but in the full right of a pastor to examine them, and prove them by the pastoral discernment and care which remained in him ; and having approved them, to carry them into effect. For to a pastor it appertaineth to try even apostles, and prove whether they be true or false (Rev. ii. 2) ; and also prophets (Rev. iii. 20) ; because to him is given, through faith, all needful gifts for defending the flock from every snare. If now, the presbytery, instead of being a company of pastors and elders, had been an apostle, or company of apostles, they might have claimed my reverent heed to any edict which they might issue for the well-ordering of the doctrine or discipline of my church ; but still it lay with me, as the pastor thereof, to make full proof of the same, and accept or reject it as seemed to me good. For Christ is the Head of every pastor, yea, of every apostle, yea, of every man ; and every man standeth bound to obey him as the only infallible guide, and to obey others only as they conform themselves to him ; of which conformity the Holy Ghost in every man's conscience is the ultimate judge. But because the Presbytery of Annan and the General Assembly are in the sight of God no more than companies of pastors and elders, for certain ends convened, I can neither acknowledge in them apostolical nor prophetic authority, nor any authority at all above that which I am possessed of in myself ; seeing that authority standeth not in numbers, but in the gift of God. When an apostle ariseth, in whom I discern the signs of an apostle, I will yield to him both reverence and obedience in the Lord : till then, I stand acknowledging no authority above and over me to meddle in the ordering of my church, which I must in all things conform unto the mind of Jesus contained in his word, or spoken by his Spirit.

But, besides the hand which the Apostle had in conferring the gift of pastorship upon Timothy, there was something due both to the hand of the eldership, and to prophecy : " Which was given thee by prophecy with the laying on of the hands of the eldership." [I use the word *eldership*, rather than *presbytery*, because the latter hath come to be otherwise applied to a company of pastors and elders.] Let us, then, next inquire what part " prophecy " had in the ordination of the pastor ; and there will then remain the part which lay with the eldership or presbytery, in right whereof the General Assembly requireth of them to claim and exact upon me.

The prophet was the second order in the ministration of the

church ("secondarily, prophets;") and that there was a company of such in every church is manifest from the xiiith chapter of the First Epistle to the Corinthians; and how they were wont to occupy themselves is shewn to us in the instance of the church of Antioch, recorded in the xiiith chapter of the Acts. How also they might, at any time, by the Holy Ghost, be elevated to the office and function of apostles, is also there shewn forth in the instance of Paul and Barnabas; who, from the fixed and resident work of prophets in the church, were by the word of the Holy Ghost and the laying on of the hands of the prophets (who, I doubt not, were "elders labouring in the word and doctrine"), set apart to an apostolical work at that very time. Now that word of the Holy Ghost, saying, "Separate me Paul and Barnabas for the work whereunto I have called them," is an example of the part which prophecy had in the ordination of the office-bearers; being a word no otherwise spoken than through the mouth of a prophet by the Holy Ghost. For this is the proper office of a prophet, to speak not of himself, nor "by the will of man, but as he is moved by the Holy Ghost" (2 Pet. i. 21). In this way I believe that Timothy was designated of God to be the angel of the church of Ephesus, even by the voice of some one or other of the prophets in that church residing, the rest hearing and discerning the same to be of God. And in virtue of this, Timothy ever afterwards was beholden to look up to the word spoken by the prophets, in the fulfilment of his pastoral vocation. As men, they were subject to him the pastor; as prophets giving forth the word of God, they were over him, and over the Apostle also. For even the apostles looked to the voice of prophecy for their separation to their office; and throughout all his journeyings, recorded in the Acts, we find Paul giving heed thereto, and guided thereby. The Holy Ghost shewed himself in word through the prophet, in work and wisdom through the apostle. Yet for all this, Timothy was not in subjection to the prophets, nor called upon to rule the church through them, unless they were set in the room of elders also. The prophet's function beginneth and endeth in his word; which being uttered, he relapseth into the ranks of the brethren, unless called out from thence to stand in rule or authority. Nevertheless, being the depositary of the word of God, he will be continually called into use and service, whenever any thing in the church is to be set to rights; whenever counsel, or rebuke, or warning, or any other special ministry of word is needed. The prophet is the pastor's eye, to search things which men cannot discern (1 Cor. xiii. 24); which having revealed, he standeth to a side and leaveth the powers that be ordained of Christ to deal with the matter.

This order of men, my Christian brethren, I give you to wit,

the Holy Ghost hath restored to the church over which I am pastor; and by them Jesus speaketh daily in the midst of us, to our great comfort and edification in the faith; by whose lips oftentimes hath God both spoken of me and to me as a pastor over the flock of Christ, and in the presence of the whole congregation given witness concerning the right ordering of His house. The same witness of the Holy Ghost hath acknowledged the eldership in the midst of us, and required the people to give them reverence: and many other things, especially concerning the spiritual ministry in the church, and the coming of the Lord in judgment, and the establishment of His kingdom upon the ruins of Antichrist, hath the Lord declared by the mouth of his servants and his handmaids, whom he hath given to speak with tongues and to prophesy in the midst of us. And having thus received the sanction of the Holy Ghost to my pastoral function, and being, as it were, in continual communication with the great Head of the church, I am constrained to be very careful of not admitting any interference from without, until good cause can be shewn for the same. If in the churches of any presbytery the Lord should raise up prophets or apostles, who should speak a word concerning me and my church, it would be their duty as pastors to communicate the same to me, and my duty to receive it with all thankfulness; but they might not at any time take upon them to interfere with my authority, to stretch out the high hand of power upon me: that belongeth only to Jesus. The angels of the churches lie in his hand, and not in the hand of one another, nor of any confederacy of ministers or elders. And they would greatly offend against his prerogative if they were to do such a thing, and lay themselves open to his chastisement and judgment if they repented not. That the angels of the churches are co-ordinate in power, and not subordinate the one to the other, is clear from the epistles of our blessed Saviour to the angels of the seven churches of Asia; in the much meditation and diligent interpretation of which it pleased God to open my eyes, and shew me the truth in this particular. Nevertheless, I conceive it a thing allowable, yea, desirable, and at times absolutely necessary, for the pastors of various churches to meet together in synods and assemblies for great ends of the truth which may arise, as at the council of Jerusalem; whose decrees, however, are no wise binding upon any pastor and church, further than as they perceive the mind of the Lord to be therein expressed. They may not usurp to themselves a *jus divinum*, a right of law and authority, which standeth in every church where the Holy Ghost abideth, and where his voice is heard.

Finally, The gift of God for pastorship was in Timothy by the laying on of hands of the eldership. This is the ground upon which the General Assembly requireth of the Presbytery of Annan

to take knowledge of my writings, and, if need be, to call me to their bar; which, if I were not under authority, I were very willing to do, being no wise afraid of what man can do against me, nor ashamed of the testimony of Christ, for which I am marked with their censure. What the eldership or presbytery was, by the laying on of whose hands Timothy was ordained over the church of Ephesus, is manifest from the xx th chapter of the Acts of the Apostles, where Paul gives them a charge; from which we learn that they were men whom the Holy Ghost had made overseers over the flock of God in that city, to feed them with the bread of life. They were bishops, or overseers; they were elders, or rulers; and they had a certain, yea, a chief ministry of the word: they were watchmen, to guard the flock from the wolf; and they were ensamples, to walk before the flock, as the apostle had walked before them. To them, in the absence of a pastor or angel to stand over them, as the Apostle had done by the space of three years, and as Timothy now did, belonged the entire care and government of the flock of God in that city; and the meeting together of these elders is what is called the presbytery, or eldership. Such an assembly we find convened by James, the angel of the church at Jerusalem, in order to receive Paul: "And the day following, Paul went in with us unto James, and all the elders were present" (Acts xxi. 18). That Timothy was not one of many heads, but a head unto these, the heads of the church of Ephesus, is manifest from the instructions given to him by the Apostle, concerning their ordination, and concerning the proper way of dealing with them; "Rebuke not an elder, but entreat him as a father;" and also from the seven epistles, which are addressed, not to many heads, but to one head, standing to the elders and to the church in each city as Christ standeth to the twenty-four crowned elders and the whole congregation of the faithful, as is set forth in the Apocalypse. That this is the function in which the Lord hath set me over my flock, I know from the voice of the Holy Ghost speaking in the church; and I knew it before, from the answer of the Spirit in my conscience to the things written in the vision of the seven churches. Now the eldership of the church of Ephesus, having the complete superintendence thereof, and being the depositories of all the power and authority, in the absence of a pastor or angel, must resign it into the hands of the pastor or angel, when God shall be pleased to raise up such a one, and set him over them by prophecy and the laying on of the hands of an apostle; and the act by which they made this solemn surrender is the laying on of their hands, whereby they did transfer into his keeping the power over them, as well as over the whole flock of Christ given into their charge. This was what Timothy received from the hands of the eldership or presbytery; the power which rested

in their hands until one be raised up of God to stand as their head. *For not many heads, but one head, is the order of God's house.* And this power having received over them in the Lord, he is set over these same elders, to preside, and rule, and counsel, just as over the rest of the flock; and though he be one and they many, they are not on that account to over-rule him, which is as preposterous as if the hands were to rule over the head. Yet must he reverence them in their place of elders; they him, in his place of pastor; both he and they reverencing the church, as the pillar and ground of the truth. The pastor is the guardian of all ordinances, under the word in the holy Scriptures written and by the Spirit in the church spoken; he may not, he must not, on any wise, infringe any ordinance or usurp upon any. And to do this hath ever been my diligent study, as the Lord knoweth.

There ought to be such an eldership over every church, in every city, to stand as rulers and watchmen over the flock; and when any one hath been designated of God to be the pastor of any people, the elders, who are the heads of the congregation, are, with the congregation, to take knowledge thereof; and having been fully satisfied that he is the man whom the Lord hath chosen to be head over them, they do call, and invite, and entreat him to be their pastor and minister, and promise him all subjection and support in the Lord. From which time he standeth fully invested, being received into his place by the laying on of the hands of the eldership.

From this time forth he hath in him the heavenly gift conveyed by the laying on of the hands of an apostle, by the prophetic designation singling him out from among the brethren for that particular charge, and by the acceptance of the eldership, and the people in them represented. And being thus invested, Jesus calleth upon him to stand as his representative before the people, and as their representative before him: and the great Head of the church holdeth him responsible for every act of every person in the congregation, whose burdens he must bear, and plead their cause; going in to the Father with their offerings, and bringing out from the Father his blessing. Oh! it is a noble function; and woe be to the man that lightly esteemeth or rashly intermeddleth with it! The General Assembly have brought upon themselves fearful condemnation, in separating those most faithful pastors, John Campbell, Hugh Baillie M'Lean, and William Dow, from their flocks; and they are rushing on to do the same thing by me—which may God prevent them from attempting!—and they will not rest in their headlong wickedness till they have weeded out every faithful minister from the church. Oh ye, my brethren of the Church of Scotland, resist, and follow not, their evil courses, but rebuke them.

I see the good of ecclesiastical assemblies to give forth decrees

when the times and circumstances of the church require it; but it lieth with the pastor, eldership, and people of any church, to accept these decrees or not. And if any synod or assembly, by reason of its numbers, learning, or authority, would impose its decrees upon any church, they are to be regarded as lording it over the heritage of God, and stedfastly to be resisted. I count this to be such a case which hath arisen. The General Assembly of the pastors and elders of the churches in Scotland have convened, and take upon them to sit in judgment upon my doctrine—which they may do, if so it please them—and then to pretend to a jurisdiction over me, and to set on foot a regular prosecution against me, through the presbytery of Annan. I deny their jurisdiction; I regard it to be an usurpation: and I do solemnly withstand it, and will never submit to it; and I beseech my brethren of the presbytery of Annan, and all godly men, to desist from aiding or abetting them in their wicked courses, lest they be partakers of their guilt.

It may then be asked; And if these things be so, whereto serveth the array of ecclesiastical judicatories, of presbyteries, synods, and general assemblies? As to the presbytery or eldership, we have already shewn that it is the standing council for the government of the flock of Christ in every place, and consisteth of the chief shepherd or angel of the church, and of the other pastors or elders whom the Holy Ghost hath appointed to feed the flock with instruction, and to rule them in righteousness. And it cannot be dispensed with, and ought ever to be in operation, ruling with diligence, and watching with all carefulness, as in the sight of the Lord Jesus Christ. Not that every offence is to be brought there, but only such as cannot by private admonition be put away, or such as break forth in the sight of all the congregation. And this council hath no jurisdiction beyond the bounds of the flock, and ought not to exercise any, however much it may be solicited to do so. It may give counsel and lend help to Christians and to churches in all parts, but may not take nor receive any authority over them; seeing there should be elders ordained in every city. The limitation of its bounds in place, is that which marketh its subordination to Jesus, whose jurisdiction is the only unlimited one; and for uniting the churches thus constituted, and bringing them into all needful and profitable conformity with one another, the office of the apostle is constituted of the Lord—who much desireth to bestow the grace of apostleship again; and will do it, when he findeth vessels prepared to contain it; and he is with all diligence fitting such for the work. He hath, during the short while that this paper hath been preparing, called out from the bosom of my flock two brethren to stand in the place of pastors or elders, by opening their mouths to speak in the power of the Holy Ghost, and to bless the assembled congregation, and after-

wards sealing them by the word of prophecy; and another hath he called, by prophesying, to the work of the evangelist, and another to the office of an apostle. And we all stand before him in the solemn attitude of waiting with all readiness of mind to be called into the offices of his spiritual house, as he may be pleased to honour us with his holy orders; for we nothing doubt that our holy and gracious God is preparing amongst ~~us~~ a people for his name. And we, who already stand in the eldership of the church, do rejoice to see the working of his hand, and are waiting in continual prayer and supplication that he would accomplish the great things whereof he hath assured us by the ministry of the word, and by the word of prophecy which he hath given to us. When apostles and evangelists and pastors shall have been given by the Holy Ghost, provincial synods and general assemblies will decrease of their own accord from serving Christ, or will turn, as with all diligence they are already turning, to serve Antichrist.

In times past they have been used of God as a substitute for that which he himself hath ordained; and so long as they were composed of faithful and loving men, they were in no small measure blessed, both to the church and the realm of Scotland, and I desire to give them reverence for the fathers' sake. But for the last century, and especially the latter half of it, having been composed chiefly of unspiritual ministers, and worldly elders, and conducted in a spirit of party, with the love of pre-eminence, they have at length been given up of God to work iniquity with greediness, and are become the most active agents of evil, the most zealous persecutors of truth, at this day existing upon the earth. And by reason of the spirit of confederacy which existeth every where, and the entire decay of personal courage, and ignorance of personal ordinances, it cometh to pass that they are drawing, and have almost altogether drawn, all power into their own hands, and all personal dignity and personal responsibility are abolished. I have looked on with perfect amazement to witness the utter callousness which reigneth amongst the ministers and elders of Scotland, when their best and holiest men are treated as the off-scourings of the earth, and cast out as unworthy of a place in the Christian ministry. It hath abased me to the earth, and I am bowed down daily before my God, to witness the prostration of spirit which reigneth throughout my native land and mother church. Not an appeal, not a protestation, not a dissent, not a withdrawal from such abominable transactions, is to be heard of, the whole country over. The presbyteries, synods, and assemblies meet to murder truth, and persecute true and faithful men; and with a high and reckless hand they do their work, and not a tongue is moved against them. Shame upon you! woe unto you! howl for the shepherds! Woe worth the day in which you are visited! and it is at hand.

Such meetings of men as in Scotland do pass under the name of presbyteries, synods, and general assemblies (and I know no exceptions, else would I gladly make them), are an abomination in the sight of God; scenes of pride, envy, covetousness, and turbulence; constituting no bulwark of religion, but the very battlements of heresy. They are the enemies of Christ, the ministers of Antichrist. The Lord is preparing for them a scourge of small cords, with which they shall be chased out of his house, which they have made into a house of merchandize and a den of thieves. It is a thing most honourable to be evil-entreated of them: to be cast out by them is the highest favour which they have to bestow. There is infused into them a malice and spirit of misrule far greater than hath been yet seen in the Christian church; equalled, I believe, in no land; surpassed only in Scotland itself by the ecclesiastical courts of the Dissenters, who are fast casting off the very appearance of religious assemblies, and becoming frantic reformers of the state, furious subverters of the church.

And what is to become of the church, placed under the teeth of these saws and harrows? Retire into Christ, in whom her life is hid in God; enter into her chamber, and shut the doors about her, and hide herself for a little season, until the indignation be overpast. Let every faithful minister—and I believe, there are of such a few—silently withdraw themselves from these confederacies of iniquity, where to speak a word boldly for the truth as it is in Jesus would be to sacrifice their own standing and life as ministers, which every man is bound to take care of. Let them walk before their people as ministers of truth, or loving pastors, and as godly men, sighing and crying, and gathering around them all who will sigh and cry, over the estate of the church—worse, far worse than death—the miserable estate or fighting with all her forces against the Lord and his Christ. There let them cherish the life which still lingereth in the people, and by the word of truth beget more life; and as the life grows, set it in order, with all humble dependence upon the Master of the house, who will raise up helps to such ones on every hand; and when the envy and malice of Satan stirreth up the forces of Babylon, which are the presbyteries, synods, and assemblies, let them root themselves in love, and go forth against them, and spare no arrows, and take away her battlements, for they are not the Lord's. And be assured, thou faithful pastor, that the hand of the Good Shepherd shall be stretched over thee, and nothing shall prevent thee from prospering, and thy people from prospering under thee. Seek not the conflict, but when it comes, flinch not from it. Thus have I sought to carry myself; and I am ready to serve the Lord in any place—in the lion's den; in the lion's mouth, if it please him; for I am his servant, and my life is hid with Christ in God.

Finally, I am assured in my own spirit, and by the Spirit of the Lord, that those who will not boldly brave the war, come out of Babylon, and fight against her, shall be taken in her snares. For "the kingdom of heaven suffereth violence, and the violent taken it by force." But it is a warfare of weeping and lamentation, with breaking of the loins and sounding of the bowels; not with envy and malice, strife and tumult, but with pity and compassion, with words of truth and coals of love, after the manner of Him who said, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate" (Matt. xxiii. 37, 38).

EDWARD IRVING, A. M.

Pastor of Christ's Flock in London.

THE RECORD NEWSPAPER.

THE *Record* is still at its old work of misrepresentation, the mere statement of which we deem to be a sufficient exposure. It appears that a remonstrance was sent to them, from "a New Member of Mr. Irving's ejected Church," on their misuse of terms, in calling Mr. Irving's doctrines novelties and heresy; quoting a passage from Flavel, to shew that similar doctrines were held by men esteemed venerable and orthodox. The *Record* refused insertion to the "New Member's" letter—which they were quite free to do—but they inserted an abusive reply to this letter which they suppress, and made it an occasion of vilifying Mr. Irving, and slandering the *Morning Watch*;—all which we think no man is free to do but the man who has broken loose from the bonds of decency and honour.

Several letters passed between the "New Member" and the *Record*. These have been sent for our inspection, accompanied by a note from the former, saying, "This correspondence has convinced me of what I long feared,—that the *Record* is at once the most incompetent and uncharitable of religious critics; and that all the charges against it in the *Morning Watch* are true, and now true to my knowledge." The passage from Flavel is this (*Record*, Oct. 1): "Moreover, Jesus Christ did not only neglect the angelical and assume the human nature, but he also assumed the human nature after sin had blotted the original glory of it, and withered up the beauty and excellency thereof; for he came not in our nature before the Fall, whilst yet its glory was fresh in it; but came, as the Apostle speaks, in the 'likeness of sinful flesh.' I say not that Christ assumed sinful flesh, or flesh really defiled by sin: that which was born of the Virgin was a holy Thing." This statement of Flavel the "New Member" declared to be in perfect accordance with the doctrines he constantly heard preached by Mr. Irving; but the *Record*, which knows nothing of Mr. Irving's preaching, is pleased to assume that

such is not the case, and tauntingly asks, Does this accord with the language of the modern heretics?

From Mr. Irving the *Record* turns to this Journal, and repeats again the oft-refuted lie of our having perverted and garbled the writings of the Fathers. To this slander the shortest answer is the best—it is false; and we have already proved it to be so, to the satisfaction of every competent judge. Our belief respecting the person of our Lord is precisely similar to that expressed by Flavel in the preceding extract; and to prove this in the clearest manner we have only to quote the words which stand at the head of those extracts from the Fathers which we are falsely accused of having garbled; the very *first sentence* we put forth on this subject, and which we have endeavoured to bear in mind through the whole controversy, to regulate all our succeeding arguments in correspondence therewith. Our words were: "We have always held 'that our Lord Jesus Christ, the Son of God, is God and man: God of the substance of the Father, begotten before the worlds; and man of the substance of his mother, born in the world.' Or, to express it in our own words, We believe that the Eternal Son of God, in becoming Son of man, took our very nature into union with himself, with all the infirmities brought upon it by the Fall; but *upheld it from sinning, and sanctified it wholly, and constrained it (in his person) to do the entire will of God.*" (see *Morn. Watch*, No. I. p. 75.) If, by inaccuracy of expression (which we are not, however, conscious of), any thing should be found in our writings which may appear inconsistent with this, we ask of our readers the *mere justice* of interpreting the unguarded expressions in accordance with this our first statement, which we now repeat as our present belief, accompanied by the solemn asservation, that in the four years of controversy which we have had to maintain we have never swerved from this doctrine; never harboured a thought, never knowingly penned a sentence, inconsistent with the perfect holiness of our Lord, though he took upon him the very nature of fallen man. The error of our opponents is particularly guarded against by the Athanasian and all subsequent creeds. The orthodox have always carefully avoided confusing the two natures in the one Person, or dividing the Person while distinguishing the natures; not deifying the human nature, not materializing the Divine nature; asserting the Holy Thing born of the Virgin to be not merely God, not merely man, but God and man in one Christ.

The *Record* helps out its own abuse by an extract from the Edinburgh Christian Instructor, in which it vilifies us, and charges Mr. Irving with having failed to fulfil a promise for an interview with the Rev. J. Lockhart. Of Mr. Lockhart we know nothing; but have been informed that he called upon Mr. Irving *once*, the summer before last, and pressed for an interview with the gentleman who made the extracts from the Fathers. Mr. Irving told him, that, as that gentleman was then in a distant part of the kingdom, an interview was impossible; and at the same time indignantly repelled the charge of garbling and perversion. For our own parts we think it well that a meeting should thus have been impracticable; for these Northern divines seldom fail to turn

theological disputes into personal quarrels, as if conscious that their forte is not in argument, but in abuse. And the question at issue really is, not whether we have honestly reported Tertullian's words, but what Tertullian meant to say; and this meaning, as deduced from our versions, or from their version, or from any version extant, is diametrically opposite to the doctrines they hold. This is a question, not of theology, but simply of construing Latin. We found they could not construe it, and therefore referred to the authority of the Bishop of Lincoln, whose single name carries more weight with the learned than the whole Church of Scotland put together.

We close with two extracts, sent us by Correspondents: one from Barker's Bible, of which the extractor says "no less than thirty editions were printed between 1560 and 1616;" the other from "Christ's famous Titles," by Dyer, whose tract of "Christ's Voice to London" has been so often advertised in the Record.

Barker, 1607.—"Rom. viii. 3. Christ did take flesh," which of nature was subject to sinne, which notwithstanding hee sanctified even in the very instant of conception, and so did appropriate it unto him, that hee might destroy sinne in it. 2 Cor. v. 21."

William Dyer, 1665.—"Jesus Christ took upon him our nature. Heb. ii. 16. God could stoop no lower than to become man, and man could be advanced no higher than to be united to God. He that before made man a soul after the image of God, now made himself a body after the image of man: for to be like to God is a wonder, but for God to be like man is a greater wonder. But when was it that Jesus Christ took upon him our nature? When it was in innocency, free from all misery and calamity? No; but when it was at the lowest, after the Fall; when it was most beggarly, most wretched, most bloody, most accursed, most sinful, most feeble. When we were without strength, Christ died for the ungodly. Rom. v. 6. Now, my brethren, that Jesus Christ should take upon him our condition, our frailty, our curse, our nature, when it was thus low, thus poor, thus wretched: oh! this is a wonder of wonders: and yet thus you see did Jesus Christ. Oh, wonderful abasement! Must God take upon him our frailty! Had we so far run upon the score of vengeance, that none could satisfy but God himself? Could he not send his angels or saints, but must he come Himself in person! No, no: angels or saints could not do it; but if Christ will save us, he himself must come and die for us."

TO CORRESPONDENTS.

The commencement of the REV. JOSEPH WOLFF'S JOURNAL for 1832, dated from Bokhara, March 15, we must reserve for our next Number. The Journal for 1831 may now be had separately, at a small price, from our publisher and the booksellers generally. We have received for the Rev. Joseph Wolff:—

Of Right Hon. J. H. Frere.....	£100	0	0
The Hon. and Rev. H. E. Bridgeman, Plym Hill Rectory	3	0	0
Two Christian Friends, Edinburgh.....	1	0	0

JOURNAL OF REV. JOSEPH WOLFF.

" Alexandria, January 11, 1831.

" I AM now again at Alexandria, and was well received from the authorities, and preach again openly ; but next week I am leaving this place for Alexandretta, perhaps with a ship of war of the Viceroy of Egypt : and from thence I am going to Aleppo, Bagdad, Bokhara, Cape of Good Hope, Timboktoo, Morocco, and Malta. You will have learnt by Lady Georgiana how kind the Governor and Frere were towards me."

" Alexandria, January 13, 1831.

" I now send you my Journal, which I kept from Malta to Alexandria.

" Dec. 29, 1830.—I left Malta, and was accompanied on board the ship by the Right Hon. J. H. Frere, Dr. Naudi, Mr. Wilson, and Mr. Weiss. I embarked on board the French ship *Le Triomphante*, capitaine Janieu ; we had fine weather and a favourable wind. The captain with whom I travel asserts that Prince Polignac ought to be put to death.

" Dec. 30.—I preached to the captain and crew, and told them that France will never be happy until they become faithful believers in the Gospel. I distributed to-day, gratis, six French Bibles among them, which they are now reading.

" Dec. 31.—The captain, reading Genesis i., asked, whence the water came before the world was created ? I confessed my ignorance. The captain observed, that many mathematicians assert that the Deluge was not universal. I replied, that the business of the mathematicians was to know that $2 \times 2 = 4$, not to dispense the truth of the revealed word of God. I observed to-day a great contrast : as it is Friday, the captain abstained from eating meat, though he disbelieves the word of God. His native place is Agde, in Languedoc, the principal saint of which city is Augustin, of whom the captain spoke with much enthusiasm.

" Jan. 1, 1831.—I was delighted to-day to see the sailors reading the Bibles I gave them. I asked them whether they believe in and love the Lord Jesus Christ : they all said heartily, ' Yes.' I observed the mate make the sign of the cross. It is delightful to observe some religious feeling, in whatever form it may be expressed : it is more consoling than to hear the blasphemies of a well-educated, polished infidel. The infidel power in France, which is now the prevailing one, would find a hard task to overturn Popery or true religion in France altogether ; and we shall witness horrible scenes there before I return from Bokhâra. The captain exclaimed to-day, in a rapture, ' Our famous Champollion, by force of his researches, arrived to the knowledge of the hieroglyphics, and there is no

man in Arabia who knows the language better than him ; and with all this he is no Arab, but a Parisian.' He observed, also, that Charles X. and Polignac deserved to be put to death.

Jan. 2.—The captain sang,

“ Peuple Français, Peuple des braves,
 La liberté ouvre ses bras.
 On nous disoit, Soyez esclaves :
 Nous avons dits, Soyons soldats.
 O jour d'éternelle mémoire !
 Paris n'a plus qu'un cris de gloire.
 En avant marchons contre leur canons,
 A travers la fer——
 A travers le feu des bataillons,
 Courrons a la victoire.
 O jour, &c.
 Servez vos rangs qu'on se soutienne ;
 Allons chaque enfant de Paris,
 De sa cartouche citoyenne
 Faite une offrande à sa patrie.
 O jour, &c.
 Soldats du drapeau tricolore,
 D'Orleans toi qui t'a porté
 Ton sang se melerait encore
 A celui qu'il nous a conté.
 O jour, &c.
 Les trois couleurs sont revenus,
 Et la colonne avec fierté
 Fait briller à travers les rues
 L'arc-en-ciel de la liberté.
 O jour, &c.”

“The captain asked me why I submit to so many sufferings? I replied: ‘You have shed your blood for temporal liberty: how much more have I to give my blood for the nations, in order that they may obtain liberty in Jesus Christ. The time will come when the tri-coloured flag of the Father, Son, and Holy Ghost shall be hoisted everywhere.’ The sailors complain that the late revolutions in France have done harm to commerce.

“*Jan. 5.*—I observed with joy that the captain's brothers had read, during our voyage, the First and Second Books of Moses.

“*Jan. 6.*—I was surprised to find that the French ascribe to themselves the victory of Trafalgar, and that the advantages of the victory had been lost by treachery. They say, that if the French government would employ captains of merchant ships they would beat the English fleet; for they would fight till the last. I doubt this very much to be the case; for I, though no sailor, experienced that the French captains do not know how to tack about with contrary winds as well as the English do. They assert that the French permitted the allies to come to Paris in 1814: thus the Persians say, after the Russians take a country from them, that the Shah permitted them to take it. Self-love and ambition expresseseth itself among civilized nations in the same manner as in uncivilized.

Jan. 8.—We arrived in the harbour of Alexandria, and I was well received on board H. M. S. Blonde, by Captain Lyon, who told me that I may stay with him in his cabin as long as I pleased,

and until I knew whether the Pacha allowed me to go on shore ; but in less than two hours I received the assurance, by the consul-general, that I may come on shore, and remain there with perfect safety. I slept, however, the first night on board the Blonde, and the next day went on shore, and took up my abode in the house of Mr. Gliddon, an English merchant ; the most respectable family in the Levant. Next Sunday I preached in the English chapel here, established by the Rev. Mr. Bartholomew. I preached in the evening in the house of Gliddon. There are now respectable English gentlemen in the service of Muhammed Ali Pacha, the viceroy of Egypt, namely, Captain Briseck and Mr. Hume.

" Muhammed Ali, once a common janissary of Mr. Chasseaud, the late British vice-consul of Cabala, is still ruling in Egypt, and has learned to read his mother tongue in his old age. He is the terror of the Sultan, and, through the fear and weakness of the Sultan, his power has been essentially increased by the addition of Candia ; and people of discernment believe that Muhammed Ali makes preparations for the dethronement of the Sultan, by building and fitting out an immense navy, which he says he was preparing for keeping in order Abdallah, the Pacha of Acre, who often rebels against the Sultan. It has, however, been conjectured that the Sultan has given Candia to the Pacha Muhammed Ali, for obtaining the following objects : first, in order that he may be obliged to divide his army and navy, and that thus the Sultan's army may surprise him in Egypt : secondly, to embroil Muhammed Ali with the powers of Europe ; for, in case that the mountaineers of Candia would not submit, he would bring a fire and sword to Candia, which would cause an outcry against Muhammed Ali for massacring the poor Greeks. It seems, however, that Muhammed Ali has penetrated into the designs of the Sultan, and has tried to frustrate them, by having his fleet always near him, and by granting great privileges to the inhabitants of Candia. Ibrahim Pacha, the son of Muhammed Ali, is now dangerously ill of a dropsy, and the physicians despair of his ever being cured. His death would produce great changes in Egypt. After the death of Muhammed Ali none would be fit to ascend the throne except the Daftardar Bey—that is, Treasurer—who is the friend of the old order, and round whom the Osmandis—the orthodox Mussulmans—would rally ; and the new regulations introduced by Muhammed Ali would be put down. In short, I see clouds covering the sky of Egypt. The Daftardar Bey is a cruel tyrant. When he returned from the Sanaar, he brought with him a lion : his delight was to order flesh to be thrown before the lion, and when the lion had the flesh in his mouth one of the servants was obliged to draw it out again. He at another time killed one of his faithful servants in a most inhuman manner."

" Damiat, January 24, 1831.

" I am now at Damiat, and leave this place for Lattachia and Aleppo, and thence to Bokhâra and Timboktoo, in five or six days, in a ship belonging to my kind host, Signor Michael Surrur, British vice-consul at Damiat, who can give more information than any

other. A pity that government pays him only 400 dollars per annum; for he makes the British name here very much respected, and has already served British government for twenty years. He is highly respected by the Viceroy and Ibrahim Pacha, and treats the English travellers very well. By your recommendation many have obtained their posts, and I am sure that you will second my request. He spent every year for the British consulate above 1000 dollars per annum, for people he employs: so that he ought to be better remunerated. Write to me to the care of Messrs. Black, Kerr, and Co., Constantinople, with the request to forward it to Major Taylor, Bagdad."

"Alexandria, February 7, 1831.

"As you write to me that they complain about the expense I incurred, I feel it to be my duty of giving some account.

"The Jews Society had generously granted to me 300*l.* per annum, and Mr. — gave to me to understand that I may draw more in case of need.

"My journeys to Holland, Malta, Smyrna, and Greece, in the year 1827, with my wife, did cost the Society not more than 300*l.* sterling, including my expense for Bibles and Testaments, which I carried about with me for gratuitous distribution.

"In the year 1828 I went, with Lady Georgiana, to Beyrut, after the battle of Navarino, when all missionaries ran away from Beyrut—as, Nicolayson, Bird, Goodell, and Smith. We took a great many cases of Bibles with us; and as we found at Beyrut a great many Hebrew and Arabic Bibles in the custom-house, which the officers, on account of the prohibition of the Sultan, would not suffer to pass, I paid above twelve dollars to officers of the custom-house. As it had appearance of war with England, I sent express messengers for obtaining letters of recommendation from the consuls of Aleppo; and sent three express messengers to the Viceroy of Acre, to obtain permission of going to Jerusalem; but in vain. We set out from Beyrut with about twenty cases of Bibles for Cyprus, where the Governor-General promised to procure us a firman from Constantinople: he expressed a wish of having an English spy-glass, of which we sent one to him, and another to his prime minister, in order to obtain that firman. As we did not receive it, we went, accompanied by our cases, to Damiat and Cairo; and thence, accompanied by our cases of Bibles, with an addition of them I took at Cairo, through the desert, for which we were obliged to take six camels, one camel 1*l.* 6*s.* On our arrival at Gaza we were obliged to make presents to the Governor and his officers, in order to permit us to pass on to Jerusalem; and that, if I had taken Lady Georgiana through the desert of Egypt without a guard, I would have exposed her to the danger of being taken by the Arabs as prisoner or slave, the guard did cost us above 6*l.* or 7*l.* sterling. On our arrival at Jerusalem we were without protection, except that of the Turks: we were obliged to make presents to the Turkish authorities, to Omar Effendi, &c. And thus passed the year 1828, in which I see, by the printed accounts, I spent not more than 270*l.* sterling, 30*l.* sterling below the allowance.

"I received poison at Jerusalem, and my other illnesses at Cairo and Jerusalem did cost above 40*l.* sterling for quack physicians and medicine. On our arrival at Jaffa I heard that the moment we left Jerusalem the Greek priest, Papas Isa Petrus, who assisted me in writing and translating Hebrew tracts into the Arabic, was put in chains and prison by the Turkish authority. I sent an express to Omar Effendi, who liberated him, for which we were obliged to give him a spy-glass worth twenty dollars. An English surgeon of the navy was put in prison at Jerusalem: we were obliged to pay thirty dollars for his liberation. On our arrival at Jaffa we found above twenty cases of the Bible Society, put there by Mr. Jowett eight years ago—the Bibles were half eaten by rats—I took them; for which I was obliged to give 4*l.* sterling (twenty dollars) to the consul, for the room in which they stood, and for other expense in the custom-house. On our second arrival at Cyprus I found above ten cases of Arabic and Turkish and Italian and Hebrew Scriptures, sent there to the English consul by the Rev. Mr. Connor twelve years ago, which had not yet passed through the custom-house: they were half eaten by the rats. I took possession of them, and distributed, gratis, several hundred of them in the mountains of Cyprus, and then at Alexandria. The carrying about does cost money, for I did not as Connor and Jowett did, to leave them in magazines. It is a remarkable fact, that the most in Palestine who were in possession of Bibles before my arrival there were given by Burkhardt; at Aleppo, by Benjamin Barker; and thus at Lattachia: of Connor very few indeed.

"At Cyprus, Lady Georgiana's illness did cost us above 100*l.* sterling; and still the year 1829 passed and I had spent of the Society only 230*l.* sterling—that is, 70*l.* sterling below the allowance.

"The year 1830 was marked by the misfortune with the pirates; the robbery committed by the missionary candidate Haji Joseph; the presents I was obliged to give to the Turkish Aga and his seven soldiers, for bringing us through the burning forests of Roumelie to Salonichi; by hiring a hall in Vicary's hotel for preaching; by paying to the physician for my wounds and apoplectic fits; by printing announcements. The question may be started, Why did Dalton not spend what I did, who went out with wife and child? Answer. He left England by sea, arrived safely at Beyrut, where he left his wife giving suck to her babe.—Why did the excellent missionaries, Gobat, Kugler, and Mueller, not spend what you did, who went from Cairo to Jerusalem? Answer. They themselves told me that they took no Bibles with them: they had not established a school at Jerusalem, as I did; and fed the poor, as Lady Georgiana did; and sent to Geneva a poor Greek boy, as Lady Georgiana did, at her own expense: they had not to support a Padre Michael, suffered to starve by Jowett: they had not to support a pious missionary, Mueller, ill treated by Mr. — of the Church Missionary Society.—The question farther may be started, Why did Nicolayson not spend so much? Answer. This man, with his spectacles, spent quietly at Safet learning Hebrew of a Jew, until he was roused by the battle of Navarino, which frightened him out of his wit: then

he married Mrs. Dalton, went to Malta, got ordained in Germany, returned to England for the purpose of reading a book on baptism, comes to Malta, spends quietly at Floriana, till I roused him to go to Algiers.

"I beg you to take a copy of this account, and deliver it to the Society in Wardrobe Place.

"I am leaving this place to-morrow for Adalya, Aleppo, Bagdad, and Bokhara.

"JOSEPH WOLFF."

"And it must be observed, that only 40*l.* sterling salary were given to Haji Joseph for six months, until I heard from the Society, without that rascal's travelling expense."

"J. W."

"Mr. Wolff desires me to add, that when he, Joseph, and his servant, arrived at Salonica, they were almost naked, and he had to pay seventy-three dollars to Joseph, twenty to the servant, but he only bought a single suit for himself.

"GEORGIANA WOLFF."

"*Alexandria, February 7, 1831.*

"*Jan. 16, 1831.*—I called on Signor Caviglia, who may be called the Italian Esseans of Egypt. He lives still entirely separated from the world, and spends his time in philosophical, mystical speculations. His *outward* and open reconciliation with the Church of Rome has not changed his views a bit: his sentiments are the same as ever, with the only addition that he believes the cathedral of St. Peter at Rome was established by Christ, and that we have an authentic catalogue of the successors of Peter from the time of the death of Peter. He is now deeply engaged in the reading of '*Annales originis Magni Galliarum Orientis; ou Histoire de la Foundation du Grand Orient de France.*' The following register of names of grand masters is found in that book: 1. Saint Alban;—2. Saint Augustin, Archbishop of Canterbury;—3. Bennet, Abbé de Wiral;—4. Saint Swithin;—5. Alfred the Great;—6. Ethred and Prince Ethelward;—7. King Athelstan;—8. Prince Edwin;—9. Saint Dunstan, Archbishop of Canterbury;—10. Edward the Confessor;—11. Roger of Montgomery, &c. He has besides this an old book in which are interesting extracts from the Talmud, which were already known to me. The book was published in the year 1723, at Naples, '*Delle Scuole sacre Libri due del Conte Palatino Domenico Aulisio, &c.*' It treats about the origin of the sacred schools among the Jews, and it would be worth the while for all missionaries of the Jews to get that book.

"It seems at Theman was an academy of science, human and Divine (Jer. xlix. 7).

"Secondly, At Debir, or Kirgath-Sepher (Josh. xv. 15, 49), there were the Archives of the Canaanites. The Chaldean paraphrase translates these names, קריה ארכי, city of Archives, and קריה סנה. In Josh. xv. 49 the Greeks render it *πολιν γραμματων*, city of Scriptures.

"Thirdly, At Abel such a school, according to tradition, existed (2 Sam. xx. 18).

"The Jews had, and have still, two kinds of schools :—

"1. **בית הכנסת**, school of congregation—synagogue.

"2. **בית המדרש**, school of investigation.

"In the first, every Sabbath day a portion of the Law was read (Acts xv. 21).

"In the time of the first temple, the priest had the privilege of teaching (2 Chron. xv. 3).

"After the destruction of the first temple this distinction ceased (Acts xiii. 15, 16 ; Luke iv. 21).

"Secondly, in the **בית המדרש**, school of investigation, divinity, theology was taught ; it was superintended by **זקני ישראל**, that is, 'elders of Israel,' and by **שוטרים**, 'officers.'

"The author of Cippi Hebraici (a Jew) and Benjamin Tudela assert that in Egypt a synagogue existed in the time of Moses. They proved it by Exodus iv. 29 ; for they could only assemble in such a place of worship. And I have to observe, that even now the Jews and Christians of Palestine decide matters of importance in schools and churches.

"Samuel seems to have had such schools in Bethel, and Gilgal, and Mizpeh (1 Sam. vii. 15, 16).

"Some are of the opinion that Moses found in those synagogues the genealogy mentioned in the xxxvth of Genesis. This opinion does not at all affect the belief in the Divine inspiration of Scriptures ; for Moses, an inspired Prophet, may have been thus infallibly guided by the Spirit in making use of existing documents.

"On Gen. xxv. 22, Rabbi Jonathan says that Rebecca went to the college of Sem to receive information.

"It is even believed by the Rabbis that Abraham finished his education in the college of Sem. Count Palatino Aulisio believes that Elisha had such a school near the Jordan (2 Kings vi. 1, 2). But I am rather inclined to believe that that man of God lived there in a manner, with his companions, as now the Dervishes of Mesopotamia and Persia do. I am far from degrading those Prophets down to the present Dervishes ; but so much is true, that the present Dervishes of the East have preserved the external form and habits of the holy men of old.

"Jan. 18.—I called on Sir John Malcolm : he introduced me to his suite. I introduced Mr. Bartholomew, the Wesleyan missionary, to him, in order that he may give to that zealous missionary something for his church—he gave to him thirty dollars.

"*Affecting Story of a Greek Slave, related to me by John Barker, Esq., H.B.M. Consul-General.*—During the massacre upon the island of Scio, in the year 1822, a boy of an Ionian Greek was made slave. In the year 1830 the master of that Greek boy came to Alexandria with the boy, where he went to the Turkish bath, and where he met by chance an Armenian Christian, and said, 'Buy this slave of me, for I do not know what to do with him ; I wanted

to make a Turk of him, but he is obstinately attached to the Greek religion.'

"*Armenian.* 'I do not want him.'

"In the night the Armenian dreamt that the Greek servant, with his wife, in the house of Signor Dusiza, a merchant at Alexandria, were the parents of that Greek slave. The dream had made such an impression on him, that he went to the Greek servant of Dusiza. The wife of that Greek servant went immediately to the harem of the Turk. The Greek slave suddenly recognised his mother, and exclaimed, 'My mother.' The Greek servant of Dusiza went to Mr. Barker, who claimed the boy, as an Ionian subject, from Ibrahim Pacha. Ibrahim Pacha cited both the Turk, with his slave, and the parents of the slave, who came with their little girl. The resemblance of the slave with the girl was so striking, that all were convinced that they were children of the same parents.

"*Ibrahim Pacha, to the Boy.* 'Go over to thy parents.' *To the Turk.* 'You go your way.'

"*Specimen of Mussulman Progress in Civilization in Egypt.*—One of Muhammed Ali's generals, when in a large company of Europeans and Mussulmans, took a piece of ham in one hand and a bottle of wine in the other, and with a shout of 'huzzah' devoured the ham and drank the wine. His name is Hurshid Bey.

"*Jan. 19.*—After having breakfasted with Sir John Malcolm on board the Blonde, I took in my service the black African whom I baptized, with the condition not to give him any thing till my return to Malta; and I set out for Damiat, in hopes of finding there a ship for Lattachia, in order to proceed from there to Aleppo. Messrs. Bartholomew and Morphett accompanied me to Rosetta. We stopped at Abukir for three hours in an Arab cottage, called cawané (coffee-house), and then set out, at ten o'clock in the night, and arrived at Utko, where we passed a lake in a boat: thence we came to a cottage inhabited by a Dervish—the place is called Shekh—there we slept till day-light.

"*Jan. 20.*—We arrived at Rosetta, called Rasheed by the Arabs, and believed by the Jews to be the ancient Goshen of the Bible. I had a religious conversation with the wife and mother of the Spanish consul. Alas! such Catholics who dislike their priests believed on this account to be enlightened.

"*Jan. 21.*—Messrs. Morphett and Bartholomew set out for Alexandria, and myself and my black servant, Philipp Joseph Dioc, continued our journey towards Damiat. We passed through a sandy desert, and arrived, after a ride of thirty-six miles, at Brulus, which is a castle of the Viceroy: we slept there.

"*Jan. 22.*—We came through an Arab village, called Baltin, six miles from Brulus; we stopped there a few hours, and drank milk in the house of an Arab: there is nothing seen but poverty and misery. We passed through Ayash. In the evening we slept in the house of a kind old boatman, in a straw cottage, at Stum, near the Nile, which we were obliged to pass over in a boat.

"*Jan. 23.*—At twelve o'clock in the forenoon I arrived in the

garden-house of my old friend Signor Michale Surrur, an Arab Catholic Christian, who is the British vice-consul of this place. He is a kind, hospitable man, but he has about him all, as it is to be expected, the pomp of a great man of the Levant. He speaks with a loud voice, for he saith, 'A great man ought to speak louder than a little man.' He is, however, a clever Arab scholar; and pray send to Mr. Frere a copy of a *poem* in honour of King George IV., which I beg Mr. Frere to present to the Royal Asiatic Society: the initial letters of the lines contain the name and titles of George IV. and his (Surrur's) own name. He wishes to become a member of the Royal Asiatic Society. In the evening I had religious conversations with Mussulmans and Catholics in the house of Signor Surrur.

"The Mohammedans in the Turkish empire, though united in dogma, still divide themselves in different rites, which have the names of their respective founders. Every denomination of them have their separate muftis.

"1. Hanefee: to which rite belong the Sultan, and all the inhabitants of the Roomelea and Anatolia.

"2. Shafae: to which rite the inhabitants of Egypt belong.

"3. Malke: to which the inhabitants of Yemen and Africa belong.

"4. Hambone: which is scattered here and there.

"I distributed a good many tracts in Arabic among the Mussulmans, and proclaimed to them the Gospel. I gave likewise Arabic tracts to Maronite priests.

"Jan. 25.—An old Mameluke called on Mr. Surrur. Those Mamelukes are the most devoted Mussulmans in Egypt. He refused to accept from me an Arabic Bible. 'The Koran is my book.' I asked him why the Mussulmans prayed five times a day. He replied thus: 'God, the Lord of the worlds, has commanded. A master says to his servant, Go ten times to such a place; and the servant has to obey, and not to ask why. The Lord loves the Mussulmans, and therefore he wishes them to approach him often in their prayers.'

"I conversed to-day with the Vice-Consul and other Christians on the second coming of Christ. They were entirely convinced of the correctness of those views. Only one Greek Christian, who has not more light on the subject than many Protestants have, opposed, but Surrur silenced him. My preaching of this doctrine excited a great sensation here among Christians, Jews, and Mussulmans.

"Sheikh Abd-Alfatah Alkafran, Mufti of Damiat, called on Signor Surrur. He had heard of me, for the muftis of Cairo sent to him copies of those proclamations I had written to them in the month of May 1830, and he was anxious to see me. His views are: 'The Mahde shall come from Khorosan in Persia with a black flag before him: he shall be of the family of Muhammed, and his name shall be Muhammed Mahde. He shall go to Mecca, where he shall be proclaimed sovereign: thence he shall go to Damascus, accompanied by Michael the archangel, by Gabriel, and Seraphiel,

and three thousand other angels; there he shall reign forty days: and Constantinople, which will be taken again by *Russia*, shall be retaken by Mahde. Yes (the Mufti said), he shall reign forty days: the first day shall have the length of a year; the second day the length of one month; the third day the length of a week; and thirty-seven days like other days. And Antichrist (Dujal) shall go round the whole world, except Mecca, Medinah, Jerusalem, Mount Sinai, and Khorosan, and he shall feed those people who adore him. Suddenly Jesus, the Son of Mary, shall descend upon the mosque Armaive, at Damascus, and there he shall find Muhammed Almehe: then Mahde shall meet with Antichrist at Lydda, near Jaffa; and Jesus shall kill him with a lance, and his army, composed of Jews, shall escape. Then Jesus shall reign forty years: then the earth shall be good: the earth shall bring forth without seed. At the end Gog and Magog shall appear: then Jesus shall take twelve thousand people, and go to Mount Sinai: then Gog and Magog shall be killed by birds, who shall enter into the mouth and come out behind: then other fowls shall bring their bodies into distant countries: then God shall send rain to cleanse the earth from their stink. The Christ shall descend from Sinai, and shall stay on earth seven years; then all the good men shall die: the Seraphiel—that is, the burning angel—shall blow the trumpet, and all the rest shall die.

"Jan. 27.—The Mufti called again: he explained the origin of dreams in the following manner: 'Man has two spirits; the one spirit walks about at the time man sleeps, to find out news for the spirit which remains, and then comes back and reports it.'

"Jan. 29.—I called on the Consul of Tuscany, where I preached the Gospel to all the Consuls and Frank inhabitants of Damiat. I conversed about the blood of Christ and his second coming.

"Three Jewish Rabbis called on me, expressing their delight of having the privilege of hearing about the Messiah by me; I preached to them for three hours the Gospel of Christ.

"Jan. 31.—The Syrian, Maronite, Chaldean, Roman Catholic, Greek, and Abyssinian churches believe that the Lord Jesus Christ glorifies himself, and has glorified himself, in every age, by leaving in the church the Spirit of prophecy and miracles. Protestants alone deny this fact. Yea, Jews and Muhammedans are not such infidels as the Evangelical party in England are. Jews and Muhammedans have never limited so much the power of God as the Protestants, and especially the Missionary Societies, do. I foresee great, very great, judgments coming over the Protestant churches. They may succeed in converting some among the savages, who have no books, but certainly they will never be the instruments of the conversion of the Jews. There is no such godless nation in the world as the Protestants: they have more confidence in their steam-boats than in the power of God. The Turk, when he perceives an earthquake, he exclaims, 'This is of the Lord:—' the Protestants ascribe it to some cause in the atmosphere. The Arab, on seeing a comet, concludes that the decrees of the Lord are issued upon

his creatures : the Protestant laughs at it. The Syrian Christian lays the hands upon the sick person : the Protestant, smiling, declares it to be superstition.

"February 1.—As no ship was found at Damiat, I returned to Alexandria.

"Feb. 5.—Arrived again at Alexandria, where I was cordially received by Mr. Gliddon and his family.

"Feb. 6.—I preached in the chapel of Mr. Bartholomew to a numerous congregation ; and again in the evening in the house of Mr. Gliddon. To-morrow I set out for Aleppo, via Adaliah.

"Alexandria, February 8, 1831.

"According to the Mussulmans, Gog and Magog are two nations who inhabit a part of the world which was shut up to Alexander the Great. As this country seems to have been Scythia, it makes the supposition probable that Russia is meant by the Scriptures under the name of Gog and Magog. The Jews believe, likewise, that Gog and Magog is Russia.

"Philip Joseph Diock, my present servant, born at Juluk beyond Darfoor, walked about, when a boy eight years of age, in the fields of his native country, in company of other boys, to eat the wild fruits growing upon the trees; when suddenly Bedouins, the enemies of his native country, came and took prisoners the whole troop of boys. They brought poor Diock, with the rest, to the tents of their camp ; consigned the weeping boys over to their wives, who tried to silence them by caresses. A few days after they were brought to Egypt, where an Italian, Filippo Nardi by name, bought him, and gave him his liberty after fourteen years' service. He came after this into the service of Mr. Gliddon, where I instructed and baptized him, and gave to him the name *Philip Joseph Diock*. But, alas ! he is sometimes addicted to drinking ; but I hope to cure him, by God's grace ; for I never take either spirits or wine with me on my journeys through the deserts. He has a great desire to see again, as he says, 'his savage country.' On my asking him 'Why?' he replied, 'To see there the ashes of my father, if he should be dead : to see there the ashes of my mother, if she should be dead.' On my return to Rosetta he came to Europeans, who made him drunk. He spoke to me in the following manner : 'You have saved my soul, and therefore I am affectionately attached to you ; and I would cut one's throat if he was to do you harm.' I shewed to him that his soul is not yet safe if he gets drunk, and prayed with him. He wishes me to go to his native country, convert his countrymen, and proceed on to Timboktoo.

"Last Sunday evening I preached in Mr. Gliddon's house for two hours, less five minutes : Captain and Mrs. Prisseck were present. This evening I preached on board Captain Oakeley's ship.

"JOSEPH WOLFF."

"Constantinople, March 29, 1831.

"I left Alexandria with the intention of going from Attalia (Acts

of the Apostles) by sea to Tarsus and Aleppo, &c.; but on my arrival at Attalia the plague was raging in such a degree that thirty persons were dying every day. I did, therefore, not risk of embarking in a Turkish boat with Turks who were infected by the plague. I went therefore by land throughout Pisidia, Phrygia, and even the Spirit suffered me to go to Bithynia (Acts xvi. 7); and from thence to Constantinople; and in a few days I am sailing from here for Trebison. Sir Robert Gordon is getting me a travelling firman. From Trebison I am going to Tebreez, Cantahar, Khorassan, and Bokhara. I made the journey from Alexandria to Constantinople, eight hundred miles, mostly *on foot*, with about forty dollars. I arrived here in a wretched state of clothes; but I was respected every where, and preached the Gospel to Turks, Persians, Greeks, and Armenians. I have sent my Journal to Lady Georgiana Wolff, my dear wife. If you send your letters to Mr. Cartwright, he can forward them to me to Bokhara, via Persia; or Sir Robert Gordon will do the same. You should now see how the Turkish soldiers here are going about in Russian uniform; it is the greatest impolicy possible committed by the Sultan.

"Lady Georgiana shall send to you my Journals from Malta. I wish that the following gentlemen should form a committee for receiving my correspondence: 1. Lord Mandeville; 2. Mr. Strutt; 3. Henry Drummond; 4. Hawtrey; 5. Bayford; 6. Dodsworth; 7. Irving; 8. M'Neile; 9. Misses Farrer and Dornford; and any other you like to add.

"I have received here a most insulting letter from Doctor Kluge, who was employed as Missionary by the Church Missionary Society. I burnt the letter.

"JOSEPH WOLFF."

"Sir Robert Gordon has sent to me this moment a fresh firman of the Sultan into my house. How is it that people say that no Missionary could any longer get firmans, on my account?

"Constantinople, April 31, 1831.

"Sir Robert Gordon, on account of illness, would not see me, but sent me word that I only should mention what I want, letters or any thing else, and it shall be given to me; thus you see how my mission is protected without Society.

"The first people of Constantinople call on me, though I have made it known every where that I am separated from the Society. To-morrow I leave for Persia, via Trebison, and Bokhara, and Timboktoo.

"JOSEPH WOLFF."

Extract of a Letter from Malta, April 2, 1831.

"All seem to be working for the accomplishment of the Prophecies, and even in this barren land some few seem to view in that light.

"G. M. WOLFF."

"Constantinople, March 27, 1831.

"ACCOMPANIED by Mr. Gliddon, I embarked, with the black servant Philip, for Adalya, on board a Turkish vessel. I met among the passengers a Dervish from Bokhara, with whom I conversed in Persian. He went from Bokhara to Khorassan, Sheeraz; Booshir, Jidda, Egypt, and returns now to Erzeroom. When I asked him how he made this journey, he replied, 'By the help of God;' and by the help of God and Jesus Christ my Saviour I hope to make it, and to proclaim the Gospel there. Shah Haider, the king of Persia, is dead, and Shah Ahmed reigns in his stead. There are in our ships other pilgrims coming from Mecca.

"The Turks asked me whether I had ever read the Koran? I recited the preface of the Koran, and gave for every verse a text from the Bible superior to that of the Koran:—

Koran.

In the name of the most merciful and pitiful God.

Praise to God, the Lord of the worlds.

The King on the day of judgment.

We serve Thee, we look up to Thee.

Guide us the right way.

"One of the Muhammedans said to me, 'Why do you not turn Muhammedan?' The rest, believing that he might offend me by that question, scolded him. I however said, 'Suffer him to speak, I shall answer him;' and thus I made a bold confession of my faith in Christ Jesus.

"Feb. 21.—We arrived at Adalya, the Attalia of Acts xiv. 25. The Archbishop of this place, though I had no letters for him, received me hospitably in his house, though the plague raged at Attalia in a terrible rate; eighteen to thirty persons died daily. The name of that Archbishop is Hierasymus, and he is Archbishop of the province Pisidia, Acts xiv. 24.

"Archbishop Hierasymus was married, and after he had begotten sons and daughters his wife died. Hierasymus took the vow, and

Psalms.

Praise the Lord, for he is good; His mercy endureth for ever.

When I consider the heavens, the works of thy fingers; the moon and the stars which thou hast ordained.

Jude.

And Enoch also, the seventh from Adam, prophesied of these things, saying, Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all.

Psalms.

Serve the Lord with trembling. My voice shalt thou hear in the morning. O Lord, in the morning will I direct my prayer unto thee, and will look up.

Teach us, O Lord, the way of thy statutes.

became Monk of Mount Sinai, and soon after Archbishop of Pisidia and Metropolitan of Attalia. In the time of the Greek Revolution he was exiled to Cyprus, and soon after to Constantinople; and only a few months ago he was restored by an Imperial firman to his office. The Greeks of his province speak the Turkish tongue, but write the Turkish with such Greek characters as we meet with in ancient Greek manuscripts; and thus they do throughout the land of Anatolia. There are at Attalia six priests and one deacon. They celebrate to-day the feast of Saint (Ἅγιος) Garalambos. There are at Attalia 15,000 Turks, with one Mutsellim, Cadi, and Mufti. I met a Turkish merchant who got Arabic tracts from Mr. Lieder when in Egypt. I met here with the Greek, Giorgius Dugghiali, to whom I gave a Greek Testament in Chigo in Cyprus: he invited me to dinner. I gave away Greek books, which I received from Mr. Wilson at Malta, to the Archbishop and his priests.

"Feb. 23.—The plague is raging to-day in an awful manner; the Archbishop intends, therefore, to fly to Cassel Orasso.

"The Archbishop here is daily engaged in the study of the ecclesiastical law, or *Nomas Basilicos*, the laws of the Greek emperors, which are contained in the compendium called *Κωνσταντινου Ἀρμενοπωλου, κριτον Θεσσαλονικης*, in which all the laws respecting matrimony, divorces, and the rights of bishops are contained: it is printed at Venice. Several women came to the Archbishop to hear his judgment about a certain case. It reminded me at the time when I saw Jewish ladies calling on my father. The deeper one enters the East, the more one perceives that the Jewish religion is, as well in her purity as corruption, the mother of the Christian religion in her purity and corruption. I do not wish, however, to believe that I consider the consulting a bishop a work of corruption of the Christian religion: it is rather edifying to see a woman humbly standing at a modest distance, her hands upon her breast, and her head bowed before her spiritual father, waiting for his advice.

"The Archbishop became angry with his servants, and said, 'When I was married, and had a wife and children around me, all things were in order: since I am Metropolitane, every thing is in confusion in my house.' He is a simple-hearted and upright man.

"When a woman stands before the bishop whilst he is searching the law, the Greeks call it, 'She stands before the judge.' The Jews call it פֶּלַי, 'judge.'

"There are here Turkish disciplined troops dressed like Russians, sent from Constantinople, but unprovided with arms.

"O Lord Jesus Christ, the plague is now raging around me: I am very uncomfortable about it; but Thy will be done. O Lord, give me only thy grace, that when I die I may die as a sincere believer in the efficacy of Thy blood, in the sufficiency of Thy blood, for the remission of sins. And grant that my labours may not be in vain among Jews and among Gentiles. Christ, O Lord! hear this prayer!

"Feb. 25.—I asked Papas Kyrillos the reason for which the

Greeks in Attalia are less exposed to the plague than the Turks! He replied, 'They go twice to church every day, and in the night time to hear the holy Liturgy, and are sprinkled all over with holy water. The cross it is that preserves them. Kyrie Eleison!'

"Feb. 26.—I heard at midnight the Kyrie Eleison of the Greeks assembled at church. Let us hope that these night assemblies, existing throughout the East among all denominations, may not be mere forms. 'I cry in the night season, and am not silent; and in the night his song shall be with me. I have remembered thy name in the night.' The walls of the Protestant churches alone are silent and dumb, and mute in the night. No sound like this is heard in the night time in the Protestant churches, 'Laudate Dominum in firmamento virtutis ejus! Laudate Dominum in excelsis! Gloria Patri, et Filio, et Spiritu Sancto! Sicut erat in principio, et nunc et semper, et in secula seculorum! Amen.' But I heard it in mystical Babylon; I heard it at Rome! The judgments of the Lord shall hail down over you, O lukewarm Protestants! and over you, speculating, trading, Ephesian-silversmiths-like Protestant missionaries! You Protestant missionaries (I mean not all of you) who only preach what your Committees command you—who fly away like birds, when there is a little danger—and who are angry when their craft is exposed, and when they are unmasked before the public. I shall always give my right hand of fellowship to missionaries like Zaremba, Bartholomew Brewer, Sheridan Wilson, Keeling, and Mullar; but expose journeymen and hungry lectors from Göttingen, who have embraced the missionary work as a trade.

"The Archbishop has furnished me with letters of introduction for his vicar at Bultur (I have hired two mules for thirty-six piastres) which is seventy-two miles from Attalia, for no ship was to be found either for Alexandretta or any other port; and in a little boat, with impested Turks, and in the winter time, it would be dangerous. I determined, therefore, to go to Constantinople, and from thence to Persia, &c.

"Feb. 27.—Left Attalia, and slept in a *khan*—i.e. lodging-house built by the Sultan for strangers—eighteen miles distant from Attalia.

"Feb. 28.—We made twenty-four miles, and arrived at Koraborna.

"Mar. 1.—Arrived in the village Jaltishe, a twelve-mile tour: on the road are ancient buildings ascribed to the Genneese. The Turks hereabout are a quiet, good-natured people, and satisfied with any thing one gives them.

"Mar. 2.—Arrived in the town Bultur, or Burtur, eighteen miles' journey from the former village—in the whole, from Attalia, seventy-two miles—inhabited by 10,000 Turks, 1000 Greeks, and 500 Armenians. They never saw an English traveller here before.

"Mar. 3.—I called on the Armenian priest, who speaks Turkish and Persian-Armenian, which they call Ajaintshe, which is the Armenian dialect of Persia: he is from Wan. They have a little church. I asked him whether he knew the Bishop Dionysius, who

is now at Malta? He knocked upon my shoulders, and said, 'Now I know you; how is wife?' for that bishop married, against the statutes of his church. He continued laughing. 'You must know likewise Yakoob Aga,' a bishop of the same description. The only episcopal function Yakoob Aga has exercised since he was married, was to marry Dionysius. When I told that priest that I was travelling about for the conversion of the Jews, he observed, 'If Christ himself descend from heaven, he could not convert them!' Spifidion, an old Greek physician, shewed me much hospitality: his name is Spiridion Covara.

"Mar. 4.—Last night a great deal of snow fell, and the water came into our room; so that I made a stable my abode, in which two horses were our companions. I felt myself very comfortably situated, especially after Spiridion Covara had given to me and my servant a good supper. I preached the Gospel of Christ to several Greeks. I go on pretty well in Turkish.

"Mar. 5.—Haji Lazari, one of the Greek primates, asked me why I submit to so many privations by travelling about? My answer was, as it always shall be, until my dying hour, 'For Christ's sake.' For the promotion of his dear Gospel I am exiled from my wife, exiled from my child, wandering about in a strange land, hated by silversmiths of Ephesus, whose trade I have attacked. Spiridion Covara introduced me to the Turkish Governor, to whom I openly explained my mission.

"Abdallah, a black slave made free, told that he had no property. I asked him, 'How do you live?' He replied, 'Allah kerim!' (God is generous.)

"A Catholic Greek, with whom I had a long conversation in Arabic—for he is from Aleppo—told me the following story about the invention of the cross by the Empress Helena:—She found three crosses. In order to distinguish the real cross from the false one, she put one upon a dead body, which remained immoveable, by which she knew that that was the cross of the thief who turned his face from the Lord. She put the second upon the dead body: the dead body moved a little, by which she knew that that was the cross of the penitent thief. On putting the third cross upon the dead body, the body rose and lived; and, behold, thus she recognized the real cross of our Lord!

"The proof that Aleppine, whose name is Naum, gave to me about the infallibility of Councils is as follows:—'Two bishops were about to attend a general council for deciding a matter of great importance. One of those bishops was an old and orthodox Christian; the other a young man, and a heretic. The young bishop tried to prevent the attendance of the old bishop, knowing that if he should attend the orthodox creed would be adopted. He contrived, therefore, the following stratagem: Whilst the old bishop and his servant were sleeping, the young bishop went and killed the ass of the old bishop, which was black all over, and the ass of the old bishop's servant, which was white all over; and after having killed the asses he set off to attend the council; and, on his

arrival there, he told the bishops that that old bishop could not attend on account of ill health. During that time, the old bishop awoke, and ordered his servant to saddle the asses: the servant found the asses' heads cut off. He gave notice of it to the bishop. The bishop said to the servant, Go and take both heads, and make upon them the sign of the cross, and place each head upon its respective body, and they shall live. The servant made the sign of the cross, but placed the head of the black ass upon that of the white one, and that of the white ass upon the black one, and thus set off for the council, and arrived there, to the astonishment of all, with two asses who had changed heads; which effected the acceptance of the orthodox creed.'

"*Mar. 6.*—Giorgios Sullelis, from Iconium, called on me. At Iconium are 200 Greeks, and 1415 Armenians. The Greeks have one bishop, whose name is Anthymos. There are in the whole district of Iconium forty villages, inhabited by Greeks; and those villages are called Giaur Koy, 'villages of infidels,' by the Turks.

"A Jew from Broosa, or Bursa, called on me, whose name is Abraham. I gave him an Hebrew Bible and Testament. There are 1500 Jews at Broosa.

"The Greeks have, beside their great fast, one week of fast days, established by the Emperor Constantine. The Emperor Constantine ate meat on the 8th of March; the pieces of it remained between his teeth till the 15th of March, which made him sick: he considered this as the will of God to introduce the two fast days more, which are observed by the Greeks. They are, however, allowed to eat eggs on those days. I preached Christ crucified to the Greeks from Iconium.

"Every governor of every district now sends about a Yasitshee, writer, who takes a list of the number of villages and inhabitants. It is, alas! a sad experience I made, that Turks who have had to do with Europeans are greater cheats than those who have not dealt with Europeans.

"Haji Lazari, a Greek, said to me to-day, 'Christ said to Thomas, Blessed are they who have not seen, and believe. You, sir, see the things, for you study and read a great deal; but we are ignorant, and still believe; we are, therefore, better than you.'

"*Mar. 8.*—I preached to Christians of Sparta in Pisidia, about the love of Christ in giving his blood for us.—I met with a Greek from Cesarea, who knew the excellent missionary, Mr. Gridley, who has been ill treated by the Board of Commissioners for Foreign Missions at Boston. When poor Gridley was in the grave, those Evangelical Pharisees had something to say against him. Pharisees and hypocrites many of the directors of the Missionary Society they are. Gridley died a sacrifice of his holy zeal: his last words were, 'On the day of judgment it shall be known they have wronged me.' That same Greek, whose name is Saba Seraphim, knows likewise the Jews converted to Christ now living in exile at Cesarea.

"A baptized Jew, belonging to the Greek church now, is residing

at Bultur; he was born at Tokat; he is of an indifferent character. I heard here the news that a revolution has broke out at Bagdad.

"Saba tells me that there are 1750 Greeks and 10,000 Armenians at Cesarea. Chrisanthos is the name of the Greek bishop, and Boghos Wardabact of the Armenian bishop. Anthymos, a learned Greek, teaches the Ancient Greek at Cesarea. Many monasteries are near Cesarea; the largest one is at Siutshitere, near Cesarea, called Yoannes Prodromos.

"The Armenians have the following large convents there:—1. Surp Karapet, at Efgere, two hours from Cesarea; 2. Surp Keork Dererocuk, near Yoannes Prodromos.

"Sparta in Pisidia, eighteen miles from Bultur, is a colony of Sparta in Greece. This town has daily commercial dealings with Bultur. Bibles ought to be sent there; I mean Greco-Turkish Bibles.

"Mar. 11.—I left Bultur with a muleteer. We arrived in the village called Kitshiborloo, eighteen miles from Bultur. I live now entirely on milk and bread, and find myself well. My black servant is dissatisfied with my mode of travelling without arms, and intends to leave me at Constantinople; for he says that he has no mind of doing penance, or dying like a chicken.

"Mar. 12.—We left Kitshiborloo early in the morning; it was a cloudy day: when we had rode for five hours we were surprized by hail and snow. We stopped at Kasambonar, eighteen miles from Kitshiborloo, entirely inhabited by Turks; we bought, for fifty paras, wood, and dried our clothing. O Lord, that my wandering about may be done for thy glory, and contribute towards the settlement in Christ of the wandering sheep of Israel!

"Mar. 13.—We arrived in the small town of Santokloo, after eighteen miles' ride. It is only inhabited by Turks, but I met in the khan with Greeks from Santokloo, who received me kindly—they were from Sparta. I observed one among them who seemed to me to be different from the rest. I asked them, 'Is this gentleman likewise a Christian?' They replied, 'No; he is an Armenian:' for the Greeks call themselves exclusively, in this country, 'Christianiser'—i.e. Christians. They listened with deep interest to me when I proclaimed to them the Gospel.

"'The Nesaan' (i.e. new discipline), say the Turks, 'looks well; but the strength of the Mussulmans is gone, since the Yam-tshare are no more. We have now war over war, and the Nesaan is young, and has no strength; and the poor man must pay more than he gains. *Allah kerim!*' God is generous.

"The Greeks and Armenians of this country are in possession of large bags of ancient coins.

"In the evening I met with a merchant from Khir, in Persia, and a dervish from Puluj, near Khorosan, who gave me much information about Cabul and Bokhara.

"I met with Armenians from Akshehir, where 1250 Armenians live. That Armenian saw Messrs. Dwight and Smith, two American missionaries. The Christians ask me, in general, what I am? I answer them, 'I am an Apostle of Jesus Christ.' One of the Greeks

said, sighing, 'When will all the Christians be united?' I replied, 'At Christ's second coming in glory and majesty.' He replied, 'Amen.'

"Mar. 14.—We stopped at Pasha Koi.

"Mar. 15.—The feast of Ramazan was at an end, and Bairam began. The Christians in the East get drunk before their great fast begins, and begin their Easter with getting drunk; but it was edifying to look at it how the Turkish peasants at Basha Koi began their Bairam. Early in the morning they went to the mosque; prayed for two hours; then they invited the old Iman to the feast-breakfast in the house where we lodged. He seated himself at the head of the divan: every one of them kissed his hand. Then the meal was brought, and placed upon the ground; they formed a circle around it; a silence prevailed. After the breakfast was over, the old venerable Iman recited a prayer, which was repeated by the rest.

"In the evening we arrived, twenty-one miles distant, at Aivlat.

"Mar. 16.—We arrived at Doalar, fifteen miles distant from the former.

"Mar. 17.—We arrived in the city of Kutayah, in Phrygia, inhabited by 45,000 Turks, 1750 Greeks, 3500 Armenians, 2500 Armenian Catholics. I called on Theodosius, Archbishop of the Greeks at Rutayah, and of Angoroo, or Ancyra, the ancient Galatia. He resides two years at Kutayah and two years at Angoroo. He received me kindly in his house. He is a very good-natured old man; but hears very hard. Poor man! one must speak very loud to him. The dear old man waited on me at table. He bitterly deplores the case that many Armenians turn Catholics.

"At Angoroo, the Galatia of old, are 1500 Greeks, 250 Armenians, and 10,000 Armenian Catholics, or, as the Greeks call them, Papistianer—i.e. Papists. Thus we see that the greatest number of the Galatians are, till the present moment, 'foolish and bewitched' (Gal. iii. 1), and are removed 'from him that called them into the grace of Christ unto another Gospel.'—In the evening, a Greek papas called on me, who wondered that my hair was not cut like that of the Greek papas. He asked me how I hold my fingers when I am reading Mass. He speaks only in Turkish, and reads the Mass in Greek, which he himself confesses he does not understand. I preached to him, though with difficulty, the Gospel in Turkish. Thus I am now preaching the Gospel in the same country where the Apostle of old strengthened the disciples (Acts xvi. 6; xviii. 23).

"Signor Battis, of Norvola, a friend of Hartley and the excellent Mr. Brewer, is now exiled to Kutayah. He is a Greek scholar. He knew me by report.

"Archbishop Theodosius speaks with affection of the Rev. Mr. Leeves. That amiable man, without pretending to belong to the Evangelical club, has done more for the spread of the Gospel than any one of them.

"Mar. 18.—Archbishop Theodosius desires Greco-Turkish Testaments, and thus do his priests.

"*Mar. 19.*—We set out for Broosa. We arrived at Almatheck, fifteen miles from Kutayah. We lodged with Amer Muhammed, a kind Turk: my muleteer told him that I pray every morning and evening. I spoke to them of the corruption of the world, and the coming of Jesus.

"*Mar. 20.*—We went through a thick forest, where robbers dwell; the road was wretched; but it is remarkable, that whilst the horse of the muleteer fell several times, mine not once fell, though I am a very bad horseman. We arrived in a wretched village, where we could get nothing for money; it is called Dodurga, seventy-two miles from Broosa.—The muleteer explained this evening to the Turks my views about Jesus Christ. A common Turkish soldier, of the new discipline, dressed like a Russian soldier, entered our room: he exhibited his knowledge of European exercitium.

"*Mar. 21.*—We arrived at Bazarjick, inhabited by Turks; but there is here a Greek from Yanina, who bakes the bread. There is here an exiled Beyk, the brother of the Pasha of Iconium. The country is now full of exiled governors and pashas. The famous Dervish Pasha is exiled to Kar-Yssar. The Sultan's plan is to abolish the pashas. The Greek from Yanina brought, in the evening, to my lodging an Armenian Catholic, and both questioned for two hours about my faith; and, among other questions, they asked me if I was a Freemason. I preached to them the Gospel of Christ. They asked me whether the English eat eggs on fast days. The Armenian suddenly exclaimed, 'Now I know you; you brought many Bibles to Jerusalem.'

"*Mar. 22.*—We rode twenty-four miles, and arrived at Enigol, inhabited entirely by Turks; but the bakers are Greeks, from Yanina.

"*Mar. 23.*—We rode twelve miles—it snowed the whole day—and we arrived at Aksoo, where the Turks are not at all kind. We lodged in a coffee-house. Muhammed Shokre Effendi Ata Bayarle, one of the Sheiks of the mosque of Sophia at Constantinople, associated himself to me, and, as he speaks Arabic, we conversed freely about the Gospel. He deplored the conduct of the Sultan. He invited me to come to the mosque of Sophia. He tried to convert me to the Mussulman faith; but I made my confession in Jesus Christ.

"*Mar. 24.*—We arrived at Broosa. I was kindly received by the French and Italian inhabitants of the place. Signor Soral advanced me eight dollars, to be able to go on to Constantinople. Monsieur Crespín, a French gentleman, was kind enough to give me a room in his house, and a clean shirt to put on. Broosa is the city where Hannibal died; it is in Bithynia (Acts xvi. 7, 1 Peter i. 1.) There are here 300 Armenian Catholics, 15,000 Armenians, 3,000 Greeks, 40,000 Turks.

"A Sicilian arrived lately here, who gave himself the name of St. Anthony of Padua. To gain his bread, he made the physician, and ended by robbing a Turk and running away.

" Mar. 25.—Left Broosa, and arrived at Bazar-Koi, thirty miles from Broosa.

" Mar. 26.—We arrived at Jalowa, where we took a boat, with some other Turks, and went upon the sea of Marmora to Constantinople. Near Constantinople our boat struck, but it did not break. We arrived in the evening, at seven o'clock, in Constantinople, and slept in a coffee-house. In the morning I gave notice to Mr. Hardy of my arrival, who sent his servant for me; and I breakfasted and dined with him in English style. I met with Mr. Kerr, who knew me by Mr. Hunt of Bath: he is a pious man: we had a good deal of conversation about religion. This morning I called on Mr. Cartwright, who received me very cordially, and on Mr. Buchanan, the Secretary of the Embassy. To-morrow (the 29th March) I shall see his Excellency the Ambassador, if God please. There is a ship for Trebisan, with which I shall set out in a few days for that place. Cartwright gives me letters, and the Ambassador has ordered his dragoman to get me a new travelling firman.

" So far, dearest Georgy, my account. How is dear little boy? I have received all your letters. I received here those of the 8th and 16th February; and one of dear Wilson. Philip (Ramadan) wishes, after all, to go on with me, for he says that I was his father. He gets drunk only sometimes.

" You sent to me an enclosure, in German, from Dr. Kluge, in which he curses and abuses me in the most horrid manner for my speaking against the brethren the missionaries. I have read the letter, and burnt it. Poor fellow! he is cracked. He tells me that I cheat you [*addressed to Lady Georgiana*], and take away your property; and that he advises me to give up my mission. I told you at Cairo that fellow is full of envy against me; however, I laugh about it. If he should write again, send back the letter in my name, without reading it."

" Tokat, May 16, 1831.

" I have written to you to-day two letters; one via Constantinople, the other via Alexandria; but I sit down again to write you this third letter, for the purpose of giving to you a more exact account of my operations. You will have received, before this letter arrives, my letters from Constantinople and Angoroo: I continue now to write to you the rest about Angoroo, and my journey to Tokat.

" May 7.—The Armenian Catholic Bishop at Angoroo sent again for me. The dear old man wept when I told him I was on the point to set out for Tokat. He made me a present of an Angoroo shawl, which I have sent to Georgiana. Sheeren, an Armenian Catholic priest, who was my fellow pupil in the Propaganda, treated me, against my expectations, with the greatest kindness, introduced me to his relations, and wept that the Propaganda did not make me a bishop. The Archbishop permitted me to take the following copy of the letter written to him by the late Cardinal Cappelari, present Pope of Rome, on the occasion that the Armenian Catholics were exiled from Constantinople to divers parts of the empire, in the year 1828. This letter is written with great prudence; for one

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observes clearly by it that they do at Rome every thing to draw the rest of the Armenians to their church. Here is the letter :—

" N. 41. Ill^{mo} e R^{mo} Signore,

" Si é ricevuta la lettera di V. S. scritta da Kentaya in data dei 30 del passato Maggio. Il contenuto di questa lettera mi eccita a far con V. S. tutte quelle dichiarazioni che possono servire nelle presente circostanze a sollevar il di lei spirito dalle idee che la turbano. Ella si a però persuaso che la S. Congregazione fa di lei tutta quella stima ch'ella merita, e che fa tutti gli elogi della pazienza della esemplarità, e della zelo dimostrata da lei anche in mezza alle più gran tribolazione. Non è però sola la S. Congregazione a far di V. S. questi elogi, ma le di lei ottime qualità sono cognite anche ai di lei connazionali. Si hanno positivi riscontri sugli veri motivi che tuttora impediscono a V. S. il ritorno in quella capitale. Non deve ella considerase i suoi connazionali come causa di questo male ma deve attribuirlo al diverso punto di vista con cui il Governo Turco riguarda i firmani di esilio rilasciate nominatamente contro persone particolari. Posso poi assicurarla che i suoi connazionali medesimi di Constantinopoli hanno fatto e fanno il possibile perche venga tutto l'ostacolo al di lei ritorno. Confidiamo però nella provvidenza, ed aspettiamo dal Signore il termine totale delle presenti angustie. Per quello che riguardo il Regime Ecclesiastico per la già seguita consacrazione del nuovo Arcivescovo Metropolitano Primate di Constantinopoli sono in esso trasferito tutte le facoltà e giurisdizione che avea Mons. Coressi relativamente agli Armeni Catolici che sono nella essensione delle Provincie Ottomane e che da lui dipendevano. Monsignor Nurigiam però ha scritto allo stesso Mons. Coressi, pregandolo a continuar come prima fino al suo arrivo id Constantinopoli. Esso ha per lei grande stima, ed amicizia, e desidera poterla aver suo. Tanto essa che la S. Congregazione non cessa di averla in vista, per provvedere nella miglior maniera possibile al di lei decora, ed in tanto resto pregando il Signore che lungamente la conservi e la prosperi. Roma, dalla Propaganda di 29 Luglio 1831.

" Di V. S. come fratello aff^{mo}.

" (Signed)

D. M. CARD. CAPPELARI, *Pref^o.*
CASTRACANE, *Segretario.*"

" MONSIGNOR GIORGIO PAFAS,

Vescovo di Filopoli, Smirne, Ancira."

" May 7.—Left Angoroo. We stopped in the Turkish village Hassan Oglu.

" May 8.—We arrived at Galatshik, the capital of Galatia anciently; is situated near the Rubicon, called in Turkish Ghial Armak; inhabited by 2000 Turks and 500 Armenians: the latter have one church and one priest.

" May 9.—We crossed the Rubicon, flowing between two mountains. The country around here is beautiful and romantic. The Kurds feed the flocks in the fields, and live in tents: the villages are inhabited by Turkomans. In the evening we arrived in the village Kajoo, where the Turkomans are very polite: they were

very much interested in my journey to Bokhara, which country they know by the Dervishes.

"May 10.—We arrived in the small town Sangarloo, eighteen hours from Galatshik : here are 2000 Turks, 300 Armenians from Persia, and, as they are from Erivan, they are Russian subjects. 'We travel now about with Russian passports,' said they with great joy.

"May 11.—We arrived at Alatscha, eight hours from Sangorloo, inhabited by 300 Turks and 30 ignorant Armenians. No English traveller ever passed this road.

"May 12.—We rode thirteen hours, and arrived at Karashih. It was rainy weather.—O Lord Jesus Christ, whilst I am wandering about with broken health in a strange country, and in rainy weather, grant that the dew of thy grace may daily more rain down over my own heart, in order that I may be able to proclaim thy word with power to perishing souls ; that nothing may disturb me in this grand work, until my dying hour ! and preserve my Georgiana and my child.

"May 13.—We arrived at Seela : here are 6000 Turks, and 1000 Armenians. I lodged in the house of kind Armenians. Seela is twelve hours from Tokat.

"May 14.—We arrived at Tokat, sixty-eight hours from Angoroo. I took up my abode in the house of Signor Bogos Bambuktshi, an Armenian Catholic. There are at Tokat 9200 Turks, 5200 Armenians, Armenian Catholics, Greeks, and Jews : the Armenians are the greatest number ; Armenian Catholics are only 500 ; Jews 150. The Armenians have two convents and seven churches. In the convent called Yoakin Anna, S. John Chrysostomos slept in a well when persecuted. The Jews have a synagogue and two colleges. The name of the Great Rabbi is Yishak Arab.

"May 15.—As I had a letter for an Armenian merchant, Pedro Aglakan, I took up my abode with him. A great hatred exists here between the Armenians and Armenian Catholics. Pedro Aglakan said to me, 'Many of our countrymen have turned away from us, and have embraced the God of the Druses.'

"Rabbi Leon Shmerel, from Posen, called on me. 'Do you know Joseph Wolff?' said he. 'I am Joseph Wolff,' I replied. He really had unfeigned joy ; for he had heard of me at Jerusalem, Bagdad, and Bursorah. A long conversation about Jesus my Saviour, whom I love, took place. He brought other Jews to me, to whom I preached. Leon Shmerel knows Lewis, of whom he says that he has talents ; but Nicolayson, whom he saw at Safet, he says, has not the least talents as a missionary. He gave me the following explanation of תהו ובהו (Gen. i. 2), which is translated 'empty and void :—'תהו, confusion, chaos—the world existed as a chicken in an egg, בהו in it.' That is, the earth was (תהו) in that chaos."

"Kumuskane (or Gumushkane), May 29, 1831.

"As I am, through the mercy of our Lord and Saviour, recovered from my illness, I hasten to write to you from here, as you will be restless and uneasy on account of my letters which I wrote to you from Shebin-Karairjar mentioning to you that I was ill. I can,

however, not send away this letter until I come to Trebison, eighteen hours, or fifty-four miles, from here. I begin this letter by continuing my journal.

"May 22.—The Armenian Bishop Hakobus called on me. He is born at Sawas, the ancient Sebaste, where 5000 Armenians are, with a bishop, two churches, twenty priests, and the monastery Surp-Neshaa. He informs me that at Marsauan are 2500 Armenians, one archbishop, one church, and the great monastery Surp-Astwazazan.

"May 23.—I was ill; so that I desired you to let my brethren know that, if I die, I die a faithful servant of Jesus.

"The Greeks of the diocese of the Greek bishop came from their villages, and brought presents to their bishop, which they presented to him by bowing first to the ground, and then kissing his hand, and then bowing again. He gave to every one of them a small cup of brandy, which they drank, exclaiming, 'Christos aneste!'—i. e. 'Christ is risen.' They brought then an accusation against one of the parishioners: the bishop wrote immediately an anathema against him, which was to be read in the church.

"I met to-day a good many Greeks who had New Testaments of the Bible Society, given to them by Benjamin Barker. They complain bitterly about the tyranny of the Turks. They curse the Russians; for their coming to this country, and going away again, has done them harm—for in Anatolia the firmans of the Sultan are disregarded. The Greek Bishop here desired fifty Greco-Turkish Testaments.

"The Primate of the Armenians of Goron called on me. At Goron are 5000 Armenians, one church, and one priest. They are under the Catholicos (chief patriarch) of Sis, whose name is Ephraim like that of Ech-Miazin. The ancient convent of Sis, the rival Ech-Miazin, is now deserted. The Patriarch is gone to reside at Adana, and the priests in other places of Armenia; for Kujak Gozan Ogloo, a chief of the Curds, who resides with his band upon the mountain, and defies the Sultan, has troubled them too much.

"Haji Caspar Haji Hakob Oglu called on me. He lamented the circumstance that two bishops of them have been married by the English.

"May 24.—Having rubbed my body well with laudanum; the dysentery ceased, and I set out with another, but very bad, Tatar for Trebison; for I learnt that Sir Henry Willock was coming that road with a physician. It was a rainy day. We arrived in the evening in a miserable Greek village, where they speak the most corrupt Greek I ever heard in my life. The poor people were first afraid that my Tatar was coming to tax them, by order of the Governor of Karairjar, but I quieted them. My Tatar, however, being a most suspicious character, I desired a Greek to accompany me to Trebison, for which I promised him 200 piastres. I spoke to the people about Christ in my broken Turkish. I would advise every traveller to go with a Tatar of Constantinople, who are well-educated people, but never with a Tatar of a country town. The name of the village where we slept is Trobtshe.

" May 25.—After three hours' ride we arrived at Kara-Totar, belonging to the wealthy Hamed Zadeh Omar Aga, a very kind and hospitable Turk. After stopping there for an hour, we continued our journey for the village Sikhar.

" May 26.—We arrived at Ulu-Sheiran. The ruins of many churches shew that it was formerly inhabited by many Christians : now it is inhabited by two Greek and one Armenian family.

" May 27.—After twelve hours' ride we arrived at Gumushkane, called in Greek Kanion, or Khaldeas. Gumushkane, as well as Trebison, is in Cappadocia, and thus is Karairjar. The Armenian Bishop Krekor received me cordially : he knows Mr. Leeves by reputation. Bishop Krekor is a learned man, but his unmarried situation makes him hypochondriacal, and he would willingly follow the example of his colleagues Dionysius and Jacob, who have married. He wished to travel with me, but I could give him no encouragement.

" The diocese of Gumushkane contains 1620 Armenians, one monastery, one church, and five priests. At Trebison, belonging to the same bishop, are 1900 Armenians, and 35 villages containing 2500 Armenians.

" When confusion prevailed, 1500 years ago, around Mount Ararat, Kerkor left Ech-Miazin and went to Rum-Kalah : from that time many patriarchs resided at Rum-Kalah. When peace was restored, Kirakos returned to Ech-Miazin, 300 years ago, and left behind an agent, Mekhitar, whom they made Catholicos, and thus two Catholicos existed. The monastery, Ahtamar, made a third Catholicos. The name of the present Catholicos, at Ahtamar is Serkees : his territory is very small, whilst the patriarch of Sis has twenty-nine places under his diocese.

" The convent of Sis was erected 900 years ago, by Toros, the grandfather of Leon, the king of Armenia.

" The Patriarch Catholicos is anathematized by the rest of the Armenian nation.

" The famous Gregorius Lusarowitsh died at Sebuktagh, 100 miles towards the south of Trebison.

" The Armenian Bishop informs me that he has erected two schools; one at Gumushkane, containing 60 children; at Trebison, 120 children. He desires 100 Armenian Bibles from England, as a present : they may be forwarded to him by the English Consul."

" Trebison, June 1, 1831.

" I arrived yesterday here, at Trebison, quite recovered of my dysentery. I learnt that Messrs. Smith and Dwight, the American missionaries, had been here, and continued their journey for Constantinople and Malta. Mr. Brant, the British Vice-Consul, received me very kindly in his house, and gave to me a good room. The Sardinian Vice-Consul called on me the same day. To-day I called on Mons. Fontanier, the French Vice-Consul, who is a designing, intriguing man. Now I must continue to give you further information about the Armenians.

" At Kura Bulagh, twelve hours from this convent, are Yeseedee, worshippers of the devil.

" The following convents are near Bayazid : first, Mezob Artwezazir, one priest ; secondly, Tutas Arakel, where the Apostle Thaddius is buried, are three priests. The Euphrates is flowing near Utsh Kelesea. The Russians had inundated this country with their armies, but met with a powerful resistance at Akhalzikh, where 3000 Turkish women, who took up arms, were put to death. In the name of their Prophet they attacked the Russians, and killed 7000 of them. The Turkish women cast fire upon them.

" June 24.—My beloved wife and child are to-day the objects of my thoughts and prayers. I was obliged to take a priest from here with me ; for I was so ill I wished to have a Christian with me, in case that I should die. Several small colonies are now established in Turkey, by Persians, who emigrated from Erivan on account of the invasion of the Russians.

" Left Utsh Kelesea, and arrived at Bayazid, in Armenian called Tarunek : it is governed by Mohammed Balul Pasha, whose ancestors have already been pashas in this place. His grandfather built a splendid palace here, which is now inhabited by Balul Pasha, a very civil and kind gentleman ; but he has almost no power, for he is surrounded by a rebellious tribe of Curds. The Armenians of Bayazid are a very bad set : of the 22,000 families who were here, 150 remained, the rest went to Akhalzikh with the Russians. There are two ignorant priests here.

" June 25.—After having called on the Pasha, and having given notice to Captain Campbell and Doctor McNeill of the ill state of my health, I left Bayazid, in company of the Armenian priest, and a soldier of the Pasha. As it began to rain, we stopped two hours from Bayazid, in the tents of the Curds Gogi Kara, where I met with an old Dervish from Bokhara, Ismael the son of Ibrahim, to whom I was enabled to proclaim the tidings of salvation by a crucified Saviour. He was by far the most superior dervish I ever met with. I spake with him about prayer. He said, ' Whilst I am speaking with you, I am in the presence of God ! ' He tells that God created first the light ; of which light he then formed the angels, and the heavens and the earth, paradise and hell ; and of that light he created the light of the prophets ; and of the light of the prophets he created the light of the dervishes ; and of the light of the dervishes he created the light of Islaam ; and of the light of Islaam, the light of the *Kufaar*, or infidels.

" I asked, ' What will become of this world ? '—*Dervish*. ' The world will become thus good, that the lamb and the wolf shall feed together, and there shall be a general peace and fear of God on earth ; and no controversy on religion, and all shall know God truly ; no hatred.'

" ' Who shall then govern the world ? '—*Dervish*. ' Jesus shall then be King of the whole world.'

" ' How many years shall Jesus reign ? '—*Dervish*. ' Thirty-six years.'

“ ‘ Whence do you know that ? ’ — *Dervish*. ‘ From the Book.’

“ ‘ What do you think of Christians ? ’ — *Dervish*. ‘ If you wish me to tell you according to the Book, I consider them as infidels ; but if you wish to know my thoughts, I only tell you that we are all images of God ? more I cannot tell.’

“ ‘ Who was the first dervish ? ’ — *Dervish*. ‘ Muhammed Abd Al Ali.’

“ Kaihusus Aodal, a dervish, wrote a book, in which he said ‘ Know thyself, and thou wilt know God.’ I asked the dervish what he thought of those dervishes who go about like fools, and are called Loofe : he replied, that, there are some who are drunk of the love of God, and others are impostors.’

“ There are two extremes among Christians in Europe. Some think that one cannot find any light among people who are not Christians : this is certainly not the case. Others, as the mystical philosophers in Germany, believe that one finds more light among the Soffees in Persia and the Dervishes of India than there is to be found in the Sacred Writ, which is not the case ; but this is true, that a missionary finds often more light and confirmation of the truth of the Word of God by conversion with dervishes and Jews, than one can find in the lectures of cold, even orthodox, professors in the Universities of Germany, or among members of Committees of Missionary Societies.

“ *June 26.*—We arrived at Awajish, belonging to Jaafar Khan, who had left Erivan when the Russians took possession of it. We stopped a few hours, and then rode on to the tents of Sharaf Ogloo Kasem Sultan, who, in order to get rid of me, told us that we had only three hours to Karainè. We left that inhospitable Persian, and went on to Karainè : but, as there were six hours, instead of three hours, we stopped in the village called Agh Deeza. We took up our abode with the poor but kind Armenian priest, who had a few weeks before fled with several Armenian families, and a blind sister, from Wan, near Diarbekir, on account of the tyranny of Tamur Pasha, in order to settle themselves at Erivan ; but on their arrival in the Persian territory they were not allowed to go on, but ordered to settle themselves in Persia. Before the war with the Russians 300 families of Armenians resided at Agha Deeza ; now only three families are here. Russia has gained by her war with Turkey and Persia certainly above 600,000 souls in population ; but now many who left their homes, especially the Armenians of Turkey, begin to repent, for they have found no paradise in Russia. Nerses, the Armenian Archbishop of Teflis, has already experienced the anger of the Russian autocrat on account of his trying to keep the Armenian church independent from the Russian church. He was exiled to Bessarabia.

“ *June 27.*—We arrived at Karainè, where we stopped for a few hours with Hassein Aga, and then went on to the village called Ali Sheikh, where we lodged again with Armenians.

“ *June 29.*—We went on to Khoz ; but as the heat was very op-

Woodcock. Doctor McNeill tells me that the journey to Bokhara is not very difficult. Captain Campbell has already written to Abbas Mirza for letters to Khorassan and Bokhara ; Dr. McNeill also gives me letters for these places. From Tabreez to Bokhara a caravan went, with stoppages, seventy days. I leave Tabreez, if the Lord please, in the middle of August, so that I may be at Bokhara in the month of October : I stop, *im sha Allah* (i. e. 'if it please God'), till December: go on to Cabul and Calcutta, and hope to be at Tabreez in May next year ; and from thence go on without stopping to Malta, 'im sha Allah ;' for I have never felt the force of 'im sha Allah' more than I do now.

"I anticipate great satisfaction from my journey to Bokhara ; for I meet with a great many Jews at Meshhed, Balkh, and Bokhara, and at Bokhara are one hundred colleges ; then again at Cabul."

To his Son.—"Now you, dear little Drummond, you make great progress in writing ; you ought only not to write so fast, then I could more easily read your hand-writing : but, considering your age, I excuse you. Dear Drummond, it is of no consequence how you write ; but improve only in the love to our Lord Jesus Christ, and obey your dear mother. You know that your father is a Jew ; pray for the Jews that they may look on Jesus, whom our ancestors have pierced, and mourn. To know that you, dear Drummond, are nursed and brought up in the knowledge of the Lord Jesus Christ, is a great consideration to your absent father, who hopes to see you again here on earth very soon, if it is the Lord's will. Should this not be the case—for we are men—then promise me only to love the Lord Jesus Christ, and I shall certainly see you at the feet of our dear Saviour. This wish and this my prayer for you, dear Drummond, is the only inheritance which thy earthly father can leave to you."

To Lady G. Wolff.—"I send you several copies of this letter, that one may be given to Mr. Frere.

"I found here a good many Hebrew and Persian Testaments, which were sent for me from India, and which I take with me to Bokhara.

"I have to tell you that Ramadan [his Black servant] got worse and worse daily, so that I dismissed him at Constantinople.

"After having starved, I may say, from Constantinople to this place (except when I was at Trebisond), I eat now with the appetite of a wolf, not of Wolff.

"Dr. McNeill made me acquainted with the following particulars of the late war of Persia with Russia. The Persian army was entirely defeated : the king Fatallah Shah was abandoned by the governors of the provinces of Aderbejan ; and the governors of the other provinces corresponded with Russia. There was not one of his servants in whom the Shah could have any confidence. General Rozan had already received orders by Paskiwitch to march toward Teheran : if he had arrived at Teheran, the Persians would have killed the king, and possessed themselves of the royal treasure. Nobody dared to make the king acquainted with the danger which

was impending over his head. Mirza Abd Alwahab and Mirza Abd Alhassun Khan, his ministers, saw the danger, but they dared not to approach the throne and tell the king of it. They desired Dr. McNeill to do it. He entered the room of the king. Fatallah Shah was sitting in a small room, his head leaning on his knees; his countenance betrayed deep sorrow; he was absorbed in dismal thoughts. The king said to Dr. McNeill, 'I know that my government is gone. I did not want war with the Russians. The clergy (i. e. the Mullahs) have drawn me into it.' Dr. McNeill replied, 'It is not quite so bad; you can save yourself by giving money to the Russians.'—*The King*. 'How much do they want?'—*Dr. McNeill*. 'Seven millions of tomaums and a half.'—*King*. 'I have not the money.'—*Dr. McNeill*. 'If you have not money, give jewels; if you have not jewels, give pearls; if you have not pearls, give territory?'

"Dr. McNeill was charged with delivering the money; and after some difficulties the business was settled for four millions, and peace was made. Dr. McNeill received a beautiful snuff-box from the Emperor Nicholas for his services rendered. It was high time; for Abba Mirza, forsaken of his army, wandered about a fugitive in the mountains of Persia without food and means to live.

"Dr. McNeill gave to-day a very ingenious interpretation of Hebrews, chap. vii. 1—3. The dervishes in Persia say, 'I have neither father nor mother,' for they have forsaken all for God's sake: thus Melchizedek had neither father nor mother, for he was priest to the Highest.

"*July 10.*

"I preached and gave Divine service in the British embassy. Mr. Campbell, his lady, Dr. and Mrs. McNeill, and all their English servants, were present.

"*July 12.*—Dr. McNeill gave me the following information about Bokhara, Balkh, and Cabul, which I am now going to visit.—

"Hyder Toora, the late governor of Bokhara, left two sons. The eldest, having succeeded to the throne, reigned for some time; when a considerable faction, having espoused the cause of the younger brother, succeeded in ejecting the elder from Bokhara, and placing the younger on the throne. Reports of a counter-revolution have reached Persia, but it is not certain whether well founded.

"When the royal family of Cabul was dispossessed by Futteh Khan, Barahzee, Haje Feruz, and Shah Zedek Mahmoud retained the government of Herat: but even this was wrested from them by a stratagem of the wily Khan, and it was not until after his death, in a battle with the Persians, that the representatives of the royal family recovered possession of the capital of Dooranees. Mahmoud established his authority in Herat and reigned for some years, when he was put aside by his son Hamenan Murza, who has held that city and the neighbouring country since that time.

"Futteh Khan had many brothers, by different mothers: of these, Muhamed Khan had been made Governor of Peshawer, and was assisted by his uterine brother; Abdulazeem Khan was Governor of Cabul, and was assisted by his uterine brother Dash Muhamed.

Khan ; Sheer-dil Khan was Governor of Kandahar, and was assisted there by his uterine brothers Poor-dill and Kohmedil. On the death of Futteh Khan, these brothers retained the government that had been entrusted to them, and became independent chiefs : they have had wars, but the original divisions remain undisturbed. Abdulazeem died, and left the government to his son ; but Dash Muhamed Khan formed a strong party against his nephew, and seized the authority, which he has retained ever since. Sheer-dil Khan died a few years ago, and Poor-dill Khan is now Governor of Kandahar. Peer Muhamed Khan retains the government of Peshaneer, but he has been subjected to invasions from the Seikhs of the Punjab ; and Dr. M'Neill suspects that he now pays tribute to Rumjeet Sing, king of the Seikhs.

" The parts of the kingdom of Cabul not included in the principalities under the government of petty chiefs, who have little friendly intercourse, or like Cashmeer and Morltum, have fallen under the power of the Seikhs. Balkh, which was at one time subject to the king of Cabul, is now an independent government : it was for some time tributary to Bokhara, but lately, Dr. M'Neill tells me, the tribute has not been paid, and the government of Bokhara has been too weak to enforce its claims of suzerainty.

" I have likewise derived from Dr. M'Neill the following information. Tobias (Tobit vi.) was directed by Azarias to preserve the gall of the fish they caught on the banks of the Tigris, which he is told is a good remedy for blindness ; and with this remedy the sight of Tobit was afterwards restored. This, Dr. M'Neill says, is no miracle : the gall of animals is a common remedy in the East, and a very effectual one for that description of blindness which so commonly follows inflammations of the surface of the eye, and which consists in a thickness and opaqueness of the cornea, or the clear part of the eye.

" *July 13.*—I am now quite well again. Mr. Campbell has written to the King of Persia for letters of introduction to the King of Bokhara, and I intend to set out from hence on the 10th of August, with a caravan, for Bokhara.

" Kiss dear baby, and write always to Messrs. Niven, Kerr, Black, and Co., Constantinople, with the request of forwarding the letters to the British Embassy, Tabreez.

" I am glad that you are at Malta. If you are comfortable, I am comfortable.

(Signed) JOSEPH WOLFF."

" *Camp, near Tabreez, British Embassy, July 25, 1831.*

" I continue to give you more particulars about my stay here, in the circle of the British Charge d'Affaires, &c.

" *July 19.*—I went with Captain M'Donall, and Mons. Alexandre Givostaff, the Secretary of the Russian Embassy to Beera, three hours distant from our camp, to see my old friend Doctor Cormick (the English physician to Abbas Mirza), who now also lives in tents, on account of the plague at Tabreez. On our arrival at Dr. Cormick's, to my greatest surprise Malek Kasem Mirza, the son of the king,

who was Governor at Urmiah seven years ago, when I was there, entered the tent of Dr. Cormick to see me, and shook hands with me. Dr. Cormick, Captain M'Donall, and myself remained standing, until his Royal Highness desired us to sit down; but the Russian Secretary, who was writing a letter, took no notice of the prince. I felt much for his Royal Highness to be treated thus; but the fact is, that Malek Kasem Mirza does not now agree with the Kaym mahan (*i. e.* prime minister of the king), who has great power, and therefore he stands now in the back ground; and as he associates much with the Russians, and courts them, they treat him without respect. His Royal Highness promised to give me letters of recommendation for his brother, the Prince of Khorassan, which province I must pass through when I am going to Bokhara. Dr. Cormick told me, that Abbas Mirza, the Nazab Sultana (*i. e.* successor to the throne), never lost his good humour during the war with the Russians. When the Russians approached Tabreez, Abbas Mirza fled with twenty men for Salmoot. When Dr. Cormick came to him, and told him that Paskewitsh had arrived at Tabreez, Abbas Mirza said, 'My father has money enough. Let their father be burnt (the Russians). Let the rascals take money, and go about their business (Pool begherand rah berawand), for they know that they can take the country whenever they please.'

"Now about the state of government: Abbas Mirza is now with his army in the interior of Persia, in order to chastise some of his brothers, who seemed to make an attempt to revolt: his son governs during the interval at Tabreez. An assassin who is a *loote* (*i. e.* mad Dervish) goes about at Tabreez, and he has already murdered two people, and broken into houses. The Prince gave orders to the commander of the town to take him up. The commander returned, and said it was impossible to take him (the assassin) up, for he had a dagger in his hand. The Prince answered, 'Well, watch the fellow till he has no dagger, and then catch the rascal.'

"I called, with Dr. Cormick, on the Russian Charge d'Affaires, Mons. Bisack, where we were kindly and hospitably received. I had conversation with them about the Gospel. They spoke with great regard of my dear missionary Zarembo, and of the excellent missionary Mr. Pfaunder.

"The Persians consider to be a great luxury to drink wine holding the head out of the window at the time it rains.

"I preach here every Sunday, and give lectures during the week.

"I send to you a Persian letter I received from the Emeer Nisam *i. e.* (the commander in chief) of Abbas Mirza's army, to whom I wrote about the Gospel. Give this letter to Mr. Frere.

"I shall send you a fine Persian inkstand.

"I set out (*D. v.*) for Bokhara, on the 10th of next month, with a caravan. The King of Persia and Abbas Mirza give me letters for the King of Bokhara.

"Be so kind and send a copy of this letter to Mr. Drummond, and leave a copy to Mr. Frere. Give my love to him and his family, and Mr. and Mrs. Wilson.

"Be so kind as to address, as usual, the letters to Tabreez via

Constantinople ; and send others to Bombay, care of Lord Clare, in order that I may find letters there. Send these letters to Bombay via England ; and write to Captain Campbell at Tabreez, that he should write to me to Bombay, that you had sent on letters for me to Tabreez. I send to you the German poems of the celebrated Herder, of which the secretary of the Russian embassy made me a present. I have taken with me a good many books. As I am on the point of going, I cannot write more to you. Mr. Campbell gave me a Persian inkstand for you, and Mrs. Campbell sends a shawl for Drummond.

JOSEPH WOLFF."

" *Tabreez, Aug. 3.*

" I send for your perusal the letter of Khosroff Khan, the grand Eunuch of the King of Persia, by which you can see how the Lord prospers my journey to Bokhara.

" *My considerable and kind friend, the English Doctor Joseph Wolff.*—The letter, the messenger of friendship, which is in remembrance of your friend, you had written, reached me at a favourable moment and in a happy hour, and gave me intelligence of the welfare of my friend. As for some years in Persia there have been symptoms of disease, and as I had no intelligence from you where you might be, the receipt of your letter gives me the sincerest pleasure. Thank God, that your epistle promises at no great distance of time the blessings of a meeting. Regarding your journey to Bokhara, you desire that I should write to my friends. This is a small request, and you cannot doubt that I and my friends will consider your step as fortunate, and that in fulfilling the duties of friendship they will act without reluctance or reserve. According to your desire at this time, when we were dispatching a cassei [messenger] to Meshed, we have written an intimation to each of our friends on this subject, that stage by stage they should send their agents with you, till they shall have conveyed you to Bokhara. God willing, after your arrival at the capital (Teheran), I shall send a man to convey you to Simvar ; and from thence his Royal Highness Bahman Murza will forward you to Bustam ; and from thence his Royal Highness Ismael Effendi to Lewein ; and thence Ali Morad Khan to Tabzewan ; and from thence Mahomed Tuckey Khan, the governor of that place, stage by stage till you are conveyed to the holy Meshhed. If from the holy city you should desire to go direct to Bokhara, I have written a letter to his Excellency Murza Askaree, that he may send you with merchants and a caravan, that you should reach Bokhara in safety ; and if you should wish to go to Kelaat, a letter has been written to Gallang-toosh Khan, the governor of that place, that he may send you with Turcomans to Bokhara. Please God, after your arrival in the capital, matters will be arranged in whatever manner may be most agreeable to you. Of this you may rest satisfied. May you always convey to us pleasing intelligence of yourself.

" P. S. There is a merchant who will go direct from Teheran to Bokhara, and who is now at Kashan ; but before you can arrive here, he also will have come from Kashan, and he will be at your

'service to convey you to Bokhara. These are the alternatives that offer; and when we meet, whichever you may adopt, arrangements shall be made accordingly.

"Give my friendly regards to Campbell and Dr. McNeill. I am much obliged to you for having given me accounts of them. Would that I could one day have the advantage of conversing with them. I thank God that they are in good spirits, and free from sorrow.

(Signed) 'KhosrouKatnuz.'

"Do you see how the Lord favours my journey to Bokhara! Oh that the Lord grant that I may see you and child soon safely at Malta! Give my love, &c. &c. JOSEPH WOLFF."

"I also received a letter dated Aug. 4, when Mr. Wolff was on the point of leaving his kind friends at Tabreez, and going to Teheran. The government had given him post-horses free of expense.

"G. M. WOLFF."

"Teheran, August 18, 1831.

"You will have received, before this reaches you, my letters from Tabreez, where I stopped for a whole month with Mr. Campbell, Acting Envoy of his Britannic Majesty at the court of Persia. I now write to you from here, before I leave this place for Bokhara.

"Aug. 7.—I preached in the house of Mr. Campbell—or rather in his tent—and went on to the tents of Dr. Cormick, to take leave of him. His Royal Highness Prince Malek Kasem Mirza, son to the King of Persia, sent to me two letters of instruction; one for his brother the Prince Governor of Meshed; the other for his brother the Prince Governor of Bustan; with a letter addressed to me, in French. Malek Kasem Mirza is the only prince of Persia.—I send you the letter.

"Aug. 8.—I rode on to the tents of the Russian Embassy, to take leave of Mons. Bisach, the Russian Charge d'Affaires; of Mr. Ghoskow, the Secretary; and Mons. Chodzhs, the Interpreter of the Russian embassy. The Russian Charge d'Affaires gave to me a paper, which I might produce in case that I should touch the Russian territory. I conversed with them on the subject of prophecies. Monsieur Chodzhs, the interpreter, who is a Pole, was very much interested in it, and wished to know what shall become of Poland. I told him that the present revolutions are permitted by God to take place as well on account of the sins of the emperors as the people; and are sent as punishments, which shall last until the king and the people shall look up with sincerity to our Lord Jesus Christ, the crucified Saviour and Redeemer, and trust in the power of his blood. Mons. Chodzhs told me that there is now a painter, of the Roman-Catholic Church, whose name is Oleszkrewicz, who is entirely occupied with the study of prophecies.—Mons. Ghoskow, the Russian Secretary, wished to know my opinion about the worship of the Virgin Mary; which I gave to him freely.—After I had breakfasted with these gentlemen, I set out for Say-dabad. The Russian Secretary accompanied me for a few miles. Say-dabad is twenty-eight miles from Tabreez. I continued the same night

my journey on horseback for Dehmetash, twenty-eight miles from Say-dabad.

"Aug. 9.—I arrived at Turcoman Jah, which we were not able to enter on account of the plague. We continued our journey to Mezunah, where we slept again in tents. It is twenty-four miles from Turcoman Jah; and the plague is raging there too.

"Aug. 10.—We arrived at Guldassah, twenty-four miles, and continued our journey to Sanjaan, twenty-four miles distant.

"Aug. 11.—I arrived at Sultaniah, twenty-eight miles, which is entirely deserted on account of the plague. We went on twenty-eight miles further, and arrived at Syndahan.

"Aug. 12.—We came to a village, the name of which I have forgotten.

"Aug. 13.—We went to the village called Safar Khoja, forty-eight miles.

"Aug. 14.—We arrived at Solumaneijah, thirty-two miles.

"Aug. 15.—I arrived at Teheran, twenty-four miles from Solumaneijah; and, as I had a letter from Mr. Campbell to the house-keeper of the palace of the British Embassy, a room was given to me in the palace. Mullah Bahram, a Parsee, the agent of Mr. Campbell, came immediately to wait on me; and he gave notice of my arrival to his Excellency Khozroe Khan, one of the King's chief eunuchs and minister; and to Mirza Muhamed Ali Khan, the Vizier to the Prince Governor at Teheran, who has the title of Sille Sultan—i. e. Shadow of the Sultan. Khozroe Khan immediately came to me, with his friends, Mirza Muhamed Monshee Bashe, and another. I entered with Khozroe Khan (who is a Mussulman outwardly, but in secret a Christian) into conversation about our Lord Jesus Christ.—

"Khozroe Khan. 'What must one do, after one has sinned, to be reconciled with God?'—'The blood of Jesus Christ cleanseth from all sin. Believe on Him, and thou shalt be saved.' I translated to him the liiid chapter of Isaiah; but then I did not neglect to speak to him of the judgment to come over all the powers of Europe and Asia; and I spoke to him about the arrival of Jesus Christ upon earth the second time, in person, but in glory and in majesty—and his government on earth for a thousand years.

"Khozroe Khan, who was sitting opposite me at the table, said, 'I dreamed, a few nights ago, that I was riding on my horse, the name of which is Firman, when I suddenly found myself upon a high wall; the sea was at my right hand below the wall, and a beautiful field at the left hand below me; when suddenly my horse leaped down with me upon the beautiful field, and I found myself situated in a room like this we are now in—sitting at the table, opposite to my friend Joseph Wolff.'

"Aug. 16.—His Excellency Mirza Muhamed Ali Khan, Vizier to Sille Sultan, called on me, and promised to me all assistance in his power for my journey to Bokhara; but he was not a man with whom I might have entered into a serious conversation.

"I called then on Khozroe Khan, and found with him several

Mullahs. Kozroe Khan shewed to me a beautiful Persian manuscript, which was a complete translation of the Pentateuch, made in the time of Nadir Shah—evidently by a Mussulman, for, Gen. xlix., *Shiloh* שִׁלֹּחַ is translated *Mehde*. I desired him to get made a copy of it, that I might send it to the British and Foreign Bible Society; which he promised to do.

“When I returned to my room I found it crowded by Jews of Teheran, who desired Bibles and Testaments—even those Jews who sent the Testaments back six years ago, when I was here. Mullah Muhamed Muhamed Mirza Resa, the Jew who turned Turk, called again, with whom I conversed six years ago. This man is certainly not a sincere believer in his new faith, for his arguments are quite hypocritically sophistical: so, for instance, he says, as there in Deut. xxxiv. 10 is said, **לֹא קָם נְבוֹא עוֹד בְּמִשְׁרָאֵל כִּי־שָׁה** —i. e. ‘There arose not a prophet since in Israel like unto Moses’—that there shall therefore not arise in future a prophet like unto Moses in Israel; for the word *since* (עוֹד) would be superfluous: there must therefore rise a prophet among another nation like unto Moses, who is the same predicted in Deut. xviii. 15—18: ‘A prophet from among their brethren’—i. e. the brethren of Israel—namely, the Ishmaelites—who is none else but Mohammed.

“Aug. 17.—Jews called again. They invited me to come to their houses next Sabbath, and dispute with them. Among them were Mullah Moosa Ibn Haji Bachar Dar, and the Jew Elasar, who was at Bokhara. He tells me that the richest Jews there are, 1, Yakoob Boy; 2, Joseph Boy; 3, Mesheakh. The learned men at Bokhara are—1, Rabbi Eliahu; 2, Rabbi Pinhas; 3, Rabbi Nathanael; 4, Rabbi Penas. At Bokhara are 1500 families of Jews. Besides, there are Jews in the neighbourhood of Bokhara, at Jarsap and Balkh. Eleasar has been likewise at Meshed, where 100 families are. The most respectable Jews at Meshed are, Benjamin Haheem, Aga Joone, Abraham Haheem. Rabbi Meir ben Isajah, from Safet, is now here. He called on me. He came to this country to collect money for Jerusalem. He has travelled among the Jews in Daghestan, where the Jews wear arms, like their neighbours the Tatars. He tells me there are at Derband 100 families of Jews: the learned man of them is Rabbi Eleahas. At Audura are 400 families; at Koba, 600 families.

“Rabbi Meir ben Isajah tells me that the Messiah must come in nine years hence: for every temple was to stand 410 years, according to the number of the letters in the word קדוּשׁ, *holy*; and three temples are to be according to the *thrice holy*: but the first temple stood 420 years, on account of the prophets who honoured that time; so that the last temple is to stand only 400 years. The world is to exist 6000 years: it has stood already 5591; so that in nine years hence the Messiah must come absolutely, in order that the temple may have time to stand 400 years more; and then the great Sabbatical year shall have its commencement.

"I read then with the Jews the liiid chapter of Isaiah, and the ixth of Daniel. After this I called on the Vizier, who received me with great kindness. Then I called on my friend Khosroe Khan, where I met with one of that extraordinary sect, the Ali Ilahé. Khosroe Khan is a particular friend of that Ali Ilahé; and therefore he desired every one else to leave the room; and I began to question him. (The name of that Ali Ilahé is Kozan.)—

" 'In whom do you believe?'— 'In Him who lives.'

" 'Who is this?'— 'Sayid Abbas at Kerman-Jah, who is in the place of Ali.'

" 'Who is Ali?'— 'Greater than Ali is none: we call him God.'

" 'Why do you believe him to be God?'— 'Ali said to his friend Benjamin, If one should assert too much, strike him at the same time. Ali said to Benjamin, I Ali have created heavens and earth. Benjamin said to him, O Ali, dost thou not assert too much? Ali gave to him a sweet-smelling Indian flower, which that moment grew out of his mouth. Benjamin saw by this that he was God.'

" 'Have you no books?'— 'Properly, no written books, but we have *Daftars*, records of our sayings.'

"There was no time to question him more. After this the Ali Ilahé went away. I urged Khosroe Khan to confess Christianity openly before men. I knelt then down with him and prayed: after the prayer, Khosroe Khan literally kissed my feet: I fell round his neck, and kissed him. He tells me that the Apostle Peter had appeared to him, and asked him whether he had a great desire to enter the kingdom of heaven; but he was ashamed to answer. Khosroe Khan has frequent dreams about Jesus Christ.

"When I came back to the British Embassy, six Jews—among them the Rabbi from Safat, called on me. Rabbi Meir said that the world worshipped originally fire and water; which he tried to prove by the words of David: 'We went through fire and water, but thou broughtest us out into a wealthy place.' The Jews desired me to use my influence with Khosroe Khan, and endeavour to persuade that it was a mere calumny that the Jews use the blood of Christian or Mohammedan children.

Aug. 18.—Haji Telah, of Multau, in the government of Rengid-sicki, of Lahor, called on me, but he accepted no books of me. Khosroe Khan sent to me again Kozor, the Ali Ilahé, in order that he might give to me further information. I addressed to him the following questions:—

" 'Do you believe in Muhammed?'— 'Our faith is concealed, though spread throughout the world.'

" 'What do you think of God?'— 'Ali is God: he is every where, and in every thing, as the salt must be in every thing; and every thing is God. Every one who believes in Ali never dies: he only puts on another clothing. We have a *visible faith*, a *contemplative faith*: we see *every thing*: a *talking faith* is of no use.'

" 'Have you priests?'— 'We have Sayda.'

"Where is the principal place of the residency of the Ali Ilahé?—Here, at Teheran, are 1000: the inhabitants of Kermanjah are all Ali Ilahés; and thus at Hamadan, Senárdala, Sahola, Schiraz, Teheran, Sehamran in Mayanderan.'

"What do you think of Jesus?—Ali was Jesus and Moses.'

"What do you think of Muhamed?—Muhamed was Benjamin; but not the son of Jacob, but that Benjamin who was created of the sweat of Ali; for Ali was before the world was. The law of Muhamed is called Huhehat Benjamin—i. e. Truth of Benjamin.'

"Have you books?—We have Daftar (records); but our religion is no book religion; it is a religion of the heart.'

"What do you think of angels?—Little children are angels: other angels do not exist. We know in the world four things: 1. Sun; 2. Metal; 3. King; 4. Lion.'

"Do you believe in the existence of the devil?—Ali is the devil; for the devil is the *hand* or *whip* of God, with which he punishes his children. The devil is good; for nothing bad can come of God.'

"Do you believe in paradise and hell?—No; but if I sit near a good man, I say, He is paradise; near a bad man, I say, He is hell.'

"Do you know Yazid?—No; but we know Jamshid, who was a good man. In his time men lived 700 years: no man died in the time of Jamshid.'

"What do you think of Abraham, Isaac, and Jacob?—The faith of Abraham is our faith.'

"Is it true that *fire* cannot hurt you?—If it is prepared in our assemblies, then fire is changed into a *rose*, by breathing on it. If we say seven words, the mountains fall, and this room is divided.'

"What do you think of Adam?—Adam was the *picture of God*.'

"Have you sacrifices?—All our prayers consist in sacrifices of sheep, oil, and rice.'

"The Muhamedans say that Mehde will come; the Christians say Jesus will come. Whom do you expect?—Whoever comes will be the true Person, for in Ali all these persons are embodied. Two years ago a child was born at Ispahan: the time he was born he said to his parents, "Carry me to Mecca, for I am Jesus; and fourteen years more, then I shall take possession of the world; and the whole world shall have one religion and one book: the book of Jesus shall take possession of the world. All shall be brethren: every one shall marry his sister. Before that time war shall take place with Russia; and the Ali Ilahi shall join the Russians; and Jesus shall reside at Sultanrach, near Cusheen. Before the open appearance of Jesus, who is myself (the child continued), the Russians shall take Persia, with the assistance of the Ali Ilahi."

"Whence did the first Ali Ilahi originate?—From Shahr-Zor, near Senaar.'

"Of what was man created?—Of water and earth. That child said that plague shall be every where, but he who drinks milk and wine shall never die.'

" 'What do you think of the resurrection of the dead?'—'Every one *who is Jesus* will rise from the dead; for the believer in him is one with him.

" 'What do you believe about witchcraft?'—'We believe witchcraft to be a *lie*. Every man of God can perform miracles. There are four sciences in the world:—1. Simia, a book, with the letters of which book one can perform miracles: 2. Limia, a book; wherever that book exists, serpents are harmless: 3. Kimia, with which we can make an old man young: 4. Khafa, a science with which one can make oneself invisible.'

" 'Could you perform a miracle now in my presence?'—'Only a perfect man can do it.'

" 'Have you circumcision?'—'We have circumcision on account of the Mussulmans, but we do not consider it necessary. Jesus said circumcision shall cease.'

" 'Do you believe the crucifixion of Jesus?'—'No: we believe that Jesus went to Mecca, and then to heaven.'

" 'What do you believe about the Deluge, and Noah?'—'We do not believe it, for none of us have seen it; for the sect of Ali Ilahi existed before the creation of the world, and at that time no decree went out that there shall be a deluge.'

" 'You told me that you are buried by the Mussulmans; why do you say you do not die?'—'We call this in our language, *Hutam*—i. e. we went from one place to another: if he is buried, his body rises in another place.'

" 'What do you believe about the transmigration of souls?'—'One who has been bad comes into a beast. Balool, brother of a Khalef, had a brother who was changed into a *mule*, and Balool knew it. The Khalefa wanted to kill the mule: Balool said, Do not kill it, but pray that it may become good. The Khalefa prayed seven years, and the mule became a man again. The beasts are properly the *hell* of bad men.'

" 'Have you marriage, and in what manner?'—'We give a present to the parents, and take the daughter: we take *one wife*.

" 'Do you not marry with other sects?'—'With Armenians, for the Armenians and we are *one*; for they believe that Jesus was God, and we believe *Ali*; and Ali and Jesus are one and the same person.' [He told me that at Jabl Amoor, between Mecca and Egypt, are 60,000 Ali Ilahi.]

" 'As I have further examined the Ali Ilahs, I continue to give to you the result.—

" 'Have you prophets?'—'We have no message-bearer of God; but every man at prayer is a prophet. God is One, who has four witnesses, *Awb Yar Akhar Yar* (i. e. First and the Last, God Himself):—1. Keran Khowandekar (i. e. the noble of God); 2. Shert Benjamin (i. e. Confirmation of Benjamin); 3. Resa Daud (the Reception of David); 4. Kalim Sarin per Moosa, Khidmet Par Resuwar (Pen of Moses, Service of Pure Resuwar). One who knows these words can introduce himself as an Ali Ilahs into our assemblies.'

" 'Who was David ?' — 'David has created himself : he is always present.'

" 'Was Ali married ?' — 'Ali had neither father, mother, nor wife.'

" 'What day of the week is sacred with you ?' — 'Thursday.'

" 'Do you make proselytes here ?' — 'Yes : he that will be received must bring sacrifices, and give a feast to the dervishes. Dervishes of all sects are Ali Ilahi.'

" 'How is adultery punished ?' — 'A wife of an Ali Ilahé may come to another man : we have every thing in common—wives, money, and table.'

" Make a copy of this journal, and send it to Mr. Drummond, and let Mr. Frere take a copy of it. Write duplicates of your letters : one send to Tabreez ; another to Bombay, via England, care of the Earl of Clare.

Numerous demands are made by the Persians for Bibles and Testaments in Persian, and by the Jews for Hebrew Bibles and Testaments. Mr. Campbell told me I should mention this to the Bible Society. Khosroe Khan twenty times desired a whole Bible.

" Aug. 19.—I just arrived from Khosroe Khan, who has made to you a present of a fine Persian manuscript, which I send to the care of General Ponsonby. I leave this place for Bokhara in five days hence, well recommended by all authorities. I send you the letter of his Royal Highness Malek Kasim Mirza, who is the son of the King of Persia.

" P.S. I dined this day (Aug. 20) with twenty Jews of Teheran.
(Signed)

" JOSEPH WOLFF."

" Teheran, Aug. 1831.

" As the caravan is not yet gone from here, I continue my journal for you.

" Aug. 21.—I was introduced to his Royal Highness Ali Khan Shah Zadek, one of the sons of the King of Persia : he received me most graciously, and asked me to sit down : he conversed with me for half an hour, and asked the object of my pilgrimage ; which I did openly explain to him. His Royal Highness was greatly interested in the war between Russia and Poland. My visit to the Jews to-day was very satisfactory : I preached to about twenty, on the riches of Christ. No disputation took place.

A Persian Mullah called on me ; he tells me that the Mohamme-dans of Persia acknowledge twelve Imaums, *i. e.* those of the family and successors of Mohammed. These are the twelve Imaums : 1. Ali, who is buried at Korfa : 2. Hassan, his son, who is buried at Medinah : 3. Hassein, who was killed by Yazid, and is buried at Kerbelaz ; he is a shahed or martyr : 4. Sein Alabedee ; he was poisoned, and was buried at Medinah : 5. Muhamed Baher ; he is buried at Medinah : 6. Jaaper Saadeh, buried at Medinah : 7. Merzo Kasem, buried at Kasemier : 8. Rezar, killed by Haroun Rasched, and buried at Meshed, in Khorasan : 9. Muhamed Tahee, buried at Kasemein : 10. Ali Nakee, buried at Suromoxah : 11. Saheb Alzeman ; he disappeared ; and it is still believed by the

Mussulmans that he is still alive, like Enoch and Elijah : 12. Hassan Askerie, who is buried at Suromoxah, near Bagdad. The Mohammedan inhabitants of Muscat curse Ali, for they say that he had left the true faith (Kharaj) ; and they are therefore called Kharajee.

"Mullah Muhamed was sent to me this morning by the Mutched (Mufti) of the capital, to inquire whether it was true that I came here to dispute with the Mussulmans about the truth of the Gospel : if this was the case, he advises to cease from doing so.

"I called on Khosroe Khan, who asked me whether it was true that Judah, the son of Jacob, had such strength in his hair that he was able to kill all the Egyptians with it ? an idea he took from the Jews.

"I called to-day on the Vizier : whilst I was with him, a Mullah advocated the cause of an oppressed Mussulman ; in a very loud voice, ' This man is a Mussulman, and says, God is God, and Muhamed the prophet of God : he is not a Jew, who says there is God, and Moses the Prophet of God.'

"I travel as a Jewish Rabbi, dressed in long garments, who goes about to preach that Jesus is the Son of God, and that he died for our sins. Armenians from the neighbourhood of Ispahan called on me. They inform me that around Ispahan live, in sixty places, as far as Kermanchah and Ispahan, 3,357 families of Armenians, or 16,785 souls. Mokdese Abed Saharia, the Armenian of Ispahan, whom Lady Georgiana and I visited at Jerusalem, called on me.

"Aug. 23.—Haji Mirza Farl Ullah, of Sava, fifty miles from Teheran (where, according to the Hadees, the sea was in the time of Muhamed, and was changed by the prophet into dry land) called on me : with him came Mirza Muhamed, Hassein Muheed, and Mullah Muhamed Resa, and Agha Muhamed Hassein of Teheran. Haji Mirza Farl Ullah is in possession of Henry Martyn's controversy. He tells me that the son of Imam Hassan Askerie will be the Mehde who is still *alive*, though invisible, either at *Jabl Kah* or *Jabl Sah*. As soon as he shall be visible, a thousand children will be born of his shoulders. But before him Antichrist shall be killed by Jesus. Antichrist is the son of a Jew, and was born at Medinah, in the time of Muhamed, and is at present at Ghilan or Ispahan, but invisible until the time shall come. After Antichrist shall be killed, Mehde shall make his open appearance. After that I had heard their views, I spoke to them about Jesus Christ and him crucified, and Jesus Christ and him glorified in the latter days.

"Mullah Bahram, the Guebre, who is now daily with me, tells me that they do not use the water for any unclean purpose, for in the water the light is visible. The atrocious sins committed among Persians and Turks are not committed among the Guebres. Zerchust was cast into a fiery furnace by Nimrod (according to the belief of the Guebres), on account of refusing to acknowledge him to be God. Zerchust arrived to the knowledge of one God, by degrees, from arguing from the effects to the first cause. The same the Jews believe of Abraham.

"Mullah Muhamed, of Bustan, called on me : he tells me that

Mehde who is to *appear*, performs a pilgrimage to Mecca every year: he is *seen*, but not *known*. He tells me he was glad to learn that I believe the speedy arrival of Jesus, for the signs of the times prove that Mehde must soon come. Before that time shall arrive, the angel Gabriel shall appear upon the mountain Abokobers, or upon the Raba at Mecca, and shall exclaim, 'Come near, for Mehde has appeared.' Then bloodshed and war shall be: the daughter shall be against her mother, and the city of Coofa shall be built again.

"I called on the Mujtched (Mufti), whose name is Ameer Muhammed Mehdee. Mullah Bahram, the Guebre, who is quite my *Mentor*, told me, in entering the room of the Mujtched, You must speak in the following manner:—'You are my superior; I am your servant. You are a great man: I have heard much of you: I have never seen a good man like yourself!' However, I did not make him any such compliments; but said, Having been a Jew, believing that Jesus Christ, who was the Son of God, died for our sins and iniquities, I wish that my nation shall believe the same. He replied, that he has no objection to my arguing with Mussulmans, but not go to the houses of Mussulmans; for at Teheran are many fanatics, and they might do to me as they lately did to the Russian Ambassador, and he should be sorry for such an event; for Muhamed says, Be kind to a stranger, though he should be an infidel.—The Mujtched and the rest of the Mullahs treated me with great attention. Among the rest was Ahmet Mullah Ramasan Ali, who knew Henry Martyn and his controversies. Mullah Bahram tells me that the Guebres acknowledge Adam, Noah, Abraham, Moses, and Jesus, as prophets, but not Muhamed. If one wishes to turn Guebre, he must be sprinkled seven times with water: they give him a girdle, and give him something to eat prepared of wine and flour. It is remarkable, that, as well the Jews, Guebres, Christians, and Mohammedans in the East believe that there are seventy-two religions in the world.

"The Mohammedans of Persia called themselves *Sheahs*, to distinguish themselves from the followers of Omar, whom they call Sunnee. The Sheahs divide themselves in seven parties: 1. Keisane; 2. Wakef; 3. Naoosees; 4. Fatahe; 5. Ismaele; 6. Seydee; 7. Athna Asheree, *i. e.* that is, those who acknowledge twelve Imaums.

"Aug. 25.—I think many things which I learn by Mullah Bahram are confirmed by Hyde's Book, *Historia Religionis Veterum Persarum*: he says, 'Persae erant quatuor elementorum custodes et curatores, et præcipuam autem aeram inde pendebant, in ignem et aquam utpote quæ essent contaminatione maxime abnoxia.' They have still, as Hyde describes, several ecclesiastical dignitaries, and have beside the Morbul and Destor, 1st, Phersangani; 2d, Pharhand; 3d, Hyrbed. Mullah Bahram tells me that the whole world was of water before God created it. They believe in the Deluge; history of fallen angels: the good go to Behesht, *i. e.* paradise; the bad ones to hell, where they remain till their sins are expiated. Solomon, according to Mullah Bahram, was Jamshid. The devil is called by them Ahrmand. The Guebres sacrifice a sheep every year. The

Morbul distinguishes himself from the Destor by wearing hair upon his head.

"Hajee Hindee Zahori Aluesa, of Laknaur, a Hindoo lady, called on me, with a Persian gentleman, in order that she might hear what I have to say. She is a Mullah, a learned woman, and has travelled to Mecca and Meshed. I told her that I believed that Jesus Christ died for our sins and rose again for our justification, and that whosoever believes on him shall be saved. She tells me she has learned, by the book called Khoraj Naruh, that Christ will appear again after thirty years, on the mountain Aboko Bers; and Elijah, Jonah (who is still alive in a fish's belly), and Enoch, will be his forerunners.

"Muhamed Meehle Mirza, of the decayed family of Nadir Shah, who is the brother-in-law of Sille Sultan, called on me, with Mallah Abd Allah and Mirza Ibrahim, to hear what I had to say. I related to them in what manner I came to the knowledge of Jesus Christ.

"I am going after to morrow.

"JOSEPH WOLFF."

"Teheran, Sept. 1831.

"You will be surprised to find that I am still here, but my friend Khosroe Khan did advise me not to go with that caravan with which I intended to go, and he has recommended me to one of the chiefs of the Turcomans, who does not set out before fifteen days more from hence: however, it has this advantage, that I shall be back, if the Lord please, seven months sooner from Bokhara. The way to Bokhara is exceedingly difficult, on account of the jealousy of its inhabitants; however, the Lord is with me: my health is recovered. I think I forgot to give you in my last letter a copy of the angels' names, as the Guebres in Persia denote them—*i. e.* the chiefs of the angels—Wahman, Auh-Meschesht, Shahr-War, Sepander-Meyd, Khudad, Amoridad, Deh, Adom, Aboon, Khushed, Mah, Tesh-Dar, Gerch, Deh, Mehrired, Swrast, Rashn, Parwarden, Warahroon, Room, Baad, Deh, Dean, Aul, Achdaad, Asmeen, Sonizad, Muntrasapand, Amron. There are thirty, but Mul-lah Bahram did not recollect the name of the thirtieth.

"Aug. 25.—The Jews called again on me, to whom I proclaimed Jesus Christ and Him crucified.

"Aug. 26.—A Jewish physician called on me, to whom I gave an Arabic Bible, for he has made his studies in Arabic.

"The Ali Ilahe just called this moment. I asked him, 'By what particular sign do you know each other?'—*Answer.* 'We ask one, Whence do you drink the water? The Ali Ilahe puts out his tongue towards the whiskers, and says, Az serre tabeel, *i. e.* from the whiskers.'

"Resa, the Ali Ilahe, asked me, 'Does the sun move around the earth, or the earth around the sun?' I did not like to tell him my belief on this subject, until I heard his. He said, to my greatest surprise, that the earth did move round the sun; that Ali said, that from this day and night proceeded. Every thing on the face of the water turns about.—*Question.* 'How large are the stars? *Answer.* 'If a star was to fall upon the earth, it would

appear that it has the size of a large sheep.'—*Question*. 'Have the stars names?' *Answer*. 'These are the names, Sarah Merechh, Muchtaree, Sorah, Suheil, Suel, Mizaam, Hafi Bezer.'—*Question*. 'Who was Zurshorst?' (Zoroaster). *Answer*. 'King Abraham, who was cast into the fiery furnace by Nimrod.'—He asked me whether I believed paradise was a particular place? I said, I did; for Jesus said to the thief, 'To-day thou shalt be with me in paradise!'—*Ali Ilahé*. 'Wherever Jesus is, there is paradise, and the fire is turned into a rose.'—*Question*. 'Who are now the great men in Persia among the Ali Ilahi?' *Answer*. 'Sayid Ketab Ullah, Sayid Azim Mullah at Teheran; Sayid Imrahac Khan, Seid Meir Ali Awlad Seid Shams Ali at Teheran; Haji Mullah Resa Kanzar Ali.'

"The Persians, to console one of whom a relation died, say, 'To you may be life! To your head be peace! The Lord preserve those who have remained alive!' The salutation to a married person, 'May you be blessed! Good future and good heaven! May you become old!'

"I dined with the Jews here, and preached to them the Gospel. A Jewish physician called on me, to whom I preached again: he consented to all I told him.

"*Sept. 8.*—The caravan for Herat intends to start to-morrow. I go to Herat in company of the son of the grand Mullah of Herat, who is very kind to me. Herat is in Afghan, and governed by Kamrum Shah. Before the time of the famous Nadir Shah, Halaker Khan governed Herat, Cantahar, Bokhara; and Cabul Nadir Shah, king of Persia, took by force of arms Herat, Cantahar, Cabul, and went as far as India. Nadir Shah was killed; Ahmed king of Cabul, Cantahar, Herat: after Ahmed, Timour: after him Shah Zemar; then his son Mahmud Shah, who took Cabul and Cantahar. Zujah Almukh, brother of Mahmud Shah, took Pechawar; Haji Firusi Deen took Herat, without adopting the title of king. The Vizier (Fatta Khan) of Mahmud Shah came and took Herat by a stratagem. Kamram, the son of Mahmud Shah, came from Cantahar, and took possession of Herat, and took out the eyes of Fatti Khan the Vizier, and brought him to Cantahar. The brother of Fatti Khan took Cabul and Pechawar. Muhmud Shah and his son Kamram went to war with them, but were defeated. Mahmud Shah killed Fatti Khan, and came to Herat. The brothers of Fatti Khan advanced as far as Cantahar, and took it. Herat remained in the hands of Mahmud Shah. Mahmud Shah died two years ago, and Kamram is now king of Herat. Herat is inhabited by Mussulmans and Jews. Three brothers of Fatti Khan govern at Pechawar. Kahmandil Khan governs at Cantahar. Afghan is inhabited by followers of Omar and Ali, by Jews and Armenians; and near Cabul are Kaffers Sizer Poosh, a sect not known.

"*Teheran, Sept. 1831.*

"*Sept. 15.*—You will be surprised that I am still here in this place; but the chiefs of the caravans are such liars that one cannot place any dependence on their word: but this week it will be certain that we shall start from Herat, with our camels. In order that you may have an exact idea of the route I am taking, I communicate to

you now the whole route, with the number of miles from place to place—that is, as the camel-drivers go.

	Miles.		Miles.		Miles.
From Teheran to		Dumghan . . .	21	Hussein Abad . .	12
Kubeed Kunar . .	18	Kharzatad . . .	9	Hussane Abad . .	14
Javane Kezf . . .	18	Sharud	12	Neshapoor . . .	12
Aradoon	18	Mazamee	18	Kalamgah . . .	9
Denamah	18	Abbas Abad . . .	27	Sherifabad . . .	12
Lasgird	15	Masenan	27	Turuh	15
Semnan	21	Sudkhar	18	Meshed	9
Aghuwans	18	Rewad	12		393
Dolbabad	18	Sabzawar	12		

As far as Meshed, the King of Persia has a little only to command in Khorassan. The people of Khorassan send him horses. Meshed is inhabited by Mussulmans and rich Jews; and is called holy, for Imam Resa is buried there.

Route from Meshed to Herat in Afghan, governed by Shah Kamran.

Senkibast	6*	Garez	18	Shekaman	9
Hazeere	15†	Gozan	24§	Sarkhez	6
Khairabad	15†	Shebesh	12	Gibrel	6
TurbadSheikhJam	18	Shadhe	12	Herat	6
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* The last place in Persia.

† Governed by Muhamed Khan.

‡ The people called Karaz. There the Hazare tribe exists: they are robbers.

§ There Afghan begins, which belongs to the Shah Kamran. From Gozan to Fereroot his dominion extends.

|| Herat is inhabited by the followers of Omar and Ali, and thirty families of respectable Jews. Many hundred Hindoos from Cherkarpore are there. The king has not above 6000 soldiers.

“From Herat to Bokhara I have not yet information about the miles, but I can give you the stations:—

From Herat to Baba Murghab	5 days, with camels;
Thence to Maimona	4
——— to Ankhoz	3
——— to Bokhara	6

so that from Teheran to Bokhara, with a caravan of camels, is 56 days; but from Herat to Bokhara I can go with an Osbeke—i. e. an inhabitant of Bokhara, on horseback, in ten days.

English Miles from Bokhara to Cabul, with the Route with Camels.

From Bokhara to		Khalan	33	Seikhan	15†
Korah	18	Sazad	3	Surkhndan . . .	12
Karaal	15	Kusnihak . . .	15	Bunicar	12
Kameshe	9	Hazback	15	Tobtshe	9
Karsher	18	Serbak	15	Kaloo	12
Sherkutuk . . .	21	Khoram	15	Gardendiwal . .	12
Tshelwoor . . .	15	Roe	15	Ser Jeshme . . .	15
Kaskatook . . .	18	Dorab	18	Sumane	9
Murdian	15	Mudere	18	Cabul	12
Balkh	18*	Kamors	18		162
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* Balkh does not now belong to the King of Bokhara. There are a good many Jews there. Several Englishmen—as Moorcroft, and others—died there.

† This is the mountain Dandan.

Stations of Camels from Cabul to Ludiana, First Station of the English in India.

	Miles		Miles		Miles
From Cabul to		Pechawar . . .	3	Galetotenghi . . .	9
Khoul Cabul . . .	9	Nosheree . . .	6	Gahumghi . . .	15
Tesee	15	Agoole	18*	Baamnawal . . .	18
Jikdele	9	Kali Atah	18	Shahdare	18
Surghab	21	Hajrou	15	Zahor	9†
Gandomay	12	Seraj Kalè	18	Poole Ganyare . .	6
Balabay	6	Rawal Pincli . . .	21	Ambarsar	18
Sultanpoor	18	Mooso Mangwal . .	18	Jendiale	18
Hadde	6	Seraj Pake	12	Pehruwal	12
Panihod	6	Seraj Pake Kaji . .	9	Kaboor Taleh . . .	15
Take	18	Moosa Paherole . .	9	Muso Cule	15
Karabalay	21	Moosa Molood . . .	18	Noor Mahal	12
Jomrood	18	Mooso Koore	15	Ludiana	15
Tugal	18	Gaupatan	18		

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* So far the Afghan territory extends, belonging to Dost Muhammed Khan of Cabul, and to the brothers of Fatti Khan at Pechawar.

† Capital of Rendjut Sheick.

From Kali Atah to Noor Mahal all belongs to Rendjut Sheick, who resides at Lahor. If I count by a guess from that to Bokhara, which are 18 stations, 250 miles, then I have exactly to make 1598 English miles from Teheran to Ludiana, if I am going to Bokhara; but if I find Jews of Bokhara at Herat, or should the way from Herat to Bokhara be too hazardous, I intend to make the following route from Herat to Cabul, of which I know the distance:—

From Herat to		Jahe Jahar . . .	27	Kharhrood	24
Ameer Daud . . .	6	Olu Khorma . . .	24	Washer	18
Adushhar	12	Fereroot	21	Bizapauck	21
Khaji Orca	21	Garez	24	Sirek	12
Jamparar	21	Torte Kuzarman . .	24	Khahjapan	24

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At Fereroot begins the territory of Shah Kamran of Herat. From Garez the territory of Komandil Khan of Cantahar begins.

From Khahjapan to		Shahr Safa	21	Mohar	18
Ghuchhenekhed . .	18	Trenhirarave . . .	18	Obe	18
Housemadad . . .	15	Kalè Tachin	15	Karabag	15
Ashegane	9	Jenul Khan	18	Erhatoo	15
Kokara	9	Kalè Mallah Abad .	15	Khayne	18
Cantahar	9*	Marghe	15	Haftani	15
Cabul Kale Aram- . .		Kalaat	18	Seril Abad	15
ghan	9	Kale Shabadin . . .	21	Kale Prase	15
Ghawaree	15	Turhemare	15	Cabul	15
Munan Tirandes . .	18				

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* Cantahar is the capital of Komandil Khan, brother of Fatti Khan, who was killed; he is an enemy of Shah Kamran.

“From Teheran to Ludiana, via Cantake, Cabul, Pechawar, and Lahor, are just 1770 English miles, which are made in 120 days—that is, four months—so that in nine months, if the Lord please, I may be at Bombay: from Bombay, with the steamer, and delays at Bombay, to Alexandria, three months: and then, if the Lord please,

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at Malta with my beloved wife. This letter will not be sent away from here until I am actually gone: so that, until you receive this, you may imagine me, if I am alive, at Bokhara or Cabul.

"JOSEPH WOLFF."

"*Teheran, September 16, 1831.*

"I remember that five years ago the Rev. Josiah Pratt made the following observations about the preaching of the Gospel in Persia. It was just the time when the war with Russia and Persia had begun. 'Russia,' he said, 'will pave the way for Missionaries in Persia.' Russia had completely beaten the Persians: they took millions of money of them, territory, and slew thousands of Persians. After the peace was restored, an ambassador was sent from Petersburg to Teheran. A Georgian, who had been compelled formerly to embrace the Mussulman religion (his name was Mirza Yacoob), thought the arrival of the Russian Ambassador to be a favourable time of professing Christianity openly. Krawazatow, the ambassador, took him into his house, and intends to send him to Tefis. The king, a wretched coward, gave secret orders to the mob to put to death the ambassador and his whole house. The order was executed in a moment, and since that time it is really a great risk if one argues with Mussulmans. The great Eunuch Manwehar Khan shews himself now to be a zealous Mussulman. When I was here six years ago, there were open disputes at Teheran between Mussulmans and Armenians about religion; but since that time no Armenian dares to open his mouth about religion, and Khosroe Khan to-day warned me very seriously to be cautious, in order not to excite the mob. The king of Persia, Fatti Allah, is an old, insidious, cowardly, greedy hypocrite: he never dares to murder one openly: but I heard with certainty, by a gentleman who has been more than twenty years in Persia, that Brown was murdered by the king's orders; and it is quite a humbug that the king pretended not to know any thing about the death of the ambassador, for the mob were two hours before they were able to take the house by force, and about ten of the Persians were killed before they were able to kill the ambassador: fifty Armenians were killed with him. The king once even threatened Sir H. Willock to cut off his head if he did not pay to him as usual the money which England gave to him in the time of Napoleon's government. The wretch lost the victory in the war with Russia from avarice; for, as he did not pay the troops, they did not choose to fight. He is of the Kajaar tribe, who are notorious for avarice.

"JOSEPH WOLFF."

"*In the tent near Hezaar Ameen,
Sept. 24, 1831.*

"*Sept. 23.*—In the evening I left Teheran, accompanied for some miles by the Hindoo merchant, Haje Telah Multone; whose Hindoo name is Eushee, and the Guebre Mullah Bahram. Our caravan

consists of 150 camels and 20 camel-drivers. Haje Sheikh Muhamed of Herat, and Ali Ahtan of Cantahar, and a Dervish of Cantahar, are my fellow-travellers. We went from the west to the east, and arrived at Hezaar Ameer, a village with one castle, which belongs to Fakhr Aldowla, the daughter of the Shah of Persia; it is sixteen miles distant from Teheran. We travelled the whole night. This village is inhabited by Curds of the Moafer tribe. Haje Telah Multone is a very interesting man: he is a rich merchant of Cherkarpore: he sends his merchandise to Birjant, Herat, Bokhara, and Cabul: he has given me letters for the Hindoo merchant Morwaree Cantaharee, at Birjant; and Ameer Satala Khan, governor at Birjant, who is only nominally under the king of Persia; and for the Hindoo merchant Khesoo, at Bokhara; and Glara, at Herat; and for Maltar Mal, at Cherkarpore. Both Haje Telah and Mullah Bahram are very concerned for my safety: they taught me to dress in the Persian manner. The father of Haje Telah was a rich merchant of Cherkarpore, but now he has turned Hindoo dervish upon a mountain at Yoonia, near Ambarsar; his name is Kishentras Berahee: he wears only a white shirt over his body.

"One hour before I left Teheran, Mesrop, an Armenian, the translator of Bishop Heber's *Palestine*, who has established a school at Ispahan, called on me: he reads the Armenian Bible with the children. He has seen, at Ispahan, Mr. Borowsky, a Polish Jew, who lives now upon Captain Chesney Borowsky; pretends to be a Polish nobleman, sent by the Poles to excite the Persians to war against the Russians; and pledges himself to beat the Russians with 10,000 men, if commanded by him: the fellow is a swindler.

"The Dervish of Cantahar, who is in our caravan, has been at Kerbelaz, the great place of pilgrimage for all Sheahs or Mussulmans of the sect of Ali Imam Hassim, son of Ali, who was killed by Yazeed—the son of Moawin is buried there. The Yazeide of Mesopotamia are called by the Sheahs 'the enemies of Imam Hassim.'

"No people are more scattered than the Kurds: they are scattered from Damascus to Persia, and even to Tartary: but the Tartars, although scattered, are more powerful, and have still different kings, as at Bokhara and Khira. The Kurds and Arabs are democrats; anarchy and robbery is therefore existing among them in a higher degree than in any monarchical government,—a lesson to the revolutionists in Europe.

"I cannot leave the neighbourhood of Teheran without saying some words more about Khozroe Khan. When I pressed him to take into consideration the words of our Lord, 'He that denies me before men,' &c., he said, 'In the times of our Lord immediate death was not apprehended, for the kings cared nothing about the different creeds; but immediate death is certain: and even in those times Paul himself found it necessary to be a Jew to the Jews, a Greek to the Greeks.' He then said to me, 'You, dear Wolff, shock the Persians by telling them at once that Jesus is the

Son of God, and died for our sins : would it not be better to tell them, Oh, my friends, I am a dervish of Jewish origin, and returned to Jesus, and am drunk of the love of God, and I wish to know more of God? But as you are now going on, your life is in danger. They killed the Russian ambassador at open day-light, and fifty people with him, on account of the Eunuch Mirza Yakoob, who wanted to profess Christianity openly; and they wanted to kill me and Manizar Khan, but the king did not permit it.'

"Now you have all the news, written in my tent: for though my health is now good, I still cannot risk traveling without any comfort.

(Signed)

"JOSEPH WOLFF."

" Sept. 30, 1831.

" We arrived at Semnar, the first considerable town of Khorassan, and the seat of Bahmar Mirza, one of the king's sons. I had several letters of recommendation for His Royal Highness, but he was at Damghar, a place that he had just taken from Muhammed Ali Khan. I sent the letters to him by a Guebre called Jamsheed. There are now several Guebres here employed by the prince to build a castle, which they call Achu, the English word Ach, or bury. All the castles in Persia are built by the Guebres or Parsees.

" Semnar is six farsangs distant from Lasgird, or twenty-four English miles.

Distance from Semnar to Teheran.

Hezaar Ameen	16 miles
Ivane Keif	24
Danumark	20
Lasgird	28
Semnar	24

34 farsangs or 136 English miles.

" There are Khans without number in Khorassan, who are only nominally subject to the king of Persia; but the following Khans are the most distinguished rebels: 1. Resa Kooli Khan, at Gootshan, residing eighty English miles to the north of Meshed; 2. Gulantoosh Khan, in the castle of Kelart, built by Nadir Shah, eighty miles north of Meshed; 3. Nujap Ali Khan, at Bujumweel, eighty miles north of Meshed; 4. Muhammed Khan (son of Tehak Khan, at Kerahe), at Terbad Hardarea, south of Meshed; 5. Ameir Assaad Ali Khan, son of Ameer Alem Khan, at Birjant, east of Meshed; 6. Ali Nahee Khan, son of Ameer Hussein Khan, at Tabas.

" I preached the Gospel to the Guebres at Semnar: there is now war between Bahmar Mirza and Muhammed Ali Khan of Dowlat Abad. Arghursan Ali Mirza, the son of Hassan Ali Mirza, is united with Muhammed Ali Khan. Abbas Mirza is expected at Khorassan to settle the dispute.

" Oct. 1.—We arrived at Aghernan, a simple caravanserai, but famous on account of a miracle which the Muhammedans say was performed there by Imam Beza, twenty-four miles from Semnar.

" Oct. 2.—We arrived at Dowlat Abad, the seat of the antagonist of Bahmar Mirza, Muhammed Ali Khan: the gates were shut; we pitched our tents outside the town. Dowlat Abad is forty miles from Semnar. Haji Sheihh Muhammed gives me the following definition of an Eastern king: 'A person robbing the property of others, who commits tyranny, eats and drinks well, blackens his beard, commits horrible crimes, and does not think to do any thing for the benefit of his subjects.' Bahmar Mirza just passed my tent; he asked me whether I am Joseph *Dolph*; he gave me a mehmandar for his governor at Damghan, and a letter for Ismael Mirza. I lodged at Damghan with Muhammed Wele Khan. In the night we heard a great noise; Muhammed Ali Khan, of Dowlat Abad, wanted to enter the town, but was repulsed by the troops of

Bahmar Mirza. Muhammed Wele Khan asked me the difference between Christians who have beards and those who have none. Every one of our camel-drivers knows the object of my mission: one of them said to me at Meshed, 'You have opportunities enough to dispute with Jews.' They say Damghan was built by king Hushenhe 5247 years ago, four generations from Adam. Damghan, Balkh, and Nijarpour, near Meshed, are believed by the Persians to be the oldest cities in the world. Nadir Shah destroyed and depopulated Damghan by his tyranny: after him the Afghans invaded Damghan and took the inhabitants to Cabul. Now there are six thousand inhabitants there, often besieged by the Curds; for neither Bahmar Mirza at Semnar, nor Ismael Mirza at Bastan, have one single cannon at their command. Damghan is twelve English miles from Dowlat Abad. The country around Damghan, Deh Mallah, and Sharat have many vineyards. I offered to Muhammed Wele Khan a Bible, but he politely declined the acceptance of it.

"Oct. 3.—At eleven o'clock in the forenoon I set out for Hadada, where I lodged with Muhammed Muhem Khan, who was polite in the evening, expecting a present; but when I told him I was poor, he was rather cold on my departure in the morning. There are hereabout a great many villages which have castles, on account of the Turcomans in the desert.

"On my way to Hadada I saw a Persian swiftly running: I asked him after whom he was running: he said, 'My wife has run away with another man, and I am running after her.' The woman was not far distant from us; we rode after him, to see how he would meet his eloped wife. He spoke kindly to her, and induced her to go back with him. She was, as the Persians say, a cowley—i.e. harlot. It reminded me of Judges xix. 1—3. On our arrival at Hadada, Muhem Khan received me hospitably in his house: he has two sons very fond of reading; they desired of me the work of Saadi, called Kalliat Saadi. I learnt from them that Harem Rachid was the founder of Meshed: a city stood before upon the spot where Meshed now stands, called Tooz. Drs. M'Neille and Cormick are well known in Khorassan. The mehmandar, who was sent with me to Hadada, had the order to kill any horse he may meet with belonging to Muhammed Ali Khan of Dowlat Abad.

"The people of our caravan frequently sing,

'To my black Indian girl
I would gladly give

Both the cities of Samarcand and Bokhara.'

To my dear Georgiana and Drummond I would gladly give both the cities of Samarcand and Bokhara. Only the desire of preaching thy name, O Jesus, in Samarcand and Bokhara, could induce me to leave my wife and child for a while.

"Hadada is five farsangs, or twenty English miles, from Damghan.

"The Prince Ismael Mirza, at Bastan, behaved very badly; he desired me to give him in writing the promise that the king of England would give him 10,000 tomaums—that is, 6000*l.* per annum—for sending me safely to Bokhara, and back to Teheran. I left

his Royal Highness laughing. Slept at Sharat, near Bastan, one night, and returned to my caravan. Bastan is twenty-four English miles from Hadada. Jesus Christ, and Him crucified, is the great sword for healing the sons of men. Shew to me Christ on Calvary, and it makes me exclaim, 'Christ, remember me in thy kingdom.'

"Oct. 5.—We returned to join our caravan at Deh Mullah, twenty miles from Sharat.

"Oct. 6.—We met on the road to Deh Mullah with Gypsies, called by the Persians at Teheran, Cowley Ben Band; by those at Tabreez, Garatshee; by those at Khorassan, Kerishmael.

"The common people of Persia give the following account of the origin of the Gypsies:—'Nimrod commanded Abraham to be cast into a fiery furnace; two angels prevented this. The devil said to Nimrod, that he should place near Abraham a brother and sister, who should commit iniquity together, which would compel the angels to conceal their faces: while the angels thus turn away their faces from Abraham, he may be cast into the fiery furnace. Nimrod followed the advice of the devil, and Abraham was cast into the fiery furnace. The brother, who was brought with his sister, was called Cow, and the sister Ley; and their descendants are the Gypsies. Abraham, however, was not burned, for the furnace was changed into a rose-garden.

"The inhabitants of Deh Mullah asked my servant how he could serve a Kafer (infidel), who was najas (unclean).

"Oct. 8.—In the night we left Deh Mullah and went to Detshe, a village four farsangs from Deh Mullah. My health, God be praised, is perfectly well; and I trust, by God's grace, that this is the case with you and child.

"JOSEPH WOLFF."

"Kana Khiste, S. E. from Bastan twenty farsangs,

"Oct. 13, 1831.

"As this evening a caravan is arrived, going to Teheran, coming from Herat, I hasten to write to you again. I am now in the most dangerous road on account of the wandering Turcomans, and on account of the intolerance of the inhabitants of Khorassan, who never saw a Christian in this part of the country.

"Oct. 9.—I proclaimed the Gospel of Christ to my servant Muhammed Hassim: he told me that Iman Rese, buried at Meshed, performs many miracles; he gives sight to the blind, heals sick camels; and barren women, going to Meshed, get children.

"Oct. 10.—I examined the names of about 126 villages of Afghan, to see whether they have Hebrew names, by which I might ascertain whether the Ten Tribes settled here, but I found very dim light on this subject.

"Sarakhs, a place belonging to Turcomans, five days from Meshed, is inhabited by many Jews.

"The wife of Haji Shiekh Muhammed, of Herat, desired me to write a prayer for her, in order that she may be cured. Haji Shiekh Muhammed told me to-day, 'You think that you will be able to

make all mankind of one mind, but this is impossible.' I told him that Jesus shall do it.

"Lord Jesus Christ, who was crucified for our sins, and hast shed thy blood for us, look down upon us all, in order that we may safely arrive at Herat, and that I may be enabled there to proclaim thy holy Name, and, if it is thy good pleasure, to find the lost Tribes of Israel. Amen.

"I prayed yesterday for little boy, for it was his birth-day. I write this letter in a tent, but as writing is rather dangerous here, I wanted to shorten my letter; but as the people are now going, I am writing a little more. Muhammed Hassim, my servant, told me that he had dreamed that he had been attacked by a tiger, whom he was not able to kill; and, as the dream was in the afternoon, he knows that it means something, and he believes that the tigers were the Turcomans.

"Oct. 10.—We left Detshe, and went towards the south east; we had only twelve armed men, and were in the most dangerous road on account of Turcomans and Pulatsh. My servant, Abd Aluhim, desired me to ask the intercession of Iman Resa, who had received gifts to bestow on seventy-two religions. I told him that Jesus Christ is my only Mediator and Intercessor. The Mussulmans were fervently praying. I at once perceived a horrid smell; they told me it was produced by the blood of men on account of fear, for the Turcomans.

"Oct. 11.—However, we arrived safely, God be praised, in a depopulated place called Baghgout, twenty-eight English miles from Detshe. We continued our journey, and arrived next morning at Biyar Jamand: here a noise was spread that I was a Russian, but it was peaceably settled by Haji Shiekh Muhammed.

"Oct. 12.—To-day is thy birth-day, O little Drummond. The Lord bless thee, with thy mother, and keep thee; and the Lord let the light of his countenance shine upon thee and thy mother, and be gracious unto thee and unto thy mother.

"To-day a Mussulman turned not his face in prayer towards Mecca; another reproached him for his ignorance, and said, 'I am sure you do not know of Iman Resa:' her name was Zobeide Khatoor.

"Oct. 13.—We arrived at Khana Khode; the noise was spread again that I was a Russian, but Haji Shiekh Muhammed undeceived them.

"JOSEPH WOLFF."

"Ain Abad, in the territory of Twesheesh, in the province of Khorassan, Oct. 16, 1831.

"To Lady G. W.—God be praised, we have now made the most dangerous road without the least accident, and from here to Herat people and roads are better. If the Lord please, I shall soon be with you. Last night I had a very disquieting dream about you and my boy; I hope that it will be a false dream. I dreamed that my child was gone to his Saviour; Lord preserve the child. Now my journal.

"Saraks, is a place belonging to Turcomans, and Jews live among them. The Jews are well treated by the Turcomans, and are never taken slaves by them. The Turcomans say that 'the Jews have no Padeshak—i.e. king—and are poor: we must therefore be kind to them.' The Protestants in Germany, with their unsanctified knowledge, persecute the Jews.

"Oct. 14.—We arrived near a ruined castle called Hizeme, forty-eight English miles from Khana Rhode: we met with no Turcomans.

"Oct. 15.—We arrived at Touroon, a place inhabited by rebels to the king of Persia, a very inhospitable people indeed. The Persians say, 'This place does not know the king.' It is twelve miles from the former station. We have an odd old man in our company; he came from Kerman to go to the sepulchre of Iman Resa; he lost in one place one Sahebkeran—i.e. sixpence—he remained behind the caravan a whole day to find it, and came after us on foot; he is eighty years of age.

"Oct. 16.—We arrived in the dangerous desert place called Gou-Turcoman—i.e. grave of the Turcoman—twelve farsangs, a day's journey. One of the caravan sung in a dangerous place, 'To my black Indian girl,' &c. I told him he ought now to pray to God instead of singing love songs; he thanked me, and began to pray. Haji Sheikh Muhammed spent in my tent two hours, to have explained the object of my mission; then he told me the following history of Hagar and Ishmael. 'Hagar wandered about in the desert with her little babe, and found no water; she put the child upon the sand and wept; the child cried and stamped with his little feet in the sand, when suddenly a well sprang out of the sand upon the spot which was marked by the feet of the babe.' This is Beer Zam Zam, near Mecca. The spot was lost, but found again by Abn Taleb, the uncle of Muhammed. He saith, that upon the spot where Mecca was, stood an altar which was built by Adam, destroyed by the Deluge, and built again by Abraham. Haji Sayd Buker, the Muftched of Ispahan, is considered the Pope of all the Mussulmans of the sect of Ali in the whole world.

"JOSEPH WOLFF."

"Birjant, in Khorassan, Nov. 1, 1831.

"Oct. 18.—We encamped in the desert of Abdallabad, twenty English miles from Ain Abad.

"Some Afghans said to me to-day, 'Do you know that we descend from the Bene Israel—i.e. the children of Israel? Our Mullahs tell us so, and at Herat you may learn by Mullah Shann more about it.' The Afghans speak the Poshtoo language. I asked them the meaning of several things in the Poshtoo; but I found no similarity between the Poshtoo and Hebrew except *Aur*, which means *fire*, and in Hebrew *light*. The Afghans relate that Afghans have learnt their language from the demon who was kept in chains by King Solomon. That demon is called Ashmedaz by the Jews.

"Oct. 19.—We arrived at Fakhr-Abad, a village with a strong castle, thirty-two English miles from the former place. I learned here by the Afghans that they have some books written in the Poshtoo, as the poem of Rahman, and Youssuf and Solukha, translated from the Persian.

"Oct. 20.—We arrived at Betshistim, a village with a large garden.

"Oct. 21.—We arrived near Waterhouse, which in Persian is House, too, twenty-eight English miles from the former place.

"Oct. 22.—We arrived at Baghistoon, near Toon, a beautiful village, and inhabited by good-natured people; but still at Toon they do not like the arrival of Christians, for fear to profane the place.

"Oct. 23.—We arrived at Seragoon, a considerable town, a day's journey of 28 miles from Baghistoon.

"Oct. 24.—We arrived at Teekho, a miserable place; the inhabitants recognised me to be a Jew by having shewn to be afraid of touching fire.

"Oct. 25.—We arrived in the considerable town Hafrees, whose merchants trade to Bokhara.

"Oct. 27.—Arrived at Birjant. I left the caravan, for the purpose of drawing some money from Hindoo merchants. Birjant is 80 miles from Hafrees, and is an ancient town, said to have been built by the famous giant Bijant, who was killed by the white Deeves in the time of Rostam, and whose head was so large that only Rostam was able to draw it out of the well into which it was cast by the white Deeves. Near Birjant is the talismanic mountain Baghroon, upon which the sons of many Imaums are buried.

"Some of the camel-drivers of our caravan had accompanied us to this place; they demanded a large present: as I refused to give it, they went to Assad Ullah Khan, the independent governor, and told him that I and my servants were people of his enemy Abbas Mirza; I left, therefore, immediately the place: but after having arrived at Sirjah, thirty-two miles from Birjant, horsemen came and brought us back, under the pretext that I had run away from Abbas Mirza with 12,000 tomaums.

"Oct. 28.—I arrived at Birjant again, escorted by soldiers.

"Oct. 29.—I went with my Bible in my hand to Assad Ullah Khan, where I met with Abd Resa Khan of Yazd, another rebel against the king of Persia. I told them that I was an English Mullah, who converses with people about God. Assad Ullah Khan and others recognised me to have seen me at Teheran six years ago. A long conversation about religion took place. They desired me to read some portions of the Gospel and the Bible to them, which I did—Matt. v. and Exod. xv.—in the presence of crowds of Mussulmans who were standing outside. Assad Ullah Khan spoke comfortably to me, and promised to send me on to-morrow to Meshed, which is nearer than Herat to Bokhara. Kiss baby.

"JOSEPH WOLFF."

"Letter to Captain Campbell, British Envoy, Tabreez.

"Birjant, Oct. 30, 1831.

"Dear Sir,—Haji Muhammed, of Herat, behaved very badly on the road; he took from me the last penny I had, so that I was obliged to go to Birjant to draw the 100 tomaums. After I had already left Birjant, Assad Ullah Khan sent two men after us to Sirjah, to stop me and my servants, under the pretext that I had run away from Abbas Mirza with 12,000 tomaums. I returned here, and am now kept in the caravanserai. I have openly declared myself an Englishman and ambassador of Christ, which has saved me from being put in chains. Abd Resa Khan is here, who escaped from Yazd. I am now too much in confusion to write more, for the business is not yet settled.

"Yours truly,

Joseph Wolff."

Second Letter to Captain Campbell.

"Birjant, in Khorassan, Nov. 1, 1831.

"Dear Sir,—On the 29th October I was summoned to appear before Assad Ullah Khan. I took my Bible with me. I met there Abd Resa Khan of Yazd, a great many Mullahs, and other people of Birjant. The room was crowded. Mullah Muhammed Jawad, who travelled with Mr. Morecroft from Kashmeer to Bokhara, was there too. I was received very politely, and asked to sit down near Assad Ullah Khan. He asked, 'What is your business?'—*Myself* (lifting up my Bible). 'This is my business; the proclamation of the Bible and the Gospel among the Jews, and to converse with natives of all denominations about God.'

"Assad Ullah Khan. 'With what denominations have you conversed?'—*Myself*. 'With the Muhammedan Mullahs of Sheeraz, Ispahan, Teheran, &c, with Yeseedes, Guebres, Jews, &c.'

"Abd Resa Khan. 'Are the Guebres, Jews, Yeseedes, or Ali Ilahe, in the right?'—*Answer*. 'No.'

"Abd Resa Khan. 'Now say the truth: Are we in the right way?'—*Myself*. 'I only consider those to be in the right way who believe in the Bible and Gospel only.'

"Assad Ullah Khan. 'Why do you not believe in Muhammed?'—*Myself*. 'According to the Bible and the Gospel, Jesus is the last whom we had to receive.'

"Assad Ullah Khan. 'Is he not predicted in your books?'—*Myself*. 'He is predicted as a chastiser of the fallen church, but not as a prophet.'

"Abd Resa Khan. 'Read some portion of the Gospel and the Bible (Anjeel and Tourat).—I read Matt. v. and translated it, and Exod. xv. and translated it, to Assad Ullah Khan, Abd Resa Khan, and to the whole congregation of Muhammedans.

"Abd Resa Khan desired me to write to him Matt. v. in Persian. I shall do it, and give him a Persian Gospel and Psalter. Assad Ullah Khan promised to me his protection, and to send me safely to Meshed in three days hence. As I have now no time to write fully to Lady Georgiana, I beg you to send to her copies of the two

letters I have written to you from Birjant, Assad Ullah Khan knows Sir John Malcolm, Sir Henry Willock, and Hakeem Saheb.

"I am, dear Sir, yours truly,

"Joseph Wolff."

Note from Captain Campbell to Lady Georgiana Wolff, Feb. 16, 1832.

"Captain Campbell has the pleasure to inform Lady Georgiana Wolff that he has opened this packet to inform her of the safe arrival of Mr. Wolff at Meshed, where he awaits the breaking up of the winter to proceed on his journey. This intelligence has just arrived."

"Birjant.

"Oct. 30.—My servant, Muhammed Hassim, has hitherto proved himself to be the most useful and courageous servant I ever had. He told me to-day the following interesting story of his Prophet. A poor man came before his lordship the Prophet, and said, 'From morning till night I am in bitterness; I cannot gain so much as to procure bread.' The prophet said, 'Perhaps you do not perform prayer?'—*Beggar*. 'Five times a-day I perform prayer to you.'

"*Muhammed*. 'Perhaps you do not keep the fast?'—*Beggar*. 'I fast every year three months.'

"*Muhammed*. 'What is your trade?'—*Beggar*. 'I am a stone-cutter.'

"*Muhammed*. 'What was the trade of your father?'—*Beggar*. 'He was a thief.'

"*Muhammed*. 'Go and steal.'—*Beggar*. 'Then men shall take and kill me.'

"*Muhammed*. 'Steal with equity.'—*Beggar*. 'I am afraid they will kill me.'

"*Muhammed*. 'You must practise the trade of your father.'—The beggar went at night to steal in the house of a merchant; he saw ten purses of money, and every purse containing 100 tomaums; he wanted to take all the money, but he said to himself, 'The Prophet said, with equity steal;' he left 500 tomaums, and took 500. He arrived at the gate with it, and said, 'This is without equity, for the owner has troubled himself much until he has gained this money;' he took 200 tomaums, and brought back 300. He went with it to the gate, and said, 'This is without equity; 100 tomaums is only necessary for me;' he brought back 100, and kept 100 tomaums. He went to leave the house; he heard a crier upon the mosque; he said to himself, 'Prayer is better than money.' He left the money, and went on the terrace of the house of the owner of the money and performed prayer with a loud voice. The owner of the house awoke, he saw a crier upon the terrace of his house, he went up stairs, he saw a man performing his prayer, he asked him, 'Who art thou?' he replied, 'I am a thief.' He said, 'Thou art not a thief;' he replied, 'By God I am a thief.' The owner said, 'Why hast thou not taken the whole money? how many years did thou steal?' He told him his history. The owner of the money gave to him his daughter as a wife, and his property.

Distance from Teheran to Birjant.

	Parsangs.	English Miles.
From Teheran to Toon.....	143½	576
Toon to Serazoon	7	28
Seragoon to Tekho.....	5	20
Tekho to Hafrees	6	24
Hafrees to a desert-place ..	10	40
Desert-place to Birjant	10	40
	181½	724

"An old man sold sour milk, with which every day he gained two shag (which is less than a halfpenny), by going with it to the market-place in a city, with which he bought bread for his wife and his son. One day he brought the milk to a desolate village, and leaving it for a minute a serpent came and drank it, and put one tomaum (the value of fifteen shillings) in the pit. The old man observed it, took the tomaum, and went his way; thus it happened to him every day upon that spot until he became a man of property. When the hour of his death came, he said to his son, 'Carry milk every day upon that spot, you will thus gain every day one tomaum.' The old man died. The son gained every day one tomaum by going to that place with milk; but one day the son said to himself, 'This serpent has much money; I will kill her, and take the whole treasure at once.' He went and cast a stone upon the serpent's head, which wounded her. The serpent said to the son, 'Do not come here again. Thy father was an old man; he brought milk here, and I left one tomaum for it: thy father died, and I gave it to thee by God's command. As you are now become covetous, and wanted to kill me, now I kill thee.' She did bite him, and he died.

"Be not covetous, for by covetousness thou losest thy benefactor.

"Nov. 1.—Haji Muhammed Jawad, the son of Mullah Muhammed Ali, called on me; he is thirty-eight years of age. Twenty years ago he went to Meshed, Herat, Maimona, Antakhoot, Akhje, and Balkh, inhabited by Usbek; from thence he passed the Gihoon, and went to Karshee, thence to Bokhara, Samarcand, Orappe, Khoran, Kashear, Yarcand, Jla Akhsoo, Turban, Xeifan, Joofoo, Jarcand, where he found Ameer Assaad Ullah Khan, of Jahsanabad, a man of Mr. Moorcroft's, who was put in prison. Jawad delivered him. He went from thence to Ladakh in Thibet, where he met Moorcroft; when he was sent by Moorcroft to Kashmeer, and there remained with him a year and a half, then he went with Mr. Moorcroft to Atah, Peshawar, Cabul, Kontos, where Muhammed Murad Bey resides, king of Badaghshan, Balkh, and Bokhara; thence he went to Birjant and Mecca. I met him at Birjant, where he invited me to his house. At Bokhara is now Muhammed Toora Khan; at Balkh is Islaan Kheja Emeer, Haidare, under the king of Bokhara; at Organj and Khewa is Toora Khan, the son of Rakem Khan. Khorassan takes its name from one of the descendants of Japhet. Reso Koole Khan is the greatest here. Balkh was built by a son of Japhet; it was formerly called Balaha. Famous Soffees among the Mussulmans in Turkistan, Sheikh Sanaan, Sheikh Attard,

Sheikh Abul Hassan, Khorī Rane, Bazazid Bustame. Soffees at Bokhara are Khoja Shaniās, at Muimona. Khalifa Naamet Ali was killed by Ibn Maljam Murdee at Koofa. Nadir Shah was killed at Abiward by Saleh Khan, Shakakee, and Muh Hussein Khan, Curd, and Khorassan shouted.

"Nov. 2.—Assad Ullah Khan and Abd Resa Khan, to whom I had presented Bibles, sent to me to point out to them the passages about Christ's coming, and the appearance of Dijaal—i.e. Antichrist. Bijant, the builder of Birjant, was the son of Afrasiab.

"Nov. 3.—We left Birjant and arrived at Shooshat, belonging to Assad Ullah Khan, forty English miles from Birjant.

"Nov. 4.—We arrived at Muhammed Abad, seven farsangs from Shooshat. An old man of Muhammed Abad called on me, and desired me to get his son ransomed from slavery at Ankho. The name of the old man is Imauh Baksh Araf; his son, who is prisoner, is called Ali Kassim at Ankho, in the hands of Dustpas Musaders in the Muhalle Kaakel. Ali Hassan Servishekee, a man of Assad Ullah Khan, accompanies us. To-day we learn that wandering Turcomans are in the neighbourhood, who have made twelve slaves and taken a hundred camels.

"Nov. 5.—We arrived at Nogas, seven farsangs from Muhammed Abad; we saw in the distance wandering Turcomans with their slaves.

"Nov. 6.—We arrived at Monabatsh, six farsangs from the former place. On the road to this place, we met with poor peasants in the field, with their wives and children, escaped from their houses on account of the Turcomans who are now wandering about in this country. They believed us at first to be Turcomans, and a horrid scream from the children followed; but we soon quieted them. O Lord Jesus Christ, reach soon the face of the earth, that men need no longer be afraid of men.

"At the south of Birjant is Shahr Lot, the city of Lot, believed to be the overturned city of Sodom. In this country are a good many Iliud, called also Arabs, who live in tents in the summer.

"Nov. 7.—We slept in the village called Senno, seven farsangs.

"Nov. 8.—We arrived at Morandir, ten farsangs; they wanted me there to sleep in a mosque, but I declined, as it might have brought me after this into difficulties.

"Nov. 9.—We left this place and went the same road, where the Turcomans the day before made 1500 prisoners: we observed their footsteps, and a horse of theirs which was killed in battle. We arrived, after ten farsangs ride, at Turshish. Muhammed Take Khan gave us lodging in his house. Haji Haga is the chief man of the Khan. I called on and had a long conversation with the rest about clean (pax) and unclean (nijis). He said, the Armenians were cleaner than the Jew or the Guebre. I called on Take Khan.

"Nov. 10.—We arrived at Aliabad, five farsangs from Turshish: it has a large tower of Beni Abbas.

"Nov. 11.—We slept in the house of a kind Mussulman in the village called Roosh Naball, seven farsangs.

" Nov. 12.—We continued our journey towards Neshapoor, and arrived at Sangud. We stopped there only for a few moments; and having heard that the famous Serdar Muhammed Khan of Torbad are wandering about in the neighbourhood, for the purpose of making slaves, we joined a caravan of ass drivers and a horseman of Nishapore, when suddenly we saw from a distance a swarm of horsemen with arms of this figure j. I was already a good distance advanced before the caravan, and I might have escaped easily; but I thought it not right to leave Hassein alone in the hands of the robbers, and returned. One of the robbers took hold of my horse, whilst the rest bound the others of the caravan. The robber who took hold of my horse said, 'Have you no money? Give it quickly, before the rest of my companions observe it.' I gave to him all I had in my pocket; but I had scarcely given to him my money, when I was surrounded by the rest—they were twenty-four in number—who beat that robber for having tried to conceal the money he had taken from me. They asked me, 'Have you no more money?' I said, 'Yes; in my case you find money.' I was then stripped of all my clothes, and a lousy rag put round me. They brought us all out of the high road, where I met with my poor Hassein weeping and crying, and bound at the horse of one of the robbers. It was an awful sight to see twenty-four robbers beating and cursing themselves, and disputing whose property we should be? We rode with them the greatest part of the night. At midnight Turcomans were observed in the distance, which frightened our robbers, who were Curds; for the Turcomans, if they had observed us, would have taken us out of their hands and brought us to Bokhara. Only three persons of the caravan escaped. It is remarkable, that whilst all the rest were bound and beaten, they did not touch me.

" The next morning, Nov. 13, they counted the money, opened the cases of the caravan, filled with oranges and dates, destined as a present from the Khan of Tabas for Abbas Meerza, who is now with his army at Meshed; they ate the fruits, and burnt the cases. I asked Hassan Khan, their chief, 'Are you not afraid of the day of judgment?' He said, 'We have renounced happiness in this world and the next.' They examined again our bodies, whether no money was concealed: those who had concealed some were beaten. They determined then to kill me, as I was an Englishman, which frightened them, that Abbas Mirza might demand me from the Serdar of Torbad, but the Lord did not permit it.

" Nov. 15.—We arrived in a village belonging to Emeer Khan, of the Kerahe tribe; he treated me kindly, though a friend of the robbers: he desired Hassan Khan to give him one of my Persian Testaments, which he did. An Englishman was never seen here-about. In the evening we arrived at Arkshee; here I was put in chains for the first time, but soon released again of the irons by a pitying robber.

" Nov. 16.—We arrived in another village.

" Nov. 17.—We arrived at Torbad, 120 English miles from the

place where we were taken. The children of the robbers came out to meet their parents, rejoicing at their success. We saw coming out of Torbad Turcomans of the Hassan tribe, allied to the Serdar of Torbad in the commerce of slaves. They were all on horseback, with their large spears going out after *ishapoo*—i. e. taking hold of people. In the evening we entered Torbad; the first I met with Jews; I uttered in Hebrew the shout, 'Hear Israel, the Lord our God is one Lord.' I was soon surrounded by all of them. Hassan Khan had previously a Hebrew New Testament, which he had robbed of me. They pledged themselves that I shall not escape, and took me to their houses. The next morning I went to look after Hassein, when I was suddenly put in chains, but soon set at liberty with the whole party by order of the Serdar, and the robbers put in prison. When I was examined before the judge how much money they had taken from me, and after I had stated the sum, he said, 'Hassein his servant is a Mussulman, all the rest, who were taken are Mussulmans: they all lie, for our condition is bad; but Joseph Wolff, who is a Rafer, tells no lies, he needs not to take an oath.' I am now respected here, and have distributed Bibles and Testaments among Jews and Mussulmans at Torbad. The Jews of Torbad, nineteen families in number, settled partly from Yazd, Meshed, and Casbeen, in the time of Nadir Shah. I go with them to the synagogue, and pray the Lord's Prayer and the Sermon on the Mount in Hebrew. I lodge and eat with them.

"Nov. 18.—Several of the Jewish women came to me, and desired me to pray over them, in order that they may have children, which I did. Another Jew called on me, and desired me to write him something which he may read, in order that he may gain money. I wrote to him, 'Seek ye first the kingdom of heaven and His righteousness, and all other things shall be added unto you.'

"Kasem Sultan, a Mussulman, called on me, and sighing, he exclaimed, 'Oh, old Benjamin!' I observed by this, that he was of the sect Ali Ullahe; he told me, that several months ago a dervish had arrived from Teheran, who had told him the following words, 'An English dervish shall be brought prisoner to Torbad, consult with him.' I gave to Kasem Sultan an Arabic Bible; his wife was ill, I laid hands on her, and she became well. A dervish from Jajanabad, in India, called on me; he said, 'Thy Ancient One has saved thee.'

"The Jews of Torbad settled here partly from Yazd, partly from Meshed. The Jews of Meshed are Jews of Casbeen, near Teheran, whence they were carried by Nadir Shah to Meshed, who bestowed many privileges on them. The Jews of Meshed are, till now, in a prosperous condition. They carry on commerce to Turkistan, for the Turcomans are very fond of them, and never make prisoners of them; for they say that the Jews are *sahab ketab*—possessors of the Book of God. The Jews of Sarakhs and Mowr, in Turkistan, are all Jewish merchants of Meshed, and those of Nachi Kelant also, eighty English miles from Meshed. Muhammed Khan, Serdar of Torbad, though a great tyrant, is friendly to the Jews.

" Nov. 20.—I got back some money by order of the Serdar.

" Muhammed Khan, son of Ishak Khan, Serdar of Torbad, has been now fifteen years governor of Torbad and its territory. He has about 2000 soldiers. His countenance is that of a tyrant, and his life that of a tyrant: no one knows where he sleeps at night. He sits on a high chair with his sword girt about him; and his attendants stand distant from him. Even when he goes to the bath he does not put aside his sword. His exterior is stout, with very large eyes; but he never looks into one's face. He takes out people's eyes, and cuts off the ears of men.

" Sayd Neas of Sarakhs Tire Yatshe called on me. He promised to bring me to Bokhara. He tells me Jews are not taken as slaves, for they have a book, but the Persians are apostates from the book.

" Nov. 24.—Mullah Abn expounded the words of Tamar in Genesis xxxviii. thus: 'I demand thy signet, *i. e.* the King Messiah; thy bracelets, *i. e.* Judges; thy staff, *i. e.* officers: and this is the reason that Judah said Tamar is more righteous than I, verse 26.'

" It is remarkable that in both places of Khorassan where I have been arrested, Birjant and Torbad, have been the only places where I had the privilege of circulating the word of God and to preach the Gospel.

" Dec. 1.—We left Torbad with a large caravan for Meshed, and arrived at Peigodo Bedar, a caravansera: four farsangs.

" Dec. 2.—At Rabad Safeed: six farsangs.

" Dec. 3.—At Sherifabad: six farsangs. We had scarcely arrived half an hour when Turcomans came; killed two men, took two men and several mules, and ran off: which detained us here for one day.

" One of the caravan beat me, to force me to make the Mohammedan confession.

" I gave away at Torbad several Hebrew and Arabic Testaments and Bibles, after the robbers were forced to give back the books and some of the effects.

" Meshed Khan of Birjant, the brother of Najaf Ali Khan of Birjant, was obliged to fly from his brother and take an asylum at Torbad. He desired me to tell him, from the Bible, whether Abbas Meerza will return him to his former dignity. I confessed my ignorance. His relation desired me to tell a secret to tell him,—an act by which he could make himself invisible. They desired me to read to them the Sermon on the Mount.

" Dec. 4.—A Mussulman woman, Seinal by name, with four children, called on me, complaining that the Turcomans have taken away prisoner her husband, and carried him to Bokhara, where he draws water. She told me, that if I can redeem him she will perform a pilgrimage to Kerbelay.

" We stopped, on account of the Turcomans who were in the neighbourhood threatening to attack the caravan, three days in the miserable village of Sherifabad.

" Dec. 7.—We proceeded on our way to Meshed, five farsangs from Sherifabad. When we were about eight English miles distant we observed the golden and splendid minaret of Imaum Resa. All

the Mussulmans stopped and devoutly offered up a prayer. Keshiel the Jew, who was with me, said to me, 'Thus we shall soon salute the holy temple at Jerusalem.' We arrived at Meshed safely. I went immediately to H. R. H. Ahmed Ali Meerza, the king's son, and spent with him two hours : he sent me to the house of the excellent Jew Mullah Meshiakh Ajaan, called Mullah Mehde by the Mussulmans. He is the Nassi of the Jews, and well read. I told him I was a Jew who believes in Jesus. He was in possession of the New Testament brought by the Jew Nisan Azariah Cohen, which was given to him by a principal Russian at Wilno. Mullah Meshiakh Ajaan approved the contents. I conversed with him a long time about Jesus Christ. He told me that the Jews of Meshed were all brought there from Casheen seventy years ago. He shewed to me a Persian translation of the Psalms and Pentateuch, made by the Jews, by order of Nadir Shah : he promised to get me a copy of it.

"The Jews have a poem in Jewish Persian, describing the love of Soleikh, the wife of Potiphar, to Joseph, which is different from Yussuf and Soleikha composed by a Mussulman. The Jews of Meshed are a clean, polite, and fine race of people ; about 2000 in number ; but not rich, for the richest has not more than 120*l.* in possession. Their Rabbi, Mullah David, told me that neither he nor any one here has any knowledge of the Talmud. Mullah Meshiakh and seven other Jews pretend to be of the family of Beza-leel (Exodus xxxv. 30).

"The Jews Mullah Pinhas, Mullah Eliahu, Mullah Nissin, Abraham Moshe, and Meshiakh Ajaa, are secretly Soffees, converted to Soffeism by Mullah Muhamed Ali Ashkeputi, a Mohammedan Soffee. I expounded to them Isaiah liii. 7.

"The Dervishes rest upon the Galyoon : they smoke a species of intoxicating herb called *Jars*, which they say withdraws the mind from the world and fixes it upon God.

"The Jews at Meshed say that Obadiah the prophet was an Edomite, who turned to the Jewish religion.

"When Moses was still a child, Pharaoh one day played with him. Moses took hold of Pharaoh's beard and drew out the jewels with which it was covered. Pharaoh said to Jethro, Balaam, and Job, who were viziers at the time, 'I am afraid that that Jew boy will one day overturn my empire : what is to be done with him ?' Balaam advised Pharaoh to kill Moses. Jethro said, 'No, but try whether he has understanding by putting before him *gold* and *fire* : if he take hold of the gold, then kill him ; but if he touch the fire, then it is a proof that he will not be clever. Job was silent ; but Jethro's advice was followed. Moses wanted to take hold of the gold, but the angel of the Lord turned his hand toward the fire, which he put to his tongue ; on which account Moses had difficulty of speech. 'I am slow of speech and slow of tongue' (Exod. iv. 10). Job, on account of having followed the system of expediency by having not spoken out his mind (as now many religious people do), was punished as described in the Book of Job : Balaam was killed.—This story is current among the Jews of Meshed.

"Levi at Meshed tells me that at Cabul are twelve families of Jews. Mullah Jehudah, Mullah Reuben, and Mullah Baba, are the most distinguished there. The Jews of Cabul came from Yazd, as well as those of Herat.

"Mullah Benjamin, a Jew of Yazd, turned a Mussulman, and took the name of Haji Amen, for he performed a pilgrimage to Mecca. He translated the whole Bible into Jewish Persian, with notes to prove to the Jews that Moses and the Prophets had predicted Jesus and the prophets. Twenty Jews of Yazd are at Meshed; a dirty and ignorant people, and disliked by the Jews of Meshed. The Jews of Yazd practise witchcraft.

"Mullah Meshiakh Ajaan, my landlord, listened very attentively when I spoke to him about the death of Jesus Christ: he asked me, 'What is to be done to obtain the kingdom of God?' I said, 'Believe in the Lord Jesus Christ, and thou shalt be saved.' He told me one evening that he was in great distress on account of a certain Jew, with whom he was connected by the bonds of Soffeeism: something had happened to him which he could not reveal.

"The Jews of Sabzawar emigrated seven hundred years ago, and went to Samarcand and Bokhara. The Jews of Meshed, who are thoroughly acquainted with the Jews and situation of Bokhara, deny the fact that Bokhara and Balkh are the Halah and Habor mentioned in 2 Kings xvii. 6, and the river Oxus the Gozan. The Oxus is called Gihon. Mullah David informs me that the Jews of Bokhara lived originally at Samarcand.

"The settlements for trade of the Jews of Meshed are at Sarakhs; Vandeh Mars; Moimona; Tatshan; Ankhoy; Talkhtoon, in Turkistan; Torbad Hydarca; Nachi Kelaat; and Dargaz, in Khorassan.

"I have preached again the Gospel to several Jews.

"Israel Ben Benjamin, a nice young Jew, is now serving me. His father, being afraid that I might induce his son to go with me to Bokhara, expressed himself to me in the following affecting manner, pointing to his silver-white beard: 'My son is the support of his father, the light of the eye of his mother who is blind, and the joy of his wife and child.'

"Dec. 17.—The Jewish Soffees, Mullah Nisim, Mullah Abraham, and Mullah Moshe, called on me: they consider Mirza Abool Kasem, of Sheeraz, as the father of the Soffees of this country. Soffeeism is a licentious, flagitious, and Epicurean mysticism.

"I met here with the Hebrew translation of the Koran, made in Hebrew by Immanuel Jacob Medort, and written by David Isaac Cohen of Berlin.

"Dec. 19.—To my greatest astonishment, Mr. Borrowsky, whom I knew at Alexandria, and who is now in the service of Abbas Mirza, entered my room at Meshed. He had understood by my letter to Mr. Shee at Nishapoor, of my misfortunes at Torbad: he therefore set out, most kindly, for Meshed, and assisted me like a brother. He certainly is an extraordinary, enterprising man.

"Dec. 22.—I was introduced to H. R. H. Abbas Mirza, who is now here with his army. He told me that I should try as a Mullah,

to convince the king of Bokhara that slavery was against humanity. He expressed his wish again that the English philanthropists should send out teachers to Tabreez, to teach the Persians.

"The Afghauns are called Tourans. Aga Levi related to me that in the time of Nebuchadnezzar the tribes of Benjamin, Simeon, and Joseph were carried to Cantahar: they 'lost the book' of the Law, and turned Mussulmans: they took the name Touran, and then Afghaun. Every one of the Jews at Meshed confirm that the Afghauns trace their descent from the tribes of Israel, especially from the tribes of Simeon, Benjamin, and Joseph. Kamran Shah, king of Herat, asserts he is of the tribe of Benjamin. The names of the Afghaun tribes are—

- | | | |
|----------------------|----------------------|-------------------------|
| 1. Tribe Satu Saye. | 6. Tribe Noor Saye. | 11. Tribe Ismael Saye. |
| 2. ——— Papal Saye. | 7. ——— Galitsh Saye. | 12. ——— Khatak Moomand. |
| 3. ——— Barech Saye. | 8. ——— Ishak Saye. | 13. ——— Vezeere. |
| 4. ——— Youssof Saye. | 9. ——— Baam Saye. | 14. ——— Loghane. |
| 5. ——— Atshek Saye. | 10. ——— Aliks Saye. | 15. ——— Tereke. |

"I was introduced to his Royal Highness Abbas Mirza, by Mirza Baba the chief physician. There is not a more gracious, amiable, and mild prince in Europe, than Abbas Mirza is. He expressed a wish that I should establish a school at Tabreez. He said, 'You are a Mullah: try therefore to convince the Emperor of Bokhara of the injustice of making slaves from nations of the same religion. H. R. H. consoled me about my late misfortune at Torbad, and said that he would assist me in coming safely to Bokhara. He conversed with me about the exertions of Sultan Mahmoud. His chief physician, Mirza Baba, has all the feeling of an honest, upright English gentleman: I feel quite comfortable in his society.'"

"IN a letter, dated Dec. 30, Mr. Wolff says, "I am now ten days' journey distant from Bokhara; but I must go with caution, and wait a good opportunity. The Prince Royal, Abbas Mirza, who is now here, received me very graciously, and desired me to establish a school at Tabreez; and he desired the Jewish Rabbi here to argue with me about religion. The Jews here are now in great trouble, for they are obliged to take a few officers into their houses. Silly fellows they are! for if the officers were not with them the soldiers would break into their houses very soon: but they consider the least inconvenience as *בְּזָרָה* or *בְּלִיָּת*: but I console them that our Lord will soon come, and bring them to Jerusalem. Some of them are reasonable, others very disagreeable. You should have seen me in the synagogue with the talis and tephilim on me, like a rabbi, and reading the Law of Moses. The Jews here know nothing about the Jews of Europe. They asked me whether the king of England is subject to the king of Persia; and whether he lives in tents or houses; and whether we eat *Pilaw* on a Sabbath-day.

"It is very odd that I am always better off, and more healthy, after a great trouble, than before. I was quite stripped naked by the robbers; and slept in the cold field, on a winter time, without a cover; and now I am stout and fat, and, as Borrowsky says, I am strong enough to eat up a lion."

INTELLIGENCE RECEIVED SINCE THE CLOSE OF THE JOURNAL FOR 1831.

LETTER FROM THE REV. J. WOLFF.

" Desert of Mewr in the kingdom of Khiva,
Feb. 17, 1832.

" UNDER the powerful protection of H. R. H. Abbas Mirza I have arrived safely so far; where I am in the tents of hospitable and kind Jews, surrounded by Turcomans; and to-morrow morning I set out for Bokhara, accompanied by the principal Turcomans of Sarakhs, two Osbeks, and one Jew. I am already announced to the kings both of Bokhara and Khiva. I cannot write to you now more in order, that my letter may not excite suspicion in the eyes of the Turcomans, who are the bearers of it, by its bulk. I have preached the Gospel fully to the Jews and Turcomans of Mewr and Sarakhs: they consider me (*i. e.* the latter do) as the forerunner of the Sahib Zemaan (or *the Lord of the Age*) the Messiah of the Musulmans. I am now four days distant from Bokhara.

" Yours, " JOSEPH WOLFF."

LETTER OF MR. WOLFF TO H. R. H. ABBAS MIRZA PRINCE REGENT OF PERSIA*.

" Mewr in Turkistan, in the territory of the king of Khiva,
Feb. 16, 1832.

" I arrived last night at Mewr. Away Aga Kehara, who accompanied me to Bokhara, behaved very well. Your Royal Highness has shewn to me such great kindness, that I feel it to be my duty to inform your Royal Highness that on my return to Meshed I shall be accompanied by fifty Turcomans and Temoore, whom I have convinced that slave-making is *sin*; and they will come with me to your Royal Highness, and take service in the army of your Royal Highness. The Jews of Mewr beg me to mention to your Royal Highness that they had been falsely accused by people of Meshed, that they have taken part in men-selling of the Turcomans; and your Royal Highness may rest assured that that report is *a lie*. But, on the contrary, they gave meat and money to the unfortunate slaves. As my mission to the Jews has already reached the ears of the king of Bokhara, and as express messengers are gone on my account from the agents of the king of Bokhara to his Majesty, I humbly petition your Royal Highness to recommend me strongly to the kings of Bokhara and Khiva, and mention to them that I was a missionary to the Jews. I beg your Royal Highness to command Mirza Baba to send a copy of this letter to Lady Georgiana.

" I am, Prince, your most dutiful servant,
(signed) JOSEPH WOLFF, *missionary*."

* Translated by Mirza Baba, Physician to His Royal Highness.

LETTER OF MIRZA BABA TO LADY G. M. WOLFF.

“ Meshed, March 18, 1832.

“ My Lady,—I beg to have the honour to send to your Ladyship, by the desire of his Royal Highness Abbas Mirza, the copy of a letter from his excellency the Rev. Missionary Wolff; and am happy to state that his excellency has safely reached to Bokhara; and is likely, finding the roads safe, he will proceed to Khiva and Cabul, after being some time in Bokhara. With your Ladyship's permission I will do myself the pleasure to inform your Ladyship the news I shall be favoured from his excellency in future;

“ Hoping to remain, my Lady,

“ Your Ladyship's humble servant,

(signed)

“ M. BABA.”

N.B. *This very kind and gentlemanlike letter is written in English, and copied verbatim.*

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